

First published in 1978, *Reading Greek* has become a best-selling one-year introductory course in ancient Greek for students and adults. It combines the best of modern and traditional language-learning techniques and is used widely in schools, summer schools and universities across the world. It has also been translated into several foreign languages. This volume contains a narrative adapted entirely from ancient authors, including Herodotus, Euripides, Aristophanes and Demosthenes, in order to encourage students rapidly to develop their reading skills. Generous support is provided with vocabulary. At the same time, through the texts and numerous illustrations, students will receive a good introduction to Greek culture, and especially that of Classical Athens. The accompanying *Grammar and Exercises* volume provides full grammatical support together with numerous exercises at different levels, Greek–English and English–Greek vocabularies, a substantial reference grammar and language surveys.

Designed by Phil Treble

Cover illustration: an owl between olive sprays.  
The J. Paul Getty Museum, Villa Collection, Malibu,  
California. Group of the Floral Noliens (Painter).  
Attic red-figure kalpis (detail), c. 480–470 BC, terracotta.

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**Reading Greek** Text and Vocabulary  
SECOND EDITION

CAMBRIDGE

JOINT ASSOCIATION OF CLASSICAL TEACHERS' GREEK COURSE

# Reading Greek

**Text and Vocabulary**

SECOND EDITION



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# Reading Greek

TEXT AND VOCABULARY

SECOND EDITION

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## Foreword

There is one criterion, and one only, by which a course for the learners of a language no longer spoken should be judged: the efficiency and speed with which it brings them to the stage of reading texts in the original language with precision, understanding and enjoyment. The setting-up of the Greek Project by the Joint Association of Classical Teachers was the product of a conviction that it was possible to compose an Ancient Greek course which would satisfy that criterion substantially better than any course already existing.

There would have been little point in such a project if the current decline of Greek in schools had clearly reflected a general, growing and irreversible failure on the part of modern society to respond aesthetically and intellectually to Greek culture; but there has been no such failure of response, for the popularity of Greek literature in translation and of courses in Greek art and history has continued to increase. It seemed to the Joint Association that there was a gap waiting for a bridge. Bridges cost money, and when an appeal for £40,000 was launched at the beginning of 1974 by Dr Michael Ramsey and others it was legitimate to wonder how the cause of Greek would fare in competition with louder claims. But the optimists were justified: by November £63,000 had been contributed, a sum which more than compensated for the effect of inflation after the original costing of the project, and in 1976 an appeal for the money required for a fourth and final year of work brought in more than £15,000. Gratitude is due to hundreds of individuals, to many schools, colleges, institutions and trusts, and in particular to the Leverhulme Trust Fund, the Ernest Cook Trust and the Cambridge University Faculty of Classics.

It would not have been difficult to compile yet another systematic descriptive grammar of Greek and interleave it with exercises which would test the learner's progress through grammar stage by stage. Nor would it have been difficult to confront the learner with an anthology of Greek literature, translate most of it for him, offer from time to time some grammatical rules-of-thumb and inspire him with the hope that he would get the hang of the language and eventually pick up the 'gist' or the 'essentials' of any Greek text.

Anyone who learns Greek by the first of those two ways will take a very long time to reach the point of reading a genuine Greek text; on the way he will have acquired much more grammatical knowledge than he needs and much less knowledge than he needs of Greek thought and feeling. The technique of compiling a descriptive grammar for reference purposes and the technique of

introducing a learner to a language are utterly different, as teachers of modern languages know.

The notion that one can get the gist of alien texts simply by reading a lot of them with the help of translations but without careful linguistic guidance is equally illusory. We can indeed hope to understand much of what is said to us in a modern language if we are put into an environment in which we hear it all day; but our progress depends on our being an ingredient of the situation in which the words are uttered and on the readiness of the native speaker to repeat, simplify, slow down and supplement language by signs and gestures. Our relationship to Greek authors is different; if we tackle Platonic argument or tragic dialogue with only a hazy idea of grammar the chances of misunderstanding – not marginal, but total misunderstanding – are very high.

The Project course has been composed and scrutinised by people who care most about what works best and do not use 'traditional' or 'modern' as complimentary or derogatory terms. In the earlier sections the commonest words and constructions preponderate, and the sentences are short; but the sentence-structure has not been anglicised, and the test of frequency has not been so rigorously applied to the admission of vocabulary and idiom as to bleach all colour out of the language. At the start the Greek text is modern composition, though its subject-matter is derived from Greek sources, but the voices of Plato and Aristophanes soon begin to be heard, and thereafter modern composers are edged out as the ancient authors, progressively less rewritten to suit the beginner's limitations, take over. The content of the text is determined as seldom as possible by linguistic tidiness and as often as possible by the need to acquaint the adult and near-adult learner directly with the characteristic features of Greek culture.

Not everyone thinks that it is right to make up Greek or to adapt original texts. There is nothing, in any language course, that everyone thinks is right. The Project Team, the Steering Committee and the Advisory Panel have been compelled repeatedly to take decisions – sometimes against the judgment of a minority, but never without patient and friendly discussion – which will incur criticism. Critics are asked to reflect that the combined class-room, lecture-room and tutorial experience of Team, Committee and Panel is not only considerable but also very varied; that successive drafts, having been tested in the IACT Summer School and elsewhere, in this country and in the United States, have been constantly revised in the light of what emerged from the testing; and that in language-learning occasions may arise on which one man's succulent meat is another man's cold cabbage. The Team has been from first to last imaginative and resourceful, prompt and cheerful in response to criticism and unfailingly resilient in the face of technical difficulties. They have produced a course which they have many good reasons to believe will prove, for the majority of learners, a straighter and shorter path than any other into Greek literature as the Greeks themselves knew it.

K.J. Dover

## Preface to the second edition

The Joint Association of Classical Teachers' Greek Course *Reading Greek* has been written for beginners in the upper school, at university and in adult education. Its aim is to enable students to read fifth- and fourth-century Attic Greek, Homer and Herodotus, with some fluency and intelligence in one to two years. It consists of a continuous, graded Greek text, adapted from original sources (contained in *Reading Greek [Text, with vocabularies]*), coupled with a grammar book (*Reading Greek [Grammar and Exercises]*) which runs in phase with the text.

### Method

The two books are to be used in conjunction.

*Stage One* (using the *Text* and running vocabularies) With the help of the teacher and accompanying vocabularies, read and translate the Greek in the *Text* up to the point in the *Grammar* book where grammatical explanations for those sections begin. The text has been written to encourage beginners to read with increasing fluency and confidence. The running vocabularies are so written as to enable students to read ahead out of class once the main grammatical principles have been established. It is vital to encourage students to do this.

*Stage Two* Ensure that the learning vocabularies have been mastered.

*Stage Three* Turn to the running Grammar, which lays out and explains clearly and practically the relevant grammar which should now be learnt.

*Stage Four* Do as many of the Exercises as the teacher considers necessary to clarify and reinforce the grammar. When all this has been done, the student should be able to tackle successfully the Test Exercise as an unseen.

Then return to the *Text* and repeat the process. As the student progresses, adaptation of the *Text* lessens until wholly unadapted Greek is being read.

At the back of the *Grammar* is a Reference Grammar which summarises the material in the running Grammar, Language Surveys which review and expand upon the features met in the running Grammar, Vocabularies and various indices.

### The use of the Course

It is essential that students should be encouraged to read the *Text* with as much speed – consonant with accurate understanding – as possible. The amount of

reading given, its controlled gradient and the very full vocabulary help should all further this end. The Grammar and Exercises contain the detailed linguistic work needed to clinch the grammatical lessons of the *Text*.

The design of the Course makes it ideal for students who can spend only a short time with their teachers each week. Because there is a great deal of carefully graded reading, supported by full vocabulary help, such students will find plenty of reading which they can do on their own.

### Independent learners

Students working on their own will be helped through the course by *An Independent Study Guide to Reading Greek* (second edition, 2008).

### Further help

Peter Jones, *Learn Ancient Greek* (Duckworth/Barnes and Noble, 1998) is a very simple self-teach introduction to the basics of ancient Greek which has proved a useful 'starter' course for *Reading Greek*.

The following two inexpensive Oxford paperbacks are highly recommended.

James Morwood and John Taylor (eds.), *Pocket Oxford Classical Greek Dictionary* (Oxford 2002).

James Morwood, *Oxford Grammar of Classical Greek* (Oxford 2001).

### After Reading Greek

*Reading Greek* prepares students to read mainstream fifth- and fourth-century Attic, Homer and Herodotus.

The second part of the Course consists of three volumes - two texts (fully illustrated) and a vocabulary - again published by Cambridge University Press under the general rubric of 'The Joint Association of Classical Teachers' Greek Course' series. Each text consists of 600-900 line selections from major classical authors, with facing-page vocabulary and notes:

*A World of Heroes* (1979): Homer, Herodotus, and Sophocles.

*The Intellectual Revolution* (1980): Euripides, Thucydides and Plato.

*Greek Vocabulary* (1980): this slim volume contains all the vocabulary not glossed on the facing pages of the above texts.

The success of *Reading Greek* has generated demand for further texts in the series, all with notes and facing-page vocabularies, and fully illustrated. These too are designed to follow on immediately after *Reading Greek*:

*The Triumph of Odysseus* (1996): Homer's *Odyssey* 21-22 (complete).

*New Testament Greek: A Reader* (2001).

*A Greek Anthology* (2002): extracts from over a thousand years of Greek literature.

### *The World of Athens* (second edition, 2008)

Published in 1984 and now completely revised in the light of recent scholarship by Professor Robin Osborne (King's College Cambridge), *The World of Athens*

provides an up-to-date, fully illustrated and clearly-written introduction to the history, culture and society of classical Athens. It deals with all the issues raised in the *Text of Reading Greek*. Cross-references to *The World of Athens* (second edition) will be found throughout the *Text*. From time to time we also quote extracts from *WoA<sup>ii</sup>*, adjusted to fit the context or with additional relevant material. *WoAii*'s conventions of spelling have been brought into line with *RG*'s in these casts.

## Acknowledgements to the original edition of *Reading Greek* (1978)

*Reading Greek* was developed by a Project Team (Dr P.V. Jones, Dr K.C. Sidwell and Miss F.E. Corrie) under the guidance of a Steering Committee and Advisory Panel made up as follows:

*Steering Committee:* Professor J.P.A. Gould (Bristol University) (Chairman); M.G. Balme (Harrow School); R.M. Griffin (Manchester Grammar School); Dr J.T. Killen (Joint Treasurer, Jesus College, Cambridge); Sir Desmond Lee (Joint Treasurer, President, Hughes Hall, Cambridge); A.C.F. Verity (Headmaster, Leeds Grammar School); Miss E.P. Story (Hughes Hall, Cambridge).

*Advisory Panel:* G.L. Cawkwell (University College, Oxford); Dr J. Chadwick (Downing College, Cambridge); Professor A. Morpurgo Davies (Somerville College, Oxford); Sir Kenneth Dover (President, Corpus Christi College, Oxford); Professor E.W. Handley (University College, London); B.W. Kay (HMI); Dr A.H. Sommerstein (Nottingham University); Dr B. Sparkes (Southampton University); G. Suggitt (Headmaster, Stratton School); A.F. Turberfield (HMI). The Committee and Panel met in full session three times a year during the period 1974-8 while the Course was being developed, but also divided up into sub-committees to give specific help to the Project Team on certain aspects of the Course, as follows:

*Text:* K.J.D.; E.W.H.

*Grammar:* J.C.; A.M.D.; A.H.S. (who, with K.J.D., have kindly made individual contributions to the Reference Grammar and Language Surveys).

*Exercises:* M.G.B.; R.M.G.; A.C.F.V.

*Background:* G.L.C.; J.P.A.G.; B.S.

*Dissemination:* B.W.K.; H.D.P.L.; E.P.S.; G.S.; A.F.T.

We have also been guided by a number of overseas scholars who have used, or given advice on, the Course, as follows:

J.A. Barsby (Dunedin, New Zealand); S. Ebbesen (Copenhagen, Denmark); B. Gollan (Queensland, Australia); Professor A.S. Henry (Monash, Australia); Drs D. Sieswerda (Holland); Professor H.A. Thompson (Princeton, U.S.A.).

We would like to stress the immense debt of gratitude which we all owe to the Steering Committee, Advisory Panel and our overseas advisers. But we would also like to make it clear that the final decisions about every aspect of the Course and any errors of omission and commission are the sole responsibility of the Team.

We gratefully acknowledge the help and advice of Professor D. W. Packard (Chapel Hill, N. Carolina, U.S.A.) on the use of the computer in analysing and

printing Greek; and of Dr John Dawson of the Cambridge University Literary and Linguistic Computing Laboratory, who made available to us the resources of the Computer Centre for printing and analysing draft material in the early stages of the Project.

We have learnt a great deal from members of the Team who produced the Cambridge Latin Course, and are extremely grateful to them for help, especially in the early stages of the Project. If we have produced a Course which takes a more traditional view of language-learning, our debt to many of the principles and much of the practice which the C.L.C. first advocated is still very great.

Finally, our best thanks go to all the teachers in schools, universities and adult education centres both in the U.K. and overseas who used and criticised draft materials. We owe an especial debt of thanks to the organisers of the J.A.C.T. Greek Summer School in Cheltenham, who allowed us to use our material at the School for the three years while the Course was being developed.

Peter V. Jones (Director)

Keith C. Sidwell (Second Writer)

Frances E. Corrie (Research Assistant)

## The second edition of *Reading Greek* (2007)

### *The main features of the revised course*

*Reading Greek* was originally written on the assumption that its users would know Latin. *Tempora mutantur* – it has now been revised on the assumption that they do not, and in the light of the experiences of those using the course over nearly thirty years. While the overall structure of the course and its reading matter remain the same, the most important changes are:

### Text

1. The running and learning vocabularies are now in the *Text*, on the same pages as the Greek to which they refer. The *Text* also has the total Greek-English Learning Vocabulary at the back, as does the *Grammar*.
2. There are indications throughout the *Text* of what grammatical material is being introduced and at what point; and there are cross-references to the sections of *The World of Athens* (second edition) relevant to the story-line and issues under discussion.

*As a result of these changes, the Text can now act as a stand-alone 'revision' reader for anyone who has a basic grasp of ancient Greek, whatever beginners' course they have used. The second half of the Text in particular, starting with its carefully adapted extracts from the extremely important legal speech*



*against the woman Neaira and leading on to Plato and an introduction to the dialects of Herodotus and Homer, makes an ideal introduction to some superb literature and central social, cultural, historical and philosophical issues relating to the ancient Greek world.*

3. Various aspects of the cultural and historical background of the *Text* are discussed from time to time *in situ*.
4. The original Section Five has been split into two sections, Five and Six. As a result, there are now twenty sections to the course.

### Grammar

The *Grammar* has been completely re-written and re-designed. The aim has been to make its lay-out and content more user-friendly:

1. There is an introduction to some basics of English grammar and its terminology, and its relation to ancient Greek.
2. Explanations are clearer and fuller, composed for those who have never learnt an inflected language, and the lay-out more generous on the eye.
3. Brief, usually one-word, *Exercises* accompany the explanations of each new item of grammar. *If the teacher so chooses*, these can be used to provide instant feed-back on the student's grasp of the new material.
4. Declensions go down, not across, the page and the 'shading' of cases has been abandoned.

### Acknowledgements

The revision was conducted under the aegis of a sub-committee of the Joint Association of Classical Teachers' Greek Committee, the body that invented the idea of the Project and oversaw it from its inception in 1974. The sub-committee consisted of Professor David Langslow (University of Manchester, chairman), Dr Peter Jones (Course Director), Dr Andrew Morrison (University of Manchester), James Morwood (Wadham College, Oxford), Dr James Robson (Open University), Dr John Taylor (Tonbridge School), Dr Naoko Yamagata (Open University), Dr James Clackson (Jesus College, Cambridge) and Adrian Spooner (Management Consultant).

The sub-committee met roughly once a term for two years and took decisions that affected every aspect of the second edition. It concentrated particularly on the *Grammar*. Sections 1–2 were revised in the first instance by Dr Andrew Morrison, Sections 3–9 by Dr James Robson and Sections 10–20 by Dr Peter Jones, while the Language Surveys were revised by Professor David Langslow. Members of the sub-committee read and commented on virtually everything. Professor Brian Sparkes (University of Southampton) again advised on the illustrations. We are grateful to the students and tutors at the 2006 JACT Greek Summer School in Bryanston for giving a thorough testing to the first half of the revised course in draft form, especially to Anthony Bowen (Jesus College, Cambridge); and to Dr Janet Watson for work on the proofs.

Cambridge University Press has given its full backing to the revision. Dr Michael Sharp patiently discussed and met with most of our requests, Peter

Ducker solved the complicated design problems with elegance and ingenuity and Dr Caroline Murray expertly oversaw the computerisation of the text.

Dr Peter Jones as Director carries final responsibility for this second edition.

Peter Jones  
Newcastle on Tyne  
September 2006

## Notes on illustrations

- p. 3 top Map showing the route from Byzantium to Athens.
- p. 3 bottom View of the Acropolis of Athens from the south-west. On the left are the Propylaia and small Nike temple; over the brow in the centre is the Erekhtheion with the Parthenon standing out at the southern edge. Photo: Alison Frantz (AT 71). Courtesy of the American School of Classical Studies at Athens.
- p. 5 Detail of a merchant vessel taken from the same cup depicted on p. 7.
- p. 7 Attic black-figure cup depicting a merchant vessel on the left and a two-level warship on the right. The merchant vessel is round and capacious and powered by sails; the warship is sleek and low and propelled by oars or sail. Late sixth century BC. London, British Museum (B 436). © The Trustees of the British Museum.
- p. 11 left Detail of an Attic red-figure Nolan amphora, attributed to the Oionokles Painter, showing Herakles destroying the house of Syleus; he puts his axe to a fallen capital. Syleus of Lydia usually forced passing strangers to dig his vineyard; Herakles uprooted his vines and/or tore down his house. Second quarter of the fifth century BC. Paris, Louvre (G 210). Photo: RMN – Hervé Lewandowski.
- p. 11 right Detail of an Attic black-figure oinokhoe, attributed to the Keyside Class, showing a ship with one man standing on the prow and others in the forepart of the ship – the subject is uncertain. That the ship is not coming to land is shown by the raised mast and sail and by the fact that ships were beached stern first. Late sixth century BC. London, British Museum (B 508). © The Trustees of the British Museum.
- p. 16 Attic red-figure amphora of Panathenaic shape, attributed to the Kleophrades Painter, depicting Poseidon with some of the attributes of his realm: a trident and a fish. Poseidon is depicted as a mature man with beard and long hair. Early fifth century BC. © bpk, Berlin, 2006/Antikensammlung, SMB (F 2164)/Jutta Tietz-Glagow.
- p. 19 Attic red-figure neck-amphora, attributed to the Kleophrades Painter, depicting an rhapsode on a platform. He stands with

his staff held prominently in front of him, and the painter has added words in front of his mouth – ‘Once upon a time in Tyrins [*sic*] ...’ – most likely the beginning of an epic in hexameters. Early fifth century BC. London, British Museum (E 270). © The Trustees of the British Museum.

- p. 22 left Attic red-figure skyphos, attributed to a follower of Douris, depicting a Persian seated on a rock, his right hand stretched out to his large wicker shield. He wears an outfit that is furnished with trousers and long sleeves, and has a soft hat (*tiara*) on his head. This is one of a number of representations of Persians that seem to have been influenced by the contacts of the early fifth century. Mid-fifth century BC. © bpk, Berlin, 2006/Antikensammlung, SMB (VI 3156).
- p. 22 right Interior design of an Attic red-figure cup, attributed to the Triptolemos Painter, depicting a fight between a Greek and a Persian. A contrast is made between the outfit of the Greek warrior (bronze helmet, greaves and breast-plate) and the Persian trouser-suit. Both warriors wield curved swords, but the Greek has a shield and the Persian a bow and quiver. First quarter of the fifth century BC. Edinburgh, National Museums of Scotland (1887.213). © The Trustees of the National Museums of Scotland.
- p. 24 Carved frieze from the ‘Treasury’ of the Palace at Persepolis. On a platform in the centre sits Dareios enthroned with Xerxes behind him. He is giving an audience to a Median official who is making a gesture of respect; in front of him are two incense burners. The poles of the now missing baldacchino separate the armed guards from the central characters. Behind Xerxes stand two high court officials. Much of the architecture and sculpture of the palace at Persepolis betrays the influence and the hand of Greek craftsmen. Early fifth century BC. Teheran, Archaeological Museum. Photo copyright The Oriental Institute Museum, Chicago, all rights reserved.
- p. 26 Design on an Attic black-figure plate, attributed to Psiax, depicting a trumpeter, hand on hip, trumpet held high, blowing a summons. The trumpeter is dressed in armour. Last quarter of the sixth century BC. London, British Museum (B 590). © The Trustees of the British Museum.
- p. 28 Map of Athens and Salamis.
- p. 32 Interior design of an Attic red-figure cup depicting a warrior wearing a loin-cloth and greaves and carrying a shield, helmet and spear. The warrior runs to the right but looks left; is he fleeing from the fight? The painter, Skythes (‘Skythian’), tends to have a humorous view on life. Last quarter of the sixth century BC. Paris, Louvre (CA 1527). Photo: RMN.

- p. 38 *left* Map of Athens and the harbours at Periaieus
- p. 38 *right* Detail of an Attic red-figure oinokhoe depicting a young man in front of an altar pouring a libation from a shallow bowl. First quarter of the fifth century BC. Antikenmuseum Basel und Sammlung Ludwig, Inv. Kä 423. Photo: Andreas F. Vögelin and Claire Niggli.
- p. 40 Bronze figurine of Zeus making ready to hurl his thunderbolt. The workmanship is most likely Corinthian. Second quarter of the fifth century BC. © bpk, Berlin, 2006/Antikensammlung, SMB (10561)/Christa Begall.
- p. 42 Detail of Attic black-figure one-handed kantharos showing a man lying on his bier. The woman (painted white) had the duty of preparing the body for burial, and the men now come to pay their respects and to join in the lamentation. London, British Museum (1899.7-21.1). © The Trustees of the British Museum.
- p. 46 Drawing of the sanctuary of the Twelve Gods in the centre of Athens. Situated near the northern edge of the Agora, this sanctuary, consisting of an altar within a fenced area, was a place of refuge and the point from which distances to other parts of Greece were measured. The sanctuary was founded by the younger Peisistratos in the year of his archonship, 522/1 BC.
- p. 52 *left* Attic red-figure skyphos, attributed to the Euaion Painter, depicting Theseus in a cloak and traveling hat. He carries two spears. Sinis, the pine-bender, is shown on the other side of the skyphos, seated under a tree and holding a club. This is one of Theseus' adventures on his way from Troizen to Athens. Mid-fifth century BC. © bpk, Berlin, 2006/Antikensammlung, SMB (F 2580)/Jutta Tietz-Glagow.
- p. 52 *right* Detail of an Attic red-figure pelike, attributed to a painter who is a bad imitation of the Chicago Painter, showing Telephos, king of the Mysians, who has seized the infant Orestes as hostage and has taken refuge on an altar as a suppliant. His bandaged left thigh indicates the place of the wound inflicted by Achilles' spear. Agamemnon (not shown) faces him on the left. Second quarter of the fifth century BC. London, British Museum (E 382). © The Trustees of the British Museum.
- p. 53 *left* Bronze figurine of a horse, part of a chariot team of four. The harness is particularly clear, showing the bit with curved cheek-piece and the collar to which the traces were fastened. Second quarter of the fifth century BC. Olympia, Museum. Photo: DAI Athen (Olympia 1808).
- p. 53 *right* A selection of Athenian silver coins of various denominations. Cambridge, Fitzwilliam Museum. Reproduced by permission of the Syndics of the Fitzwilliam Museum.

- p. 57 A clay lamp with lighted wick. This small container for oil could supply light for 2-3 hours and burn brighter than a candle. Athens, Agora Museum (L 4137). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 61 These two oven-bells were pre-heated and placed over already prepared dough; they were also used as fire extinguishers. C. 500 BC (left) and c. 400 BC (right). Athens, Agora Museum (P 8862 and P 10133). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 64 *left* A pair of model clay travelling boots found in an Early Geometric cremation grave of a woman. Athens, Agora Museum (P 19429). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 64 *right* Detail of an Attic red-figure amphora, attributed to the Painter of the Munich Amphora, depicting a pair of boots on a small footstool under a table; above the table a man reclines on a couch. Early fifth century BC. Munich, Antikensammlung (2303). Photo: Hirmer Fotoarchiv.
- p. 72 View of Delphi facing south-east. The fourth-century version of Apollo's temple lies beyond the theatre in the foreground. Photo: Alison Frantz (ST 1b). Courtesy of the American School of Classical Studies at Athens.
- p. 73 Detail of an Attic red-figure volute-krater, attributed to the Kleophon Painter and found at Spina in Italy, depicting a procession to Apollo at Delphi. Apollo is seated at the right on a throne raised on a platform. The setting is a temple represented by four columns of the Doric order. Apollo's attributes consist of a laurel branch and crown, and a quiver and bow on the wall; the Delphic location is given by the naval stone and tripod in front of the columns. An official waits for the procession to arrive; it is headed by a young girl in festal robe carrying a sacrificial basket (*kanoun*) on her head. Third quarter of the fifth century BC. Museo Archeologico Nazionale di Ferrara (T 57C VP).
- p. 76 *left* The pedestal of an Attic marble votive relief showing a cobbler's shop with men and a child at work. The inscription which starts below this scene indicates that the dedication is by a cobbler Dionysios and his children to the hero Kallistephanos. The main relief above the pedestal is not preserved. Mid-fourth century BC. Athens, Agora Museum (I 7396). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 76 *right* East Greek (Samian?) rock crystal with an intaglio design of a helmet-maker seated on a stool tapping the crown of the helmet

- p. 81 with a small hammer. It is a popular motif in gem carving. Late sixth century BC. Munich, Staatliche Münzsammlung (36246). Interior design on an Attic red-figure cup depicting a seated man with tablets and stylus, no doubt correcting the exercise of the boy who stands in front of him. A flute case hangs on the wall. Early fifth century BC. Antikenmuseum Basel und Sammlung Ludwig, Inv. BS 465. Photo: Andreas F. Vögelin and Claire Niggli.
- p. 83 The decorated head of a gold comb from the Solokha barrow near the Lower Dnieper. Above a row of recumbent lions is a scene of combat between two soldiers on foot and one on horseback. The arms and armour are a mixture of Greek and Scythian equipment, and like many objects from Scythian tombs, the comb was likely made by a Greek craftsman living in Panticapaeum. Late fifth to early fourth century BC. The State Hermitage Museum, St Petersburg (Dn. 1913.1/1).
- p. 84 Detail of a red-figure pelike depicting an Amazon on horseback; she is in combat most likely with Theseus. She wears trousers, a top with long sleeves, and a soft hat. Her weapon is a spear; other depictions also include a lunate shield and a bow and quiver. Amazons were a popular subject in Greek art and are usually dressed in a vaguely Eastern costume. Syracuse, Museo Archeologico Regionale "Paolo Orsi" (inv. 9317). C. 440 BC. Photo: Hirmer Fotoarchiv.
- p. 88 A terracotta group of two actors taking part in an Athenian comedy of the mid-fourth century BC. They wear short tunics and the stylised masks of a slave and young (but bearded) man; they are out on a spree. Second quarter of the fourth century BC. © bpk, Berlin, 2006/Antikensammlung, SMB (8405)/Johannes Laurentius.
- p. 90 Detail of an Attic red-figure khous depicting a bearded man in festal robe pointing to a sacrificial basket (*kanoun*) held by a second figure. The setting is a smithy, with the furnace at the right and an anvil between the two figures. There is more than a touch of caricature about the scene. C. 400 BC. Athens, Agora Museum (P 15210). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 92 Sketch-plan of Athens about 425 BC.
- p. 102 Detail of an Attic red-figure pelike, attributed to the Kleophon Painter, depicting a maenad beating a tambourine as she leads the return of Hephaistos. Third quarter of the fifth century BC. Munich, Antikensammlung (2361). Photo: Hirmer Fotoarchiv.
- p. 103 Detail of the interior of an Attic red-figure cup, attributed to the Penthesilea Painter, showing a youth standing before another

- who is seated with a lyre. Above their heads is the inscription 'The boy is handsome' (*kalos*), a popular comment whether in this general form or with a particular name substituted. Second quarter of the fifth century BC. Hamburg, Museum für Kunst und Gewerbe (1900.164).
- p. 105 left Interior design of an Attic red-figure cup, attributed to the Antiphon Painter, depicting a she-ass with a wooden-framed pack saddle. The ass, which was the usual pack animal, has no bit or mouthpiece. C. 480 BC. Boston, Museum of Fine Arts (10.199). James Fund and Museum purchase with funds donated by contributors. Photograph © 2006, Museum of Fine Arts, Boston.
- p. 105 right Attic red-figure pelike, attributed to a painter near the Göttingen Painter, depicting Odysseus escaping under a ram. He is in armour and wields a sword; he clings on but the lines across the animal make allusion to the tying of his comrades. No Cyclops is shown; the story was so well known and distinctive that it could be presented in extract. C. 490-480 BC. Boston, Museum of Fine Arts (61.384). Anonymous gift in memory of Lacey D. Caskey. Photograph © 2006, Museum of Fine Arts, Boston.
- p. 110 left Modern replicas of an Athenian water-clock (*klepsydra*) used for timing speeches in the lawcourts. A plug in the bronze tube at the base of the bowl was released at the start of a speech. The two *khis* indicate that the bowl held two *khoes* (6.4 litres), and the bowl was emptied in six minutes. The name *Antiokhidos*, meaning 'belonging to the Antiokhis tribe', may indicate that this bowl was used when the tribe was presiding in the Council chamber (*Bouleuterion*). Athens, Agora Museum (P 2084). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 110 right Interior design of an Attic red-figure cup, attributed to the Foundry Painter, depicting a reveller, with a scarf around his head, a cloak over his shoulders and a stick under his armpit, relieving himself into a jug. First quarter of the fifth century BC. © bpk, Berlin, 2006/Antikensammlung, SMB (VI 3198).
- p. 111 left Interior design of an Attic red-figure cup, attributed to Onesimos, depicting a balding man picking his way along with a basket and stick in his left hand and a bucket (*kados*), most likely of bronze, in his right. The garland round his temples proclaims him as a reveller. First quarter of the fifth century BC. Boston, Museum of Fine Arts (95.29). Catharine Page Perkins Fund. Photograph © 2006, Museum of Fine Arts, Boston.
- p. 111 right A clay bucket (*kados*) used for drawing water from the well, as opposed to the water-jar (*hydria*) which was used at the fountain. On the shoulder of this bucket the words 'I am a kados' have

- been scratched; it is usual for objects to be given the power of speech in such inscriptions. The word *kalos* has also been scratched, as though the bucket were calling itself 'handsome'. Late sixth century BC. Photo: DAI Athen (Kerameikos 7357).
- p. 112 The trial of Labes from a modern Greek production of Aristophanes' *Wasps*. Courtesy of D. H. Harsisiades and the National Tourism Organisation of Greece.
- p. 114 A selection of ordinary Athenian kitchen equipment: a casseroles on a deep firebox, a barrel cooker and a brazier. Fifth and fourth centuries BC. Athens, Agora Museum (P 2306 on 16521, P 16512 on 16520, P 2362). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 117 Boiotian terracotta figurine of a woman grating stuff into a mixing bowl. Early fifth century BC. Boston, Museum of Fine Arts (01.7783). Museum purchase with funds donated by contributors. Photograph © 2006, Museum of Fine Arts, Boston.
- p. 126 Detail of an Attic red-figure skyphos, attributed to the Brygos Painter, depicting a reveler and a courtesan (*hetaira*). Early fifth century BC. Paris, Louvre (G 156). Photo: RMN – Chuzeville.
- p. 128 left Interior of an Attic red-figure cup, attributed to Onesimos, depicting a balding man at a party inviting a courtesan (*hetaira*) to disrobe. The man wears shoes and holds his walking stick; a basket and a lyre are in the background. First quarter of the fifth century BC. London, British Museum (E 44). © The Trustees of the British Museum.
- p. 128 right Detail of an Attic red-figure cup, attributed to Makron, with a reveler and a courtesan (*hetaira*) together on a couch. First quarter of the fifth century BC. New York, The Metropolitan Museum of Art, Rogers Fund, 1920 (20.246). Image © The Metropolitan Museum of Art.
- p. 130 Drawing of the Athenian Agora from the north-west.
- p. 133 Attic red-figure plate, attributed to Epiktetos, depicting an archer drawing a bow from his quiver as he turns his head to the right to face his unseen pursuer. He wears an 'Oriental' suit with long sleeves and trousers and a high-crowned Scythian cap. Last quarter of the sixth century BC. London, British Museum (E 135). © The Trustees of the British Museum.
- p. 136 Interior of an Attic red-figure cup, in the manner of the Antiphon Painter, depicting a youth holding a cup in his left hand and a ladle in his right. Behind him stands a mixing-bowl with a wine-cooler set inside. The garland in his hair is a further indication that this is an extract from a party. First quarter of the fifth century BC. Compiègne, Musée Vivenel (inv. 1102).

- p. 138 Attic red-figure cup, attributed to the Amphitrite Painter, depicting a bridegroom leading his bride towards their home. The bride, who is as usual veiled, is followed by a woman with a torch, whilst on the left the house is represented by a door and a column within which stands the groom's mother also holding torches. A young man serenades the couple on the lyre. This may be a version of the wedding of Peleus and Thetis. Second quarter of the fifth century BC. © bpk, Berlin, 2006/ Antikensammlung, SMB (F 2530)/Jutta Tietz-Glagow.
- p. 144 The agora area of Athens, with the 'Hephaisteion' on the far left and the Acropolis on the far right. The long building in the centre is the recently rebuilt Stoa of Attalos, originally erected in the middle of the second century BC; it then formed the east side of the agora. The west side was below the hill on which the 'Hephaisteion' stood. The lawcourts lay in and around this area. In the middle distance rises the peak of Lykabettos and on the right the range of Hymettos. Photo: DAI Athen.
- p. 148 Reconstructed drawing of the monument of the Eponymous Heroes. This consisted of a row of statues of the 'patrons' of the ten tribes into which Athens and Attica were divided by Kleisthenes at the close of the sixth century BC. The base of the monument was used for the display of drafts of proposed new laws, notices of lawsuits and lists for military service. Courtesy of the American School of Classical Studies at Athens.
- p. 152 Detail of an Attic red-figure plaque, found at Eleusis, showing extracts from the Eleusinian cult. Precise interpretation of the scenes is not sure, but Demeter may be represented twice at the right side with Persephone by her side in the upper level and Iakkhos facing her with torches on the lower level. The figures on the left may be initiates approaching. An inscription on the plaque says that it was dedicated to the goddesses by Niinnion, perhaps the courtesan Nannion of that period. Mid-fourth century BC. Athens, National Archaeological Museum (inv. 11036).
- p. 155 Official voting discs found in the Athenian Agora. Each juror was given two discs, one with solid hub (for acquittal), one with hollow hub (for condemnation); by placing thumb and forefinger over the hubs the juror could make his vote without revealing his preference. Some discs carry the inscription 'Official ballot', some a letter in relief, perhaps to indicate the jury-section. A less sophisticated system of pebbles (*psephoi*) was in operation before the fourth century BC. Athens, Agora Museum (B 1056, 146, 728, 1058, 1055). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.

- p. 156 Attic red-figure cup, attributed to the Brygos Painter, depicting a symposium in progress. The men recline on couches; one girl plays the pipes while another prepares to give a cup of wine to one of the men. A youth holds a lyre by a column, an indication of an indoor scene. Baskets hang on the wall. First quarter of the fifth century BC. London, British Museum (E 68). © The Trustees of the British Museum.
- p. 162 Detail of rolled-out drawing of Attic black-figure lekythos, attributed to the Amasis Painter, depicting women at work spinning, preparing wool and weaving. The lekythos may have been a wedding present to a bride. Mid-sixth century BC. New York, The Metropolitan Museum of Art, Fletcher Fund, 1931 (31.11.10). Image © The Metropolitan Museum of Art.
- p. 174 The side-reliefs of a marble altar frame (?), the so-called Ludovisi Throne. A contrast is made between the veiled woman at the incense-burner and the naked flute-girl. The purpose, meaning and place of manufacture are all in doubt. Second quarter of the fifth century BC. Rome, Museo Nazionale Romano (inv. 8670). Photo: Alinari Archives, Florence.
- p. 183 Detail of an Attic red-figure onos (used in wool-working), attributed to the Eretria Painter, depicting preparations for the wedding of Alkestis (on the right). She is pictured at the entrance to her bridal chamber, and her friends fill a loutrophoros with myrtle (centre) and lebetes gamikoi with sprigs (left), both types of vase connected with the wedding ceremony. Two other friends play with a pet bird. The object may have been a wedding present to a bride. Third quarter of the fifth century BC. Athens, National Archaeological Museum (inv. 1629).
- p. 187 Detail of an Apulian red-figure loutrophoros depicting Alkestis surrounded by her children and with her husband Admetos on the left. The white-haired woman on the right may be Admetos' mother or nurse; the old man is the children's tutor (*paidagogos*). This is one of the finest of the South Italian treatments of tragic themes. Mid-fourth century BC. Antikenmuseum Basel und Sammlung Ludwig, Inv. S 21. Photo: Andreas F. Vögelin and Claire Niggli.
- p. 189 Attic red-figure cup, attributed to the Panaitios Painter, depicting a brawl between revellers. C. 480 BC. The State Hermitage Museum, St Petersburg (B-2100).
- p. 204 Drawn reconstruction of a country house near Vari in Attica. From *Annual of the British School at Athens* 68 (1973), 355-452.
- p. 205 A bronze hydria. Third quarter of the fifth century BC. Cambridge, Mass., Fogg Museum (1949.89). Reproduced courtesy of the Trustees of the Harvard University Art Museums.

- p. 207 Detail of an Attic red-figure pelike depicting a young man carrying a couch and a small table in preparation for a party. Oxford, Ashmolean Museum (AN 1890.29 (V 282)).
- p. 209 Attic red-figure skyphos showing a rare 'still-life' scene of household equipment: lampstand and buckets, casserole and grill, and chest, basket, wine jar and jug. The J. Paul Getty Museum, Villa Collection, Malibu, California (86.AE.265).
- p. 214 Detail of an Attic red-figure calyx-krater, attributed to the Dinos Painter, depicting Prometheus and satyrs. He is giving them the gift of fire which they take with their torches from Prometheus' fennel stalk (*narthex*). Prometheus' name is written by him, and the satyrs are named Komos, Sikinnis and Simos. The inspiration for the scene (and others like it) may have come from Aeschylus' satyr-play *Prometheus Pyrkaïos*. Last quarter of the fifth century BC. Oxford, Ashmolean Museum (1937.983)
- p. 222 Attic black-figure ovoid neck-amphora, attributed to the Affecter, depicting Zeus enthroned on the left sending Hermes on a mission. Hermes is dressed in his winged boots and his traveling hat and holds his caduceus. Third quarter of the sixth century BC. Oxford, Ashmolean Museum (G 268/V 509).
- p. 224 Attic red-figure amphora, attributed to Myson, depicting Croesus seated on his funeral pyre. His royal status is shown by his throne and scepter. He pours a libation from a dish (*phiale*) whilst Euthymos (his name is written by him) sets fire to the timber. C. 500 BC. Paris, Louvre (G 197). Photo: RMN – Hervé Lewandowski.
- p. 227 Map of Greece and Asia Minor showing Mysian Olympus, the site of the boar hunt in which Croesus' son is killed.
- p. 238 Attic red-figure dinos, attributed to the Agrigento Painter, depicting a boar hunt. This may be a version of the Calydonian boar hunt, for although Atalante is not present and none of the participants is named, one hunter wields a battle-axe which comes to be associated with Ankaïos. Second quarter of the fifth century BC. Athens, National Archaeological Museum (inv. 1489).
- p. 242 Attic red-figure neck-amphora, attributed to the Nausikaa Painter, depicting Odysseus appearing from behind a tree on which Nausikaa and her companions have spread the washing. He holds a branch in each hand and looks suitably disheveled. Athene stands between him and Nausikaa who looks back as she runs away with her companions. Third quarter of the fifth century BC. Munich, Antikensammlung (2322).
- p. 245 Attic red-figure stamnos, attributed to the Siren Painter, depicting Odysseus and the sirens. Odysseus is tied to the mast, and

- his companions' ears are presumably stopped with wax, as the singing sirens are having no effect. In mortification one of the sirens is falling to her death from her perching place on the rocks. First quarter of the fifth century BC. London, British Museum (E 440). © The Trustees of the British Museum.
- p. 247 Detail of an Attic black-figure oinokhoe, attributed to the Burgon Group, depicting two youths and a man in a cart drawn by mules. Second quarter of the sixth century BC. London, British Museum (B 485). © The Trustees of the British Museum.
- p. 255 Lid of an Attic red-figure pyxis, attributed to Aison, depicting Odysseus appearing before Nausikaa and her companions with Athene to assist, c. 420 BC. Boston, Museum of Fine Arts (04.18a-b). Henry Lillie Pierce Fund. Photograph © 2006, Museum of Fine Arts, Boston.
- p. 257 left Attic red-figure lekythos attributed to Oreithia Painter depicting Artemis with bow and libation dish (*phiale*): a fawn makes allusion to her domain. C. 470 BC. Chazen Museum of Art, University of Wisconsin-Madison, Gift of Mr. and Mrs. Arthur J. Frank (1985.93).
- p. 257 right Attic red-figure lekythos depicting Apollo dressed in a concert performer's robes and holding a kithara in his left hand and a plectrum in his right. The palm tree makes allusion to Delos, his birthplace. New York, The Metropolitan Museum of Art, Gift of Mr and Mrs Leon Pomerance, 1953 (53.224). Image © The Metropolitan Museum of Art.

## Notes to the second edition

- Running and learning vocabularies accompany the *Text*. Grammar and exercises, written to run in step with the *Text*, are to be found in the companion volume *Reading Greek (Grammar and Exercises)*.
- A linking-device (⌈) is used in places in the *Text*. Its purpose is to show words or groups of words which should be taken together either because they agree or because they make a phrase. When the words to be linked are separated by intervening words, the linking device takes the shape ⌈ ⌋. They are phased out as the grammar that underpins them is learnt. Look up such linked phrases in the vocabulary *under the first word*.
- The sources quoted on the title-page of each Part are the major (though by no means exclusive) sources for the whole Part.
- The title-page of each Part carries time recommendations for that Part. They are based on a three to four-session week, and assume preparation by students (particularly by reading ahead on their own, with the help of the vocabularies). If the recommendations are followed, *Reading Greek* will be completed in 37 weeks.  
There are 118 sub-sections (i.e. sections marked A, B, C, etc.)
- Transcriptions of proper names into English:
  - Generally, proper names are transcribed from Greek into English in accordance with the transcriptions given in the *Grammar and Exercises*, 342. Note that the transcription will not distinguish between ε and η, o and ω, or other long and short vowels.
  - There are, however, some 'privileged' names, so common in their received form that to alter them by the principles of transcription that we generally adopt would be off-putting. You will find, for example, 'Athens', not 'Athenai' (Ἀθῆναι), 'Homer', not 'Homeros' (Ὅμηρος), and 'Plato', not 'Platon' (Πλάτων).
  - All proper names met in the *Text* are transcribed either in the running vocabulary or in the List of Proper Names in the *Grammar and Exercises* book. (Most Greek words have, traditionally, been transcribed according to Latin principles, and the most important of these are given in *Grammar and Exercises*, 454).
- All dates are B.C., except where otherwise stated.

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## Part One Athens at sea

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### Introduction

Dikaiopolis sails towards the harbour of Athens, Peiraieus. On board ship a criminal plot is foiled, and then the story of the naval battle of Salamis is recalled while the ship passes the island. As the ship comes into port, the Spartans launch a surprise attack.

The scene is set during the early part of the Peloponnesian War, which began in 431.

### Sources

Demosthenes, <i>Orations</i> 32	Aeschylus, <i>Persians</i> 353ff.
Plato, <i>Ion</i> 540eff.	Thucydides, <i>Histories</i> 2.93–4, 1.142, 6.32
A comic fragment, <i>Com. Adespot.</i> 340 (Edmonds)	Xenophon, <i>Hellenika</i> 5.i. 19–23
Lysias, <i>Funeral Speech</i> 27ff.	Aristophanes, <i>Akharnians</i> 393ff.
Herodotus, <i>Histories</i> 8.83ff.	Euripides, <i>Helen</i> 1577ff.
Homer, <i>Iliad</i> ( <i>passim</i> )	

### Time to be taken

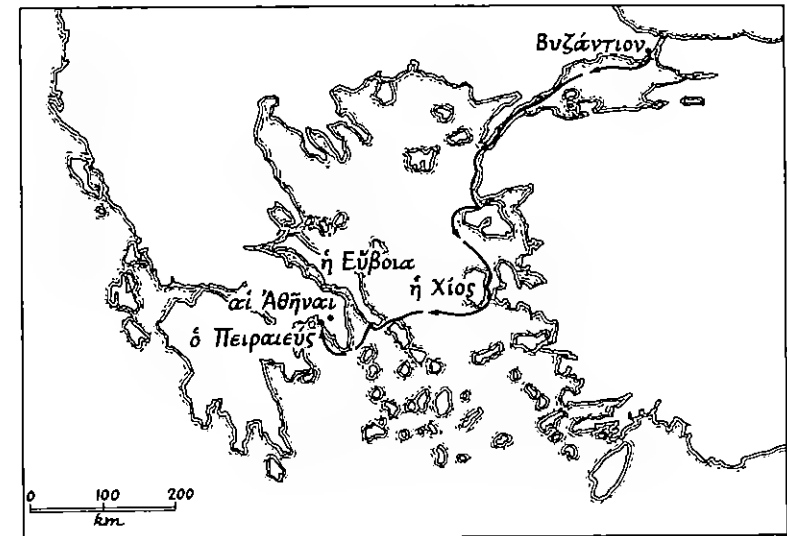
Five weeks (= twenty sessions at four sessions a week)

### Important note on the accompanying vocabulary-lists

1. Each vocabulary-list appears in *alphabetical order*.
2. Many phrases in the text are joined by the linking devices  $\wedge$  and  $\lceil \rceil$ , e.g. the first sentence  $\tau\acute{o}\ \pi\lambda\omicron\iota\acute{o}\nu\ \acute{\epsilon}\sigma\tau\iota\nu\ \acute{\epsilon}\nu\ \lceil\ \beta\upsilon\zeta\alpha\nu\tau\acute{\iota}\omega\ \acute{\epsilon}\nu\lceil\ \delta\grave{\epsilon}\ \lceil\ \beta\upsilon\zeta\alpha\nu\tau\acute{\iota}\omega\ \dots$ . Such phrases will be listed in the running vocabularies *under the first word of the phrase*. Thus  $\tau\acute{o}\ \pi\lambda\omicron\iota\acute{o}\nu$  will appear under  $\tau\acute{o}$ ;  $\acute{\epsilon}\nu\lceil\ \delta\grave{\epsilon}\ \lceil\ \beta\upsilon\zeta\alpha\nu\tau\acute{\iota}\omega$  will appear under  $\acute{\epsilon}\nu$ ; and so on. Links are phased out as noun-types and cases are learnt.



3. At the end of each running vocabulary-list, and elsewhere in the accompanying *Grammar* explanations, you will find lists of *words to be learnt*. These words will not be repeated in the running vocabulary lists but are grouped together in the *Grammar* from time to time (e.g. p. 23). All such vocabulary will be found in the *Total Greek-English Learning Vocabulary* at the back of both the *Text* volume and the *Grammar* volume.
4. Accents in the running vocabularies are printed as they appear in the text.
5. Macra – indicating a vowel pronounced long – are marked *only* in *Learning Vocabularies* and the *Total Vocabulary* at the back.



The route from Byzantium to Athens



ὁ Ζηνόθεμις ὁρᾷ τὴν τε ἀκρόπολιν καὶ τὸν Παρθενῶνα

## Section One A–J: The insurance scam

## A

*Hegestratos and Sdenothemis are partners in the corn-shipping business. They have insured the load of grain on board their ship for far more than it is worth and plan to 'lose' it in an 'accident', thus making a healthy profit. They embark in Byzantium, with grain, captain and crew. The ship sails to Khios (where a rhapsode boards) and Euboia (where Dikaiopolis gets on), and eventually comes into sight of Athens and its harbour, Peiraieus (modern Piraeus). While Sdenothemis engages the passengers' attention with an appreciation of the sights, a strange noise is heard below ...*

In *World of Athens*: ships and sailing 2.4, 19; rhapsodes 3.44; grain trade 6.65–9; loans on ships 5.59; Peiraieus 1.32, 2.23–5, 32, 5.58; the Parthenon 1.51, 2.34, 8.92–9.

τὸ πλοῖόν ἐστιν ἐν Βυζαντίῳ. ἐν δὲ Βυζαντίῳ, ὁ Ἡγέστρατος βαίνει εἰς τὸ πλοῖον, ἔπειτα ὁ Ζηνόθεμις βαίνει εἰς τὸ πλοῖον, τέλος δὲ ὁ κυβερνήτης καὶ οἱ ναῦται εἰσβαίνουν εἰς τὸ πλοῖον. τὸ δὲ πλοῖον πλεῖ εἰς Χίον. ἐν δὲ Χίῳ, ὁ ῥαψῳδὸς εἰσβαίνει. ἔπειτα δὲ πλεῖ τὸ πλοῖον εἰς Εὐβοίαν. ἐν δὲ Εὐβοίᾳ, εἰσβαίνει ὁ Δικαιοπόλις. τέλος δὲ πρὸς τὰς Ἀθήνας πλεῖ τὸ πλοῖον καὶ πρὸς τὸν Πειραιᾶ.

τὸ μὲν οὖν πλοῖον πλεῖ, ὁ δὲ Ζηνόθεμις πρὸς τὴν γῆν βλέπει. τί ὁρᾷ ὁ Ζηνόθεμις; ὁ Ζηνόθεμις ὁρᾷ τὴν τε Ἀκρόπολιν καὶ τὸν Παρθενῶνα. ἔπειτα δὲ ὁ Δικαιοπόλις καὶ ὁ κυβερνήτης πρὸς τὴν γῆν βλέπουσιν. τί ὁρῶσιν ὁ Δικαιοπόλις καὶ ὁ κυβερνήτης; καὶ ὁ Δικαιοπόλις καὶ ὁ κυβερνήτης τὴν τε Ἀκρόπολιν ὁρῶσι καὶ τὸν Παρθενῶνα. ἐξαίφνης ὁ Δικαιοπόλις καὶ ὁ κυβερνήτης ψόφον ἀκούουσιν.

## Vocabulary for Section One A

## Grammar for 1A–B

- The definite article 'the', ὁ ἢ τό
- The principle of 'agreement'
- Adjectives like καλός καλή καλόν
- The vocative case

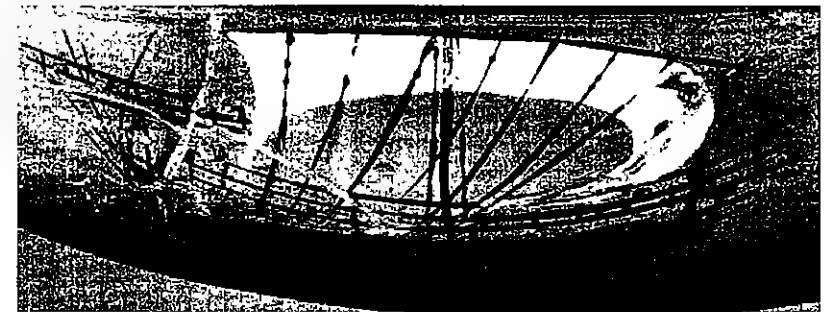
ἀκού-ουσι(ν) (they) hear  
 βαίν-ει (he) goes  
 βλέπ-ει (he) looks  
 βλέπ-ουσι(ν) (they) look  
 δὲ and; but  
 εἰς to, into  
 εἰς Εὐβοίαν to Euboia  
 εἰς τὸ πλοῖ-ον onto the ship  
 εἰς Χί-ον to Chios  
 εἰσ-βαίν-ει (he) embarks  
 εἰσ-βαίν-ουσι(ν) (they) embark  
 ἐν in, on  
 ἐν Βυζαντίῳ in Byzantium  
 ἐν Εὐβοίᾳ in Euboia  
 ἐν Χίῳ in Chios  
 ἐξαίφνης suddenly  
 ἔπειτα then, next  
 ἐστι(ν) (it/there) is  
 καὶ and  
 καὶ ... καὶ both ... and

μὲν ... δὲ on the one hand ... on the other  
 ὁ the  
 ὁ Δικαιοπόλις Dikaiopolis  
 ὁ Ζηνόθεμις Sdenothemis  
 ὁ Ἡγέστρατ-ος Hegestratos  
 ὁ κυβερνήτης the captain  
 ὁ ῥαψῳδ-ός the rhapsode  
 οἱ the  
 οἱ ναῦται the sailors, crew  
 ὁρ-ᾷ (he) sees  
 ὁρ-ῶσι(ν) (they) see  
 οὖν so, really, therefore  
 πλ-εῖ (it) sails  
 πρὸς towards  
 πρὸς τὰς Ἀθήνας towards Athens  
 πρὸς τὴν γῆν towards the land  
 πρὸς τὸν Πειραιᾶ towards the Peiraieus

τε ... καὶ both ... and  
 τέλος finally  
 τὴν the  
 τὴν ἀκρόπολιν the Acropolis  
 τί; what?  
 τὸν the  
 τὸν Παρθενῶνα the Parthenon  
 τὸ the  
 τὸ πλοῖ-ον the ship, vessel  
 ψόφ-ον a noise

## Vocabulary to be learnt

δέ and; but  
 ἔπειτα then, next  
 καὶ and  
 τε ... καὶ A and B, both A and B



τὸ πλοῖον

## B

ZHNOΘEMIS (*pointing to the land*)

δεῦρο ἐλθέ, ὦ Δικαιοπόλι, καὶ βλέπε. ἐγὼ γὰρ  
τὴν ἀκρόπολιν ὀρῶ. ἄρα καὶ σὺ τὴν ἀκρόπολιν ὀρᾷς;

ΔΙΚΑΙΟΠΟΛΙΣ (*peering towards the land*)

ποῦ ἐστὶν ἡ ἀκρόπολις; ἐγὼ γὰρ τὴν ἀκρόπολιν οὐχ ὀρῶ. 5

ZHN. δεῦρο ἐλθέ, καὶ βλέπε. ἄρα οὐχ ὀρᾷς σὺ τὸν Παρθενῶνα;

ΔΙΚ. ναί. νῦν γὰρ τὴν ἀκρόπολιν ὀρῶ καὶ ἐγώ.

ZHN. ὦ Ζεῦ. ὡς καλὸς ἐστὶν ὁ Παρθενῶν, καλὴ δὲ ἡ ἀκρόπολις.

ΚΥΒΕΡΝΗΤΗΣ (*agreeing*)

ἀληθῆ σὺ λέγεις, ὦ Ζηνόθεμι. 10

(*with a sudden start*)

ἄκουε, ψόφος: ἄρα ἀκούεις; τίς ἐστὶν ὁ ψόφος; ἄρα  
ἀκούεις καὶ σὺ τὸν ψόφον, ὦ Ζηνόθεμι;

ZHN. (*hurriedly dismissing the subject*)

οὐ μὰ Δία, οὐδὲν ἀκούω ἐγώ, ὦ κυβερνήτα. μὴ φρόντιζε. 15  
ἀλλὰ δεῦρο ἐλθέ καὶ βλέπε. ἐγὼ γὰρ τὸ νεώριον ὀρῶ καὶ  
τὸν Πειραιᾶ. ἄρα ὀρᾷς καὶ σὺ τὸ νεώριον;

KYB. ναί.

ZHN. ὦ Ζεῦ, ὡς καλόν ἐστι τὸ νεώριον, καλὸς δὲ ὁ Πειραιεύς.

KYB. (*agreeing impatiently*) 20

ἀληθῆ λέγεις, ὦ Ζηνόθεμι. ἰδοῦ, ψόφος. αὐθις γὰρ  
τὸν ψόφον ἀκούω ἔγωγε.

ΔΙΚ. καὶ ἐγὼ τὸν ψόφον αὐθις ἀκούω, ὦ κυβερνήτα, σαφῶς.  
ἐγὼ οὖν καὶ σὺ ἀκούομεν τὸν ψόφον.

### Vocabulary for Section One B

ἀκού-ω I hear  
ἀκού-εις you (s.) hear  
ἀκού-ομεν we hear  
ἄκου-ε listen! (s.)  
ἀληθῆ the truth  
ἀλλὰ but  
ἄρα = question  
αὐθις again  
βλέπ-ε look! (s.)  
γὰρ for

δεῦρο here, over here  
Δικαιοπόλι Dikaiopolis  
ἐγὼ I  
ἔγωγε I at least  
ἐλθ-έ come! (s.)  
ἐστι(ν) (it) is  
Ζεῦ Zeus  
Ζηνόθεμι Sdenothemis  
ἡ ἀκρόπολις the Acropolis  
ἡμεῖς we

ἰδοῦ here! hey! look! (s.)  
καὶ also  
καλ-ός beautiful  
καλ-ή beautiful  
καλ-όν beautiful  
κυβερνήτα captain  
κυβερνήτης captain  
λέγ-εις you (s.) are speak-  
ing  
μὰ Δία by Zeus

μὴ don't

ναί yes

νῦν now

ὁ Παρθενῶν the Parthenon

ὁ Πειραιεύς the Peiraieus

ὀρ-ῶ I see

ὀρ-ᾷς you (s.) see

οὐ no

οὐδὲν nothing

οὖν so, really, therefore

οὐχ not

ὁ ψόφ-ος the noise

ποῦ; where?

σαφ-ῶς clearly

σὺ you (s.)

τὴν ἀκρόπολιν the

Acropolis

τίς; what?

τὸ νεώρι-ον the naval

dockyard

τὸν Παρθενῶνα the

Parthenon

τὸν Πειραιᾶ the

Peiraieus

τὸν ψόφ-ον the noise

φρόντιζ-ε worry! (s.)

(sc. 'about it')

ψόφ-ος a noise

ὦ O

ὥς how!

### Vocabulary to be learnt

ἄρα indicates question

δεῦρο here, over here

ἐγὼ I

καί also

σὺ you (s.)

τίς; what? who?

ὦ O (addressing

someone)



A merchantman and a warship

## C

- ZHN. (*more frantically*)  
 ἐγὼ δὲ οὐκ ἀκούω, ὦ φίλοι. μὴ φροντίζετε. ἀλλὰ δεῦρο  
 ἔλθετε καὶ βλέπετε, δεῦρο. ὁρῶ γὰρ τὰ ἑμπορία καὶ  
 τὰς ὀλκάδας ἔγωγε. ἄρα ὁρᾶτε τὰ ἑμπορία καὶ ὑμεῖς;  
 KYB. καὶ ΔΙΚ. ὁρῶμεν καὶ ἡμεῖς. τί μήν;  
 ZHN. (*waxing lyrical*)  
 ὦ Πόσειδον, ὡς καλαὶ εἰσιν αἱ ὀλκάδες, ὡς καλὰ ἐστὶ  
 τὰ ἑμπορία. ἀλλὰ δεῦρο βλέπετε, ὦ φίλοι.  
 KYB. ἄκουε, ὦ Ζηνόθεμι, καὶ μὴ λέγε 'ὡς καλὰ ἐστὶ τὰ ἑμπορία.'  
 ἡμεῖς γὰρ τὸν ᾠσόφον σαφῶς ἀκούομεν.  
 ΔΙΚ. ἀλλὰ πόθεν ὁ ᾠσόφος;  
 KYB. (*pointing down below*)  
 κάτωθεν, ὦ Δικαιοπόλι. διὰ τί οὐ καταβαίνομεν ἡμεῖς;  
 ἐλθέ, ὦ Δικαιοπόλι –  
 ZHN. (*by now quite desperate*)  
 ποῖ βαίνετε ὑμεῖς; ποῖ βαίνετε; διὰ τί οὐ μένετε, ὦ φίλοι; μὴ  
 φροντίζετε. ὁρῶ γὰρ ἐγὼ –

## Vocabulary for Section One C

## Grammar for 1C–D

- Verbs ending in –ω (present 'tense', indicative 'mood', active 'voice')
- The concept of tense, mood, voice, person and number
- Compound verbs (with prefixes)
- The imperative [command/order] 'mood'
- The vocative case

αἱ the  
 αἱ ὀλκάδες the merchant  
 ships  
 ἀκού-ω I hear  
 ἀκού-ομεν we hear  
 ἄκου-ε listen! (s.)  
 ἀλλὰ but  
 βαίν-ετε you (pl.) are going  
 βλέπ-ετε look! (pl.)  
 γὰρ for

διὰ τί; why?  
 Δικαιοπόλι Dikaiopolis  
 ἔγωγε I; I for my part  
 εἰσι(ν) (they) are  
 ἐλθ-έ come! (s.)  
 ἐλθ-ετε come! (pl.)  
 ἐστι(ν) (they) are  
 Ζηνόθεμι Sdenothemis  
 ἡμεῖς we  
 καλ-αἱ beautiful, fine

καλ-ά beautiful, fine  
 κατα-βαίν-ομεν we go  
 down  
 κάτωθεν from below  
 λέγ-ε say! (s.)  
 μέν-ετε you (pl.) stay  
 μὴ don't  
 ὁρ-ῶ I see  
 ὁρ-ῶμεν (we) see  
 ὁρ-ᾶτε you (pl.) see

οὐκ not	τὰς the	ὥς how!
ὁ ᾠσόφ-ος the noise	τὰς ὀλκάδας the merchant	
πόθεν; from where?	ships	<b>Vocabulary to be learnt</b>
ποῖ; where to?	τί μήν; so what?; of course	ἀλλὰ but
Πόσειδον Poseidon ( <i>god of the sea</i> )	τὸν ᾠσόφ-ον the noise	γὰρ for
σαφ-ῶς clearly	ὑμεῖς you (pl.)	ἡμεῖς we
τὰ the	φίλ-οι friends	μὴ don't
τὰ ἑμπορί-α the markets	φροντίζ-ετε worry! (pl.)	οὐ, οὐκ, οὐχ no; not
	(sc. 'about it')	ὥς how!

## Transporting heavy goods

Before the development of the steam engine or of properly surfaced and maintained roads, or in the absence of camels (rightly called the 'ships of the desert'), transport of heavy goods long distances overland was effectively impossible. The main means of heavy overland haulage was the bullock, at 2mph, whose carts lacked swivel-axles to negotiate corners. Ships were the only answer when it came to transporting heavy cargoes any distance (like grain in this story), which is why most large ancient towns are sited on or near a coast or navigable river.

In the fifth and fourth centuries Athens was strongly dependent upon what was brought in by sea, not simply because the quantity of cereals grown within Attica was insufficient for the urban population but because a reputation for being the place to which one came to find goods from all parts of the Greek world was vital to the thriving life of the town of Athens and the Peiraeus. Few voyages would have been taken for pleasure, as pirates were a constant source of danger until the Athenians cleared them from the Aegean in the 470s. Nor was a sea voyage possible at all times of the year. The islands lying within the Aegean basin enable sailors to chart their course by reference to fixed points, but traders did not avoid the open sea. The slow, broad cargo-ships depended on sail and wind, and travelled at an average speed of five knots. Nelson's *Victory*, a much larger and heavier warship with sails, averaged seven knots. Ships powered by oars were swifter than sailing ships, but their lighter bulk and the presence of the rowers fitted them for use mainly in time of war. The trireme, with 170 rowers, was the fastest and the finest man-of-war in the classical period, and could reach a speed of seven to eight knots with a continuous power output, or even up to thirteen knots for a short burst of ten to twenty minutes. Greek cargo-ships, with their small number of crew and their heavy loads, had no reason for rationing the supply of food and water, and so could sail for many days and nights without putting in to land; warships, with their complement of about two hundred and their need to be as light as possible, carried few provisions and had to put in frequently to enable the rowers to rest and eat.

## D

The captain goes into the hold followed by Dikaiopolis and the crew. There they come upon Hegestratos, the author of the mysterious noise.

In *World of Athens*: helmsman 7.34–7.

καταβαίνει μὲν οὖν ὁ κυβερνήτης, καταβαίνουνσι δὲ ὄτ τε  
Ἰδικαιοπόλις καὶ οἱ ναῦται. κάτωθεν γὰρ ὁ ψόφος. κάτω δὲ  
τὸν Ἡγέστρατον ὁρῶσιν ὄτ τε Ἰκυβερνήτης καὶ οἱ ναῦται. ὄτ δὲ  
ἸἩγέστρατος τὸν ψόφον ποιεῖ κάτω.

- KYB. οὗτος, τί ποιεῖς;  
(suddenly realising it is Hegestratos)  
ἀλλὰ τί ποιεῖς σύ, ὦ Ἡγέστρατε; τίς ὁ ψόφος;  
HΓΕΣΤΡΑΤΟΣ (innocently)  
οὐδὲν ποιῶ ἔγωγε, ὦ κυβερνήτα, οὐδὲ ψόφον οὐδένα  
ἀκούω. μὴ φρόντιζε.  
ΔΙΚ. (looking behind Hegestratos' back)  
δεῦρο ἔλθε καὶ βλέπε, ὦ κυβερνήτα. ἔχει γὰρ τι ἐν τῇ δεξιᾷ  
ὁ Ἡγέστρατος.  
KYB. τί ἔχεις ἐν τῇ δεξιᾷ, ὦ Ἡγέστρατε;  
HΓ. (desperately trying to cover up)  
οὐδὲν ἔχω ἔγωγε, ὦ φίλε.  
ΔΙΚ. ὦ Ζεῦ. οὐ γὰρ ἀληθῆ λέγει ὁ Ἡγέστρατος. πέλεκυν γὰρ  
ἔχει ἐν τῇ δεξιᾷ ὁ Ἡγέστρατος. ὁ ἄνθρωπος τὸ πλοῖον  
καταδύει.  
KYB. (shocked)  
τί λέγεις, ὦ Δικαιοπόλι; δύει τὸ πλοῖον ὁ Ἡγέστρατος;  
(calling to the crew)  
ἀλλὰ διὰ τί οὐ λαμβάνετε ὑμεῖς τὸν ἄνθρωπον, ὦ ναῦται;  
δεῦρο, δεῦρο.  
HΓ. οἶμοι, φεύγω ἔγωγε, καὶ ρίπτω ἑμαυτὸν ἐκ τοῦ πλοίου.  
KYB. (urging the crew to help)  
βοηθεῖτε, ὦ ναῦται, βοηθεῖτε καὶ διώκετε.

5

10

15

20

25



πέλεκυν γὰρ ἔχει



ρίπτω ἑμαυτὸν ἐκ τοῦ πλοίου

### Vocabulary for Section One D

ἀκού-ω I hear	κάτω below	ποι-εῖς you (s.) are doing
ἀληθῆ the truth	κάτωθεν from below	ποι-εῖ (he) is making
βλέπ-ε look! (s.)	κυβερνήτα captain	ρίπτ-ω I am throwing
βοηθ-εῖτε help! (pl.)	λαμβάν-ετε you (pl.) catch/	(going to throw)
διὰ τί; why?	seize	τί; what?
Δικαιοπόλι Dikaiopolis	λέγ-εις you (s.) are saying	τι something
διώκ-ετε give chase! (pl.)	λέγ-ει (he) is telling	τὸν ἄνθρωπ-ον the fellow
δύ-ει (he) is sinking	μὲν . . . δὲ on one hand . . .	τὸν Ἡγέστρατ-ον
ἔγωγε I; I at least	on the other	Hegestratos
ἐκ out of, from	ναῦται sailors	τὸν ψόφ-ον the noise
ἐκ τοῦ πλοίου from the ship	ὁ ἄνθρωπ-ος the fellow	τὸ πλοῖ-ον the ship
ἐλθέ come! (s.)	ὁ Δικαιοπόλις Dikaiopolis	ὑμεῖς you (pl.)
ἑμαυτ-ὸν myself	ὁ Ἡγέστρατ-ος Hegestratos	φεύγ-ω (I) am off
ἐν τῇ δεξιᾷ in (his/your)	οἶμοι oh dear!	φίλ-ε friend
right hand	οἱ ναῦται the sailors, crew	φρόντιζ-ε worry! (sc. 'about it')
ἔχ-ω (I) have/am holding	ὁ κυβερνήτης the captain	ψόφ-ον οὐδένα any noise
ἔχ-εις you (s.) have/are	ὁρ-άτε you (pl.) see	
holding	ὁρ-ῶσι(v) (they) see	
ἔχ-ει (he) has/is holding	οὐδὲ and . . . not	
Ζεῦ Zeus	οὐδὲν nothing	
Ἡγέστρατ-ε Hegestratos	οὖν so, then, therefore	
κατα-βαίν-ει (he) goes down	οὗτος hey, you!	
κατα-βαίν-ομεν we go down	ὁ ψόφ-ος the noise	
κατα-βαίν-ουσι(v) (they) go	πέλεκυς axe (nom.)	
down	πέλεκυν axe (acc.)	
κατα-δύ-ει (he) is sinking	ποι-ῶ (I) am doing	

### Vocabulary to be learnt

ἀληθῆ the truth  
ἔγωγε I; I at least/for my part  
οὐδὲν nothing  
οὖν so, then, really, therefore  
τί; what?  
ὑμεῖς you (pl.)

## E

ὁ' μὲν Ἡγέστρατος φεύγει κάτωθεν, οἱ' δὲ ἑναῦται βοηθοῦσι καὶ τὸν Ἡγέστρατον διώκουσιν. ἄνω μένει ὁ Ζηνόθεμις. ὁ' μὲν Ἡγέστρατος πρὸς τὸν Ζηνόθεμιν βλέπει, ὁ' δὲ Ζηνόθεμις πρὸς τοὺς ἑναύτας. ἀναβαίνουνσι γὰρ οἱ ἑναῦται καὶ διώκουσιν.

5

ZHN. ἀλλὰ τί ποιεῖς, ὦ Ἡγέστρατε;

HF. (*running up to Sdenothemis*)

ἰδού, διώκουσί με οἱ ἑναῦται, ὦ Ζηνόθεμι. ἐγὼ δὲ φεύγω. μὴ μένε, ἀλλὰ φεύγε καὶ σύ, καὶ ῥίπτε σεαυτὸν ἐκ τοῦ πλοίου. ἀναβαίνουνσι γὰρ ἤδη οἱ ἄνδρες.

10

ZHN. (*with a glance at the pursuing crew*)

οἴμοι. τοὺς γὰρ ἑναύτας ἤδη γε σαφῶς ὀρώ. σὺ δὲ ποῖ φεύγεις;

HF. φεύγω εἰς τὴν θάλατταν ἔγωγε. ὁ' γὰρ ἡλέμβος ἐν τῇ θαλάττῃ ἐστίν. ἄγε δὴ σύ, σῶζε σεαυτὸν. ῥίπτε σεαυτὸν εἰς τὴν θάλατταν, καὶ μὴ μένε.

15

## Vocabulary for Section One E

## Grammar for 1E–F

- 'Contract' verbs (-άω, -έω, -όω): present tense and imperative
- Rules of 'contract'
- Adverbs ('-ly')

ἄγε come on! (s.)

ἀνα-βαίν-ουσι (they) are coming up

ἄνω above

βλέπ-ει (he) looks

βοηθ-οῦσι (they) help

δὴ then; now (stressing)

διώκ-ουσι(ν) (they) pursue/ (give) chase

εἰς τὴν θάλατταν into the sea

ἐκ τοῦ πλοίου out of the ship

ἐν τῇ θαλάττῃ on the sea

ἐστί(ν) (it) is

Ζηνόθεμι Sdenothemis

ἤδη now; already

ἤδη γε yes, already

ἰδού look! (s.)

κάτωθεν from below

με me

μὲν ... δὲ on the one hand

... on the other

μέν-ει (he) stays/is waiting

μέν-ε stay! (s.)

ὁ Ζηνόθεμις Sdenothemis

ὁ Ἡγέστρατος Hegestratos

οἱ ἄνδρες the men

οἴμοι oh dear!

οἱ ναῦται the sailors/crew

ὁ λέμβ-ος the life-boat

ὀρ-ῶ I see

ποῖ; where ... to?

ποι-εῖς you (s.) are doing

πρὸς τὸν Ζηνόθεμιν

towards Sdenothemis

πρὸς τοὺς ναύτας towards

the sailors

ῥίπτ-ε throw! (s.)

σαφῶς clearly

σεαυτ-ὸν yourself (s.)

σῶζ-ε save! (s.)

τῇ θαλάττῃ the sea

τὸν Ἡγέστρατ-ον

Hegestratos

τοὺς the

τοὺς ναύτας the sailors/

crew

φεύγ-ω (I) am off

φεύγ-εις you (s.) are off/

running away

φεύγ-ει (he) runs off

φεύγ-ε run away! be off!

(s.)

## Vocabulary to be learnt

μὲν ... δὲ on the one

hand ... on the other

ποῖ; where to?

σεαυτὸν yourself (s.)

## Triremes

The trireme carried masts, and on a long voyage it was possible to exploit a favourable wind. Nor did all the rowers row all the time, except in battle. There was no room on board for eating or sleeping, and little room for supplies (a crew would need about 300 kg of grain and 500 litres of water a day). The trireme, generally speaking, had to be beached at night for crews to acquire provisions, eat and sleep. The account given by Xenophon of the voyage of Iphikrates round the Peloponnese illuminates normal practice; Iphikrates was in a hurry and wanted to train his crews at the same time, but one can infer what was normal from Xenophon's account:

'When Iphikrates began his voyage round the Peloponnese, he took with him all the equipment he needed for a naval battle. He left his large sails at home, as if he was sailing to battle, and made very little use of his small sails even when the wind was favourable. By proceeding under oars in this way he made his crews fitter and his ships faster. And when the expedition was due for its morning or evening meal at any particular place, he would order the leading ships back, turn the line round again to face the land and make them race at a signal for the shore... Again, if they were taking a meal on hostile territory, he set the usual sentries on land but he also raised his ships' masts and had men keeping watch from the top of them. They had a far wider view from their point of vantage than they would have had from ground level... On daylight voyages he trained them to form line ahead or line abreast at a signal, so that in the course of their voyage they had practised and become skilled at the manoeuvres needed in a naval battle before they reached the area of sea which they supposed to be in enemy control.' (Xenophon, *Hellênika* 6.2.27–30)

One point, which does not emerge from this account, was of great importance: the trireme was so light that it could not be used in really rough weather. This meant that naval operations were, generally speaking, not possible in winter, nor in the bad weather caused by the Etesian winds. Weather was a constant limiting factor in naval strategy.

## F

*Hegestratos and Sdenothemis leap into the waves and head for the life-boat. But the captain has other ideas.*

In *World of Athens*: friends and enemies 4.2, 14–16; prayers 3.34, 8.13; sacrifice 3.28–32.

ὁ Ἡγέστρατος καὶ Ζηνόθεμις οὐ μένουσιν ἀλλὰ φεύγουσιν. εἰς τὴν γὰρ ἰθάλατταν ῥίπτουσιν ἑαυτοὺς οἱ ἄνθρωποι, καὶ τὸν ἕμβον ζητοῦσιν. καὶ οἱ μὲν ἵναυται ἀπὸ τοῦ πλοίου τὴν φυγὴν σαφῶς ὁρῶσιν, ὁ δὲ κυβερνήτης τὸν ἕμβον ἀπολύει. ὁ δὲ ἕμβος ἀπὸ τοῦ πλοίου ἀποχωρεῖ.

- ZHN. (*thrashing around in the waves*)  
οἴμοι, ποῦ ὁ ἕμβος; ποῦ ἐστίν, ὦ Ἡγέστρατε;  
ΗΓ. ἐγὼ τὸν ἕμβον οὐχ ὁρῶ, ὦ Ζηνόθεμι – οἴμοι.  
ZHN. ἀποθνῆσκομεν, ὦ Ἡγέστρατε. βοηθεῖτε, ὦ ναῦται, βοηθεῖτε.  
ΗΓ. ἀποθνῆσκω –  
ΔΙΚ. ἄρα τοὺς ἄνθρώπους ὁρᾷς σύ, ὦ κυβερνήτα; ἀποθνῆσκουσι γὰρ οἱ ἄνθρωποι. ὁ γὰρ ἕμβος ἀπὸ τοῦ πλοίου σαφῶς ἀποχωρεῖ.  
ΚΥΒ. μὴ φρόντιζε· κακοὶ γὰρ εἰσιν οἱ ἄνθρωποι, ὦ Δικαίπολι, καὶ κακῶς ἀποθνῆσκουσιν.

### Vocabulary for Section One F

ἀπὸ from	Δικαίπολι Dikaiopolis	κυβερνήτα captain
ἀπὸ τοῦ πλοίου from the ship	ἑαυτ-οὺς themselves	μέν-ουσι(ν) (they) wait
ἀπο-θνῆσκ-ω I am dying	εἰς τὴν θάλατταν into the sea	ναῦται sailors
ἀπο-θνῆσκ-ομεν we are dying	εἰσι(ν) (they) are	ὁ Ἡγέστρατος Hegestratos
ἀπο-θνῆσκ-ουσι(ν) (they) are dying	ἐστι(ν) it is	οἱ ἄνθρωποι the fellows
ἀπο-λύ-ει (he) lets go/ releases	Ζηνόθεμι Sdenothemis	οἱ ναῦται the sailors/crew
ἀπο-χωρ-εῖ (it) goes away	ζητ-οῦσι(ν) they look for	ὁ κυβερνήτης the captain
βοηθ-εῖτε help! (pl.)	Ἡγέστρατ-ε Hegestratos	ὁ ἕμβ-ος the life-boat
	κακ-οί bad	ὁρ-ῶ I see
	κακ-ῶς badly (tr. 'a bad death')	ὁρ-ᾷς you (s.) see
		ὁρ-ῶσι(ν) (they) see

ποῦ; where?  
ρίπτ-ουσι(ν) (they) throw  
σαφῶς clearly  
τὴν φυγὴν their flight  
τὸν ἕμβ-ον the life-boat

τοὺς ἀνθρώπ-ους the fellows  
φεύγ-ουσι(ν) they run away  
φρόντιζ-ε worry! (s.) (sc. 'about it')

**Vocabulary to be learnt**  
οἴμοι *alas! oh dear!*  
ποῦ; *where?*

### Peiraieus

The harbour town of Peiraieus, 7–8 km south-west of Athens, was created only in the fifth century. Up until that time the Athenians relied on beaching ships in Phaleron Bay, but the creation of an enlarged navy and increased commercial activity led to the establishment of the port of Peiraieus on and around the neighbouring promontory of Akte. There were three harbours: Kantharos on the west, which was the main harbour and commercial emporium with a market on the east side and the *deigma*, a place for displaying goods; and the smaller harbours of Zea and Mounykhia on the east for warships. All three were noted for their splendid ship-sheds. The town itself was laid out on a regular grid pattern of streets by Hippodamos, a native of the Greek city of Miletos on the west coast of Asia Minor where a similar street plan was also used. In contrast to Athens, notorious for narrow and winding streets, the harbour town must have looked rigidly organised, with straight streets, well placed houses and open public areas. Besides the naval installations, the town boasted many of the amenities that Athens had, including a set of fortifications that were necessary to protect Athens' trade and a theatre. By the middle of the fifth century the harbour was linked to Athens by Long Walls, no mean feat of construction given the distance covered and the marshy character of the terrain at the Peiraieus end. The population of Peiraieus was mixed, for not only did foreign traders lodge there temporarily but many of Athens' resident aliens (*metoikoi*) lived at the port, some of whom were responsible for Athens' trade and ran businesses such as armouries and banking; the *metoikoi* might also be grain-dealers or carry on such trades as fulling and baking.

This mixture of population meant that the shrines and sanctuaries that dotted the harbour town boasted a greater variety of worship than places less accessible to foreign influence, and such non-Greek deities as Bendis and Kybele had shrines there. These religious novelties attracted the curiosity of Athenians, and it was a festival of the Thracian goddess Bendis that occasioned the visit of Socrates and Glaukon to the Peiraieus at the beginning of Plato's *Republic* (2.46):

I went down yesterday to the Peiraieus with Glaukon, son of Ariston. I wanted to say a prayer to the Goddess and also to see what they would make of the festival, as this was the first time they were holding it. I must say that I thought that the local contribution to the procession was splendid...

## G

(suddenly realising the danger)

KYB. ἀλλὰ ἄρά ἐστι σῶον τὸ ἡμέτερον πλοῖον, σῶοι δὲ καὶ  
ἡμεῖς; διὰ τί ἐγὼ οὐ καταβαίνω καὶ περισκοπῶ ἀκριβῶς;  
ἐγὼ γὰρ ὁ κυβερνήτης· ἐμὸν οὖν τὸ ἔργον, καὶ ἐν ἔμοι ἡ  
ἡμετέρα σωτηρία.

(καταβαίνει ὁ κυβερνήτης καὶ σκοπεῖ. ὁ δὲ Δικαιοπόλις ἄνω μένει.)

ΔΙΚ. (praying fervently)

νῦν, ὦ Πόσειδον, σῶζε ἡμᾶς εἰς τὸν λιμένα. ἡμεῖς μὲν γὰρ  
ἀεὶ σοι θυσίας θύομεν, σὺ δὲ ἀεὶ σῶζεις τοὺς ἀνθρώπους  
ἐκ τῆς θαλάττης. ἡμεῖς δὲ νῦν κακῶς ἀποθνήσκομεν·  
τὸ μὲν γὰρ ἡμέτερον πλοῖον σαφῶς καταδύνει  
εἰς τὴν θάλατταν, ὁ δὲ ἡμέτερος λέμβος σαφῶς  
ἀποχωρεῖ, καὶ οὐ βεβαία ἡ ἡμετέρα σωτηρία.

(ἀναβαίνει ὁ κυβερνήτης.)

KYB. (with relief)

σιώπα, ὦ Δικαιοπόλι. σῶον μὲν γὰρ τὸ ἡμέτερον πλοῖον, σῶοι  
δὲ καὶ ἡμεῖς. ἐν κινδύνῳ οὖν ἡμεῖς οὐκ ἔσμεν. καὶ δὴ καὶ  
ἐγγὺς ἐστὶν ὁ λιμήν. βεβαία οὖν ἡ ἡμετέρα σωτηρία.



ὁ Ποσειδῶν

## Vocabulary for Section One G

## Grammar for 1G

- Nouns like ἄνθρωπος ('man', 2a) and ἔργον ('work', 2b)
- The concept of 'declension'
- Neuter nouns as subject or object
- Adjectives like ἡμέτερος ἡμετέρα ἡμέτερον
- Prepositions like 'towards', 'from', 'in'
- Particles and their position; enclitics

ἀεὶ always

ἀκριβ-ῶς closely; in detail

ἀνα-βαίν-ει (he) comes up  
(on deck)

ἄνω above (on deck)

ἀπο-θνήσκ-ομεν we are  
dying

ἀπο-χωρ-εῖ (it) goes away

βεβαία assured

διὰ τί; why?

Δικαιοπόλι Dikaiopolis

ἐγγὺς nearby

εἰς τὴν θάλατταν into the  
sea

εἰς τὸν λιμένα to the  
harbour

ἐκ τῆς θαλάττης out of the  
sea

ἐμ-όν mine

ἐν ἔμοι in my hands (lit. 'in  
me')

ἐν κινδύνῳ in danger

ἐσμέν we are

ἔστι(ν) (it) is

ἡ ἡμετέρ-α σωτηρί-α [the]  
our safety

ἡμᾶς us

θύ-ομεν we sacrifice

θυσίας sacrifices

καὶ δὴ καὶ and moreover

κακ-ῶς badly (tr. 'a bad  
death')

κατα-βαίν-ω (I) go down

κατα-βαίν-ει (he) goes  
down

κατα-δύν-ει (it) is sinking

μέν-ει (he) remains

νῦν now

ὁ Δικαιοπόλις Dikaiopolis

ὁ κυβερνήτης the captain

ὁ ἡμέτερ-ος λέμβ-ος [the]  
our life-boat

ὁ λιμήν the harbour

περι-σκοπ-ῶ (I) look  
around

Πόσειδον Poseidon (god of  
the sea)

σιώπα be quiet! (s.)

σκοπ-εῖ (he) makes an  
examination, looks

σοὶ to you (s.)

σῶζ-ε save! (s.)

σῶζ-εις you (s.) save

σῶ-οι safe

σῶ-ον safe

τὸ ἔργ-ον the task

τὸ ἡμέτερ-ον πλοῖ-ον [the]  
our ship

τοὺς ἀνθρώπ-ους men

## Vocabulary to be learnt

διὰ τί; why?

νῦν now

## Prayers

Prayers, like sacrifices, were more or less fixed in their general shape ... The god is invoked by name or titles, which are often numerous; he is reminded of past kindnesses, then the request is made. Without some reference to the ties binding a god to his worshippers there was no ground for expecting divine aid, for the basic assumption was one of reciprocity. A prayer was made to the Olympians standing, with hands raised, to the underworld with hands lowered towards the earth.



## H

*The captain brings the ship towards harbour. By now it has become dark. A rhapsode, who insists on quoting Homer on every possible occasion, is submitted to a Socratic style of inquiry about his art by Dikaiopolis.*

In *World of Athens*: Homer 8.1; Socrates 8.33–6; words and argument 8.18–21.

ὁ οὖν κυβερνήτης τὸ πλοῖον κυβερνᾷ πρὸς τὸν λιμένα. ναύτης δὲ  
 ἵτις τὸν κυβερνήτην ἐρωτᾷ ποῦ εἰσιν. ὁ γὰρ ναύτης οὐ σαφῶς οἶδε  
 ποῦ εἰσι· νύξ γάρ ἐστιν. ὁ οὖν κυβερνήτης λέγει ὅτι εἰς τὸν λιμένα  
 πλέουσιν. ἔστι δὲ ἐν τῷ πλοίῳ ῥαψωδός τις. ὁ δὲ ῥαψωδός ἀεὶ  
 ὁμηρίζει. ὁ δὲ Δικαιοπόλις παίζει πρὸς τὸν ῥαψωδὸν ὥσπερ  
 ὁ Σωκράτης πρὸς τοὺς μαθητάς.

NAYTHE ποῦ ἐσμεν ἡμεῖς, ὦ κυβερνήτα; ἄρα οἶσθα σύ; οὐ γὰρ σαφῶς  
 οἶδα ἔγωγε. ἐγὼ γὰρ οὐδὲν ὀρῶ διὰ τὴν νύκτα, καὶ οὐκ  
 οἶδα ποῦ ἐσμεν.

KYBERNHTHE οἶδα σαφῶς. πλέομεν γὰρ πρὸς τὸν λιμένα, ὦ ναῦτα.

PAYΩIDIOS (butting into the conversation with a Homeric phrase)

‘πλέομεν δ’ ἐπὶ οἴνοπα πόντον.’

NAY. τί λέγει ὁ ἄνθρωπος;

ΔΙΚ. δηλόν ἐστιν ὅτι ὁμηρίζει ὁ ἄνθρωπος. ῥαψωδός οὖν ἐστίν.

PAY. ἀληθῆ λέγεις, ὦ τᾶν

‘πλέομεν δ’ ἐν νηὶ μελαίνῃ.’

ΔΙΚ. τί λέγεις, ὦ ῥαψωδέ; τί τὸ ‘ἐν νηὶ μελαίνῃ’; οὐ γὰρ  
 μέλαινα ἡ ἡμετέρα ναῦς. δηλόν ἐστιν ὅτι μῶρος εἶ σύ, καὶ  
 οὐκ οἶσθα οὐδὲν, ἀλλὰ παίζεις πρὸς ἡμᾶς.

PAY. σιώπα. ‘ἐν νηὶ θοῇ’ πλέομεν, ‘κοίλῃ ἐνὶ νηί.’

ΔΙΚ. ἄρα ἀκούετε, ὦ ναῦται; δεῦρο ἔλθετε καὶ ἀκούετε. δηλόν  
 ἐστίν ὅτι μῶρος ὁ ἡμέτερος ῥαψωδός. οὐ γὰρ οἶδεν οὐδὲν  
 ἀκριβῶς ὁ ἄνθρωπος, ἀλλὰ παίζει πρὸς ἡμᾶς.

## Vocabulary for Section One H

## Grammar for 1H–J

- Verbs εἰμί ‘I am’ and οἶδα ‘I know’
- Complement and ellipse with εἰμί
- Adjectives used as nouns
- More particles

ἀεὶ always

ἀκριβ-ῶς closely

δηλόν ἐστι(v) it is clear

διὰ (+acc.) because of

εἰ you (s.) are

ἐστι(v) he/there/it is

ἐσμεν (we) are

εἰσι(v) (they) are

ἐπὶ (+acc.) over

ἐρωτᾷ-ω ask

ἡμᾶς us

ἡ ναῦς the ship

κοίλῃ ἐνὶ νηὶ in a hollow

ship

κυβερνά-ω steer

κυβερνήτα captain (voc.)

μέλαινα black (nom.)

μῶρ-ος -α -ον stupid

ναῦτα sailor (voc.)

ναῦται sailors (voc.)

ναύτης τις a sailor (nom.)

νηὶ θοῇ a swift ship

νηὶ μελαίνῃ a black ship

νύξ night (nom.)

οἴνοπα πόντον the wine-

faced sea (acc.)

ὁ ναύτης the sailor

ὁ Σωκράτης Socrates

οἶδα I know

οἶσθα you (s.) know

οἶδε(v) (he) knows

ὁμηρίζ-ω quote Homer

ὅτι that

παίζ-ω (πρὸς + acc.) joke

(at)

πλέομεν/πλέουσιν: εἰ +

εἰ are the only forms of

πλέω that are contracted

in Attic Greek

ῥαψωδ-ός, ὁ rhapsode (2a)

ῥαψωδ-ός τις a rhapsode

σαφ-ῶς clearly

σιωπά-ω be quiet

τᾶν my dear chap

(condescendingly)

τὴν νύκτα the night/dark

τί τὸ what’s this?

τὸν κυβερνήτην the captain

τὸν λιμένα the harbour

τοὺς μαθητάς the/his

students

τῷ πλοίῳ the ship

ὥσπερ like

## Vocabulary to be learnt

δηλός η on clear; obvious

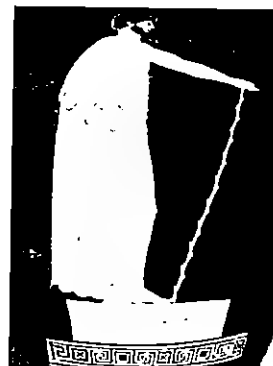
ὅτι that

παίζω (πρὸς + acc.) play;

joke (at)

## Rhapsodes

Where we read books, Athenians would more normally listen to live recitations, when a poet or historian or scientist would stand up and address an audience (in public or private) ... Athenians probably heard the *Iliad* and *Odyssey* performed by rhapsodes [professional reciters of poetry] ... much more often than they actually sat down and read Homer.



ὁ ῥαψωδός

*The World of Athens* (second edition), 8.17

## I

- PAΨ. ἀλλὰ ἐγὼ μῶρος μὲν οὐκ εἰμί, πολλὰ δὲ γινώσκω.  
 ΔΙΚ. πῶς σὺ πολλὰ γινώσκεις; δηλὸν μὲν οὖν ὅτι ἀπαίδευτος εἶ, ὦ ῥαψωδέ. οὐ γὰρ οἶσθα σὺ πότερον 'μέλαινα' ἢ ἡμετέρα ναῦς ἢ 'θοῇ' ἢ 'κοίλῃ'.  
 PAΨ. οὐ μὰ Δία, οὐκ ἀπαίδευτός εἰμι ἐγὼ περὶ Ὀμήρου. πολλὰ γὰρ γινώσκω διότι πολλὰ γινώσκει Ὀμηρος. γινώσκει γὰρ Ὀμηρος τὰ τε πολεμικὰ ἔργα καὶ τὰ ναυτικὰ καὶ τὰ στρατιωτικὰ καὶ τὰ στρατηγικά –  
 ΔΙΚ. γινώσκεις οὖν καὶ σὺ τὰ στρατηγικά ἔργα;  
 PAΨ. πῶς γὰρ οὐ; ἐμὸν γὰρ τὸ ἔργον.  
 ΔΙΚ. τί δέ; ἄρα ἔμπειρος εἶ περὶ τὰ στρατηγικά, ὦ ῥαψωδέ;  
 PAΨ. ναί. ἔμπειρος μὲν γὰρ περὶ τὰ στρατηγικά ἔργα ἐστὶν Ὀμηρος, ἔμπειρος δὲ εἰμι καὶ ἐγώ.

## Vocabulary for Section One I

ἀπαίδευτ-ος -ον an ignoramus	ναί yes	στρατηγικ-ός -ή -όν of a general
γινώσκ-ω know	ναυτικ-ά, τὰ naval matters (2b)	στρατιωτικ-ά, τὰ soldiering (2b)
διότι because	οἶσθα you (s.) know	τί δέ; what next?
εἰμι I am	Ὀμηρ-ος, ὁ Homer (2a)	
εἶ you (s.) are	(epic poet, author of the <i>Iliad</i> and <i>Odyssey</i> )	
ἐστὶ(v) (he) is	περὶ (+ acc.) about, with regard to	<b>Vocabulary to be learnt</b>
ἐμ-ός -ή -όν my	περὶ Ὀμήρου about Homer	γινώσκω (γνο-) know; perceive; resolve
ἔμπειρ-ος -ον experienced	πολεμικ-ός -ή -όν of war	ἔμπειρος on skilled, experienced
ἡ ναῦς the ship	πολλά many things (acc.)	μῶρος ἄ on stupid; foolish
ἢ or	πότερον... ἢ whether... or	περί (+ acc.) about
θο-ός -ή -όν swift	πῶς how?	πολλά many things (acc.)
κοιλ-ος -η -ον hollow	πῶς γὰρ οὐ; of course	ναί yes
μὰ Δία by Zeus	στρατηγικ-ά, τὰ generalship (2b)	
μέλαινα black (nom.)		
μὲν οὖν no, rather		
μῶρ-ος -α -ον stupid		

## J

- ΔΙΚ. μίαν οὖν τέχνην ἢ τε ῥαψωδική καὶ ἡ στρατηγική;  
 PAΨ. μίαν τέχνην, ὦ Δικαιοπόλι.  
 ΔΙΚ. οὐκ οὐν οἱ ἀγαθοὶ ῥαψωδοὶ εἰσιν ἅμα καὶ στρατηγοὶ ἀγαθοί;  
 PAΨ. ναί, ὦ Δικαιοπόλι.  
 ΔΙΚ. καὶ σὺ ἄριστος ῥαψωδὸς εἶ τῶν Ἑλλήνων;  
 PAΨ. μάλιστα, ὦ Δικαιοπόλι.  
 ΔΙΚ. σὺ οὖν, ὦ ῥαψωδέ, στρατηγὸς ἄριστος εἶ τῶν Ἑλλήνων;  
 PAΨ. πῶς γὰρ οὐ;  
 ΔΙΚ. τί λέγετε, ὦ ναῦται; ἄρα μῶρος ὁ ῥαψωδὸς ἢ οὐ;  
 NAΥ. μῶρος μέντοι νῆ Δία ὁ ῥαψωδός, ὦ Δικαιοπόλι. στρατηγὸς μὲν γὰρ δήπου ἄριστος τῶν Ἑλλήνων ἐστὶν ὁ ἄνθρωπος, ἀλλὰ οὐκ οἶδεν ἀκριβῶς πότερον 'μέλαινα' ἢ 'θοῇ' ἢ 'κοίλῃ' ἢ ναῦς. μῶρός οὖν ἐστὶν ὁ ἄριστος τῶν Ἑλλήνων στρατηγός.  
 PAΨ. δηλὸν ἐστὶν, ὦ Δικαιοπόλι, ὅτι Σωκρατεῖς καὶ παίζεις πρὸς ἐμέ. ὁ γὰρ Σωκράτης οὕτως αἰεὶ πρὸς τοὺς μαθητὰς παίζει.  
 ΔΙΚ. ναί. οἱ Ἕλληνες αἰεὶ παῖδες εἰσιν.

## Vocabulary for Section One J

ἀγαθ-ός -ή -όν good	μάλιστα yes, indeed	Σωκρατέ-ω play Socrates
αἰεὶ always	μέλαινα black (nom.)	τοὺς μαθητὰς the/his students
ἅμα at the same time	μέντοι yes indeed	τῶν Ἑλλήνων of the Greeks
ἄριστ-ος -η -ον best	μία τέχνη one and the same skill (nom.)	
δήπου of course	ναῦται sailors (voc.)	<b>Vocabulary to be learnt</b>
εἶ you (s.) are	νῆ Δία by Zeus	αἰεὶ always
ἐστὶ(v) (he/it) is	οἱ Ἕλληνες the Greeks	ἄριστος η on best; very good
εἰσι(v) (they) are	οἶδε(v) (he) knows	εἰμί I am (= verb 'to be')
ἐμέ me	ὁ Σωκράτης Socrates	Ἕλλην, ὁ Greek
ἡ ναῦς the ship	οὐκ οὐν not. . . therefore	ἢ or
ἡ ῥαψωδική the rhapsode's skill	οὕτως thus, in this way	ναῦς, ἡ ship
ἡ στρατηγική the general's skill	παῖδες children (nom.)	οἶδα know
ἢ or	πότερον . . . ἢ whether ... or	πῶς γὰρ οὐ; of course
θο-ός -ή -όν swift	πρὸς ἐμέ at/with me	στρατηγός, ὁ general (2a)
κοιλ-ος -η -ον hollow	πῶς γὰρ οὐ; of course	
	στρατηγ-ός, ὁ general (2a)	

## Section Two A–D: The glorious past

## A

*The ship is now passing the island of Salamis. The rhapsode is invited to show his skill by narrating the great naval battle of 480, fought in these straits between the Greeks and Persians.*

In *World of Athens*: the Persian Wars 1.27–39; rhetoric and style 8.21; supplication 3.35–6; *hubris* 4.17.

ἡ μὲν ναὺς πρὸς τὸν Πειραιᾶ βραδέως ἔρχεται. ὁ δὲ Δικαιοπόλις  
καὶ οἱ ναῦται καὶ ὁ κυβερνήτης καὶ ὁ ῥαψωδὸς πρὸς ἀλλήλους  
ἡδέως διαλέγονται. ἔρχεται δὲ ἡ ναὺς ἤδη παρὰ τὴν Σαλαμῖνα καὶ ὁ  
κυβερνήτης λέγει 'διὰ τί ὁ ῥαψωδὸς οὐ διέρχεται τὴν' περὶ Σαλαμῖνα  
ἵναυμαχίαν, καὶ διὰ τί οὐ λέγει τί γίνεται ἐν τοῖς Μηδικοῖς καὶ πῶς  
μάχονται οἱ Ἕλληνες καὶ οἱ Μῆδοι, καὶ τίνα ἔργα τολμῶσι, καὶ  
ὅπόσοι πίπτουσιν;' ὁ δὲ ῥαψωδὸς τὴν ναυμαχίαν ἡδέως διέρχεται.

KYB. σὺ δέ, ὦ ῥαψωδέ, πολλὰ γινώσκεις περὶ Ὀμήρου, πολλὰ  
οὖν γινώσκεις καὶ περὶ τὰ ῥητορικά (ῥητορικὸς γὰρ Ὀμηρος  
οὐ γάρ;) ἄγε δὴ, δεῦρο ἐλθε καὶ λέγε ἡμῖν τὰ περὶ Σαλαμῖνα



Πέρσης τις



μάχονται οἱ Ἕλληνες καὶ οἱ Μῆδοι

ἵπράγματα. ἐκεῖ μὲν γὰρ Σαλαμῖς ἡ νῆσος, ἐρχόμεθα δὲ  
ἡμεῖς βραδέως παρὰ Σαλαμῖνα πρὸς τὰς Ἀθήνας. λέγε  
οὖν ἡμῖν τὰ τε Μηδικὰ καὶ τὴν περὶ Σαλαμῖνα ἵναυμαχίαν  
καὶ τὴν ἡμετέραν τόλμαν καὶ τὴν νίκη. οὐ γὰρ νικῶσιν  
ἡμᾶς οἱ Πέρσαι, οὐδὲ δουλοῦνται. λέγε ἡμῖν τί γίνεται  
ἐν τοῖς Μηδικοῖς καὶ πῶς μάχονται οἱ Ἕλληνες καὶ οἱ  
βάρβαροι, καὶ ὅπόσοι πίπτουσι. σὺ γάρ, ὦ φίλε, οἶσθα σαφῶς  
τὰ περὶ Σαλαμῖνα ἵπράγματα, οἱ δὲ ναῦται οὐδὲν ἴσασιν.  
NAY. ναί. οὐδὲν ἴσμεν ἀκριβῶς ἡμεῖς οἱ ναῦται. ἡδέως οὖν ἀκούομεν.  
PAP. μάλιστα. ἐγὼ γὰρ αἰεὶ τοὺς λόγους καλλίστους ποιῶ.  
ἡσυχάζετε οὖν, ὦ ναῦται, καὶ ἀκούετε.

## Vocabulary for Section Two A

## Grammar for 2A–D

- 'Middle' verbs in -ομαι (middle 'voice': present and imperative)
- 'Contract' middle verbs in -άομαι, -έομαι, -όομαι (present and imperative)
- Nouns like βοή (1a), ἀπορία (1b), τόλμα (1c), ναύτης (1d)
- The genitive case, 'of'
- 'Sandwich' and 'repeated article' constructions
- Prepositions governing accusative and dative cases

ἄγε come! (s.)	κάλλιστ-ος -η -ον very, most beautiful	ῥητορικ-ός -η -όν rhetorical
ἀλλήλ-ους one another (acc.)	λόγ-ος, ὁ story (2a)	Σαλαμῖνα Salamis (acc.)
βάρβαρ-ος, ὁ barbarian, Persian (2a)	μάλιστα yes, indeed; very well	τὰ πράγματα events
βραδ-έως slowly	μάχ-ονται (they) fight	τὰς Ἀθῆν-ας Athens
γίν-εται (it) happens	Μηδικ-ά, τὰ the Persian Wars (2b)	τὴν ἡμετέρ-αν τόλμ-αν our courage
δὴ now, then (with imperative)	Μῆδ-ος, ὁ Persian (2a)	τὴν ναυμαχί-αν the naval battle
δια-λέγ-ονται (they) converse	ναῦτ-αι sailors	τὴν νίκ-ην the/our victory
δι-έρχ-εται (he) relates	νῆσ-ος, ἡ island (2a)	τὴν Σαλαμῖνα Salamis
δουλ-οῦνται (they) enslave	οἱ Ἕλληνες the Greeks	τίνα ἔργα what deeds (acc.)
ἐκεῖ there	οἱ ναῦτ-αι the sailors, crew	τοῖς Μηδικοῖς the Persian Wars
ἔρχ-εται (it) is going	ὅπόσ-οι -αι -α how many?	τολμά-ω dare, undertake
ἔρχ-όμεθα (we) are going	οὐ γάρ; is he not?	τὸν Πειραιᾶ the Peiraieus
ἡδέ-ως gladly, with pleasure	οὐδὲ and not	
ἤδη now	παρὰ (+ acc.) past, along	<b>Vocabulary to be learnt</b>
ἡμᾶς us (acc.)	περὶ Ὀμήρου about Homer	ἡδέως with pleasure, happily
ἡμῖν to us	πίπτ-ω fall, die	ἤδη by now, now, already
ἡσυχάζ-ω keep quiet	ῥητορικ-ά, τὰ rhetoric (2b)	παρὰ (+ acc.) along, beside

## B

ΠΑΨ. 'μῆνιν' αἶδε, Θεά, Ξέρξου θείου βασιλῆος 'οὐλομένην'  
οἱ μὲν οὖν βάρβαροι βραδέως προσέρχονται πρὸς  
τὴν πόλιν, οἱ δὲ Ἀθηναῖοι ἀποροῦσι καὶ φοβοῦνται. πολλή  
μὲν γὰρ ἡ τῶν Περσῶν στρατιά, ὀλίγοι δὲ οἱ Ἀθηναῖοι.  
καὶ πολλὰ μὲν αἱ τῶν Περσῶν νῆες, ὀλίγαι δὲ αἱ νῆες  
αἱ τῶν Ἀθηναίων. πολὺς μὲν οὖν ὁ τῶν Ἀθηναίων  
κίνδυνος, πολλή δὲ ἡ ἀπορία, πολὺς δὲ καὶ ὁ φόβος.  
τὰς μὲν οὖν θυσίας τοῖς θεοῖς θύουσιν οἱ Ἀθηναῖοι καὶ  
πολλὰ εὐχονται, εἰσβαίνουσι δὲ ταχέως εἰς τὰς ναῦς καὶ  
ὑπὲρ τῆς ἐλευθερίας μάχονται. ἀγαθὸν γὰρ ἡ ἐλευθερία.  
τέλος δὲ ἀφικνοῦνται οἱ Πέρσαι, μάχονται δὲ οἱ Ἕλληνες.  
πολλή γὰρ ἡ τόλμα ἡ τῶν τε Ἑλλήνων καὶ τῶν στρατηγῶν.  
καὶ ἐν τῇ ναυμαχίᾳ ὅσαι εἰσὶν αἱ βοαί, ὅσαι αἱ ἀπορίαι, ὅσαι  
αἱ τῶν θεῶν ἱκετεῖαι. τέλος δὲ νικῶσι μὲν τὸ τῶν Περσῶν  
ναυτικὸν οἱ Ἀθηναῖοι, πίπτουσι δὲ οἱ Πέρσαι, καὶ οὐ  
δουλοῦνται τοὺς Ἀθηναίους. καὶ τὴν Ἑλλάδα ἐλευθεροῦσιν  
οἱ Ἀθηναῖοι καὶ τὴν πατρίδα σώζουσι διὰ τὴν τόλμαν. ἡ γὰρ  
ἀρετὴ καὶ ἡ τόλμα τὴν τε ὕβριν καὶ τὸ πλῆθος αἰεὶ νικῶσιν.  
οὕτως οὖν βεβαία γίνεται ἡ τῶν Ἑλλήνων ἰσωτηρία.



ὁ τῶν Περσῶν βασιλεὺς

## Vocabulary for Section Two B

ἀγαθ-ός -ή -όν good	Θε-ά goddess (voc.)	τὴν πόλιν the city
ᾄδ-ε sing! (s.)	θύ-ω (make a) sacrifice	τὴν τόλμ-αν their courage
Ἀθηναῖ-ος, ὁ Athenian (2a)	κίνδυν-ος, ὁ danger (2a)	τὴν ὕβριν the aggression
αἱ ἀπορί-αι the perplexities, distress	μάχ-ονται (they) fight	τοῖς θεοῖς to the gods
αἱ βο-αἱ the shouts	μῆνιν οὐλομένην destructive wrath (acc.)	τὸ πλῆθος superior numbers
αἱ ἱκετεῖ-αι the supplications	ναυτικ-όν, τό the navy (2b)	τῶν Ἀθηναί-ων of the Athenians
αἱ νῆες the ships	νικά-ω defeat, win	τῶν Ἑλλήνων of the Greeks
αἱ τῶν Ἀθηναί-ων the (ships) of the Athenians	Ξέρξου θείου βασιλῆος of Xerxes, the god-like king	τῶν θε-ῶν of the gods
ἀπορέ-ω be at a loss, be perplexed	οἱ Ἕλληνες the Greeks	τῶν Περσ-ῶν of the Persians
ἀφ-ικν-οῦνται (they) arrive	οἱ Πέρσ-αι the Persians	τῶν στρατηγ-ῶν of their generals
βάρβαρ-ος, ὁ Persian, barbarian (2a)	ὀλίγ-οι -αἱ -α few	ὑπὲρ τῆς ἐλευθερί-ας for freedom
βέβαι-ος -α -ον secure	ὅσ-οι -αἱ -α how many!	φόβ-ος, ὁ fear (2a)
βραδέ-ως slowly	οὕτως thus, so	φοβ-οῦνται (they) fear
γίγν-εται (it) becomes	πίπτ-ω fall, die	
διὰ (+acc.) on account of	πολλ-αῖ many (nom.)	<b>Vocabulary to be learnt</b>
δουλ-οῦνται (they) enslave	πολλ-ὴ much (nom.)	ἀγαθός ἡ ὄν good, noble, courageous
εἰσ-βαίν-ω embark	πολ-ὺς much, great (nom.)	Ἀθηναῖος, ὁ Athenian (2a)
ἐλευθερ-οῦσι(ν) (they) set free	πολλὰ εὐχ-ονται they make many prayers	ἀπορέ-ω be at a loss; have no resources
ἡ ἀπορί-α the perplexity, distress	προσ-έρχ-εται (it) advances	βέβαιος ἄν on secure
ἡ ἀρετ-ή (the) courage, excellence	προσ-έρχ-ονται (they) advance	βραδέως slowly
ἡ ἐλευθερί-α (the) freedom	τὰς θυσί-ας the sacrifices	νικάω win, defeat
ἡ στρατι-ά the army	τὰς ναῦς their ships	ὅσος ἡ ὄν how great!
ἡ τόλμ-α (the) courage	ταχέ-ως quickly	πίπτω (πεσ-) fall, die
ἡ τῶν Ἑλλήνων the (courage) of the Greeks	τέλος finally	τέλος in the end, finally
	τῇ ναυμαχί-ᾳ the naval battle	
	τὴν Ἑλλάδα Greece	
	τὴν πατρίδα the(ir) fatherland	

## The Persian wars

The Persian Wars featured four great encounters: Marathon (491), when the Athenians repelled the first Persian invasion, Thermopylae (480), when Spartans tried to hold up the second invasion, Salamis (480), when the Persian fleet was destroyed and Plataea (479), when the Persian army was finally defeated. In our text the rhapsode produces a flowery account of Salamis based on a funeral speech by Lysias, full of emotional repetitions but lacking substance. The captain bases his version on our two most important sources, Herodotus 8.83ff and Aeschylus' *Persians* 353ff.

## C

*The captain is not impressed, and proceeds to give his grandfather's first-hand version of the battle.*

In *World of Athens*: Herodotus 8.40–1, 93; Aeschylus' *Persians* 8.49, 60; patriotism 5.83; divine intervention 3.7–9; sea-battles 7.39; Greek (dis)unity 1.55–6.

σιωπᾶ ὁ ῥαψωδός. ὁ δὲ κυβερνήτης λέγει ὅτι οὐδὲν λέγει ὁ ῥαψωδός.  
ἔπειτα δὲ καὶ ὁ κυβερνήτης λέγει τὰ περὶ Σαλαμῖνα ἱπράγματα.

- KYB. οὐδὲν λέγεις, ὦ φίλε, καὶ οὐκ οἶσθα οὐδέν. οὐκ οὐν  
κάλλιστον τὸν λόγον ποιεῖς. 5
- PAΨ. τί φής; διὰ τί οὐ κάλλιστον ποιῶ τὸν λόγον;
- KYB. σκόπει δὴ. ἡμεῖς μὲν γὰρ τὰ ἀληθῆ ζητοῦμεν, σὺ δὲ ψευδῆ  
λέγεις.
- PAΨ. σὺ δὲ πῶς οἶσθα πότερον τὰ ἀληθῆ λέγω ἢ ψευδῆ;
- KYB. ἄκουε, ὦ φίλε. ὁ γὰρ πάππος ὁ ἐμὸς Σαλαμινομάχης, 10  
καὶ πολλάκις τὰ περὶ Σαλαμῖνα ἱπράγματα ἀληθῶς μοι  
λέγει, ἀλλὰ οὐχ ὥσπερ σύ, ψευδῶς. σὺ μὲν γὰρ ἴσως  
καλόν τινα λόγον ἡμῖν λέγεις, ὁ δὲ πάππος τὰ ἱπράγματα.  
ἡσυχίαν οὖν ἔχετε, καὶ ἀκούετε αὖθις, ὦ ναῦται, τὰ καλὰ  
ἔργα τὰ τῶν Ἑλλήνων. ὦδε γὰρ τὰ ἱπράγματα τὰ περὶ 15  
Σαλαμῖνα λέγει ὁ πάππος.  
(ἡσυχίαν ἔχουσιν οἱ ναῦται)



ἡ σάλπιγξ ἤχεῖ

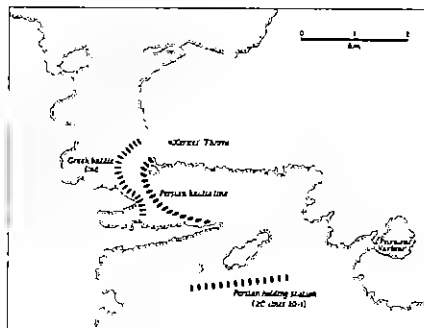
ἀφικνεῖται μὲν γὰρ τὸ τῶν Περσῶν ναυτικόν,  
καὶ ἐγγὺς Σαλαμῖνος μένει, ἡμεῖς δὲ οἱ Ἕλληνας  
ἡσυχίαν ἔχομεν. ἐπειδὴ δὲ νύξ γίγνεται, ἔνθα καὶ ἔνθα 20  
πλέουσι βραδέως αἱ τῶν Περσῶν ἡῆες. ἀλλὰ ἅμα ἔω  
βοή τις γίγνεται, καὶ ἐπειδὴ ἡ σάλπιγξ ἤχεῖ ἐκ  
τῶν πετρῶν, φόβος ἅμα γίγνεται ἐν τοῖς βαρβάροις.  
ἀκούουσι γὰρ ἤδη σαφῶς τὴν βοήν.  
ὦ παῖδες Ἑλλήνων ἴτε, 25  
ἐλευθεροῦτε πατρίδ', ἐλευθεροῦτε δὲ  
παῖδας, γυναῖκας· νῦν ὑπὲρ πάντων ἀγών.'

### Vocabulary for Section Two C

ἀγών the contest (nom.)	καλόν τινα λόγον a fine tale	τοῖς βαρβάροις the barbarians
αἱ νῆες the ships	λόγ-ος, ὁ story, tale (2a)	τὸ ποίημα the poem
ἀληθῶς truthfully	μοι to me	τῶν Ἑλλήνων of the Greeks
ἅμα at the same time	ναῦτ-αι sailors (voc.)	τῶν Περσῶν of the Persians
ἅμα ἔω at daybreak	ναυτικ-όν, τό navy (2b)	τῶν πετρ-ῶν the rocks
αὖθις again	νύξ night	ὑπὲρ πάντων for everything
ἀφ-ικν-εῖται (it) arrives	οἱ Ἕλληνες the Greeks	φῆς you (s.) say
βο-ή τις a shout	οὐδὲν λέγ-ω speak nonsense	φόβ-ος, ὁ fear (2a)
γίγν-εται there is, it becomes	οὐκ οὐν not . . . therefore	ψευδῆ lies (acc.)
γυναῖκας your wives (acc.)	παῖδες children (voc.)	ψευδ-ῶς falsely
δὴ then, now (stressing)	παῖδας your children (acc.)	ὦδε as follows, thus
ἐγγὺς Σαλαμῖνος near Salamis	πάππ-ος, ὁ grandfather (2a)	ὥσπερ like
ἐλευθερ-οῦτε free! (pl.)	πατρίδ' = πατρίδα fatherland (acc.)	
Ἑλλήνων of the Greeks	πολλάκις often	<b>Vocabulary to be learnt</b>
ἐμ-ός -ή -όν my	πότερον . . . ἢ whether	ἅμα at the same time
ἐνθα καὶ ἐνθα this way and that	... or	αὖθις again
ἐν τοῖς βαρβάροις among the barbarians	Σαλαμῖνα Salamis (acc.)	βάρβαρος, ὁ barbarian, foreigner (2a)
ἐπειδὴ when	Σαλαμινομάχ-ης a soldier at Salamis	ἐμός ἡ ὄν my; mine
ζητέ-ω seek, look for	σιωπά-ω be quiet	ἡσυχάζω be quiet, keep quiet
ἤδη now, already	σκοπέ-ω look	κάλλιστος η ὄν most/very fine/beautiful/good
ἡμῖν to us	τὰ ἀληθῆ the truth	λόγος, ὁ story, tale (2a)
ἡσυχί-αν ἔχ-ω keep quiet	τὰ ἱπράγματα the events	πότερον . . . ἢ whether . . . or
ἤχε-ω echo	τὰ περὶ . . . (the events) around	σιωπά-ω be silent
ἴσως perhaps	τὰ τῶν Ἑλλήνων the (fine deeds) of the Greeks	σκοπέ-ω look (at), consider
ἴτε come! (pl.)	τὴν βο-ήν the shout	ψευδῶς falsely
κάλλιστ-ος -η -ον very fine, most lovely		

## D

- ΚΥΒ. προσέρχονται μὲν οὖν ταχέως οἱ πολέμιοι ἐπὶ ναυμαχίαν  
(θεᾶται δὲ ἡδέως τὴν ναυμαχίαν Ξέρξης ὁ βασιλεὺς),  
ἐγὼ δὲ ἀναχωρῶ καὶ ἀναχωροῦσιν οἱ ἄλλοι Ἕλληνες.  
ἐξαίφνης δὲ φαίνεται φάσμα τι γυναικεῖον, μάλα δεινόν.  
ἐγὼ δὲ τὸ φάσμα φοβοῦμαι. ἀλλὰ λέγει τὸ φάσμα ὦ  
φίλοι, διὰ τί ἐτι ἀναχωρεῖτε; μὴ φοβεῖσθε τοὺς Μήδους  
ἀλλὰ βοηθεῖτε καὶ τολμᾶτε. καὶ ἐγὼ μὲν ταχέως ἐπιπλέω τε  
καὶ οὐκέτι φοβοῦμαι, ἐπιπλέουσι δὲ καὶ οἱ ἄλλοι Ἕλληνες  
ταχέως καὶ ἐπὶ τοὺς Μήδους ἐπέρχονται. νῦν δὲ κόσμῳ  
μαχόμεθα ἡμεῖς καὶ κατὰ τάξιν, ἀκόσμως δὲ καὶ ἀτάκτως  
μάχονται οἱ βάρβαροι, ἐπειδὴ οὐ τολμῶσιν ὥσπερ ἡμεῖς.  
τέλος δὲ τῶν Περσῶν οἱ μὲν φεύγουσι, οἱ δὲ μένουσι  
καὶ πίπτουσι. καὶ τῶν Ἑλλήνων οἱ μὲν διώκουσι τοὺς  
Πέρσας, οἱ δὲ λαμβάνουσι τὰς ναῦς καὶ τοὺς ναύτας.  
ἐπειδὴ δὲ διώκουσιν οἱ Ἀθηναῖοι τοὺς Πέρσας, φεύγει  
καὶ ὁ Ξέρξης καὶ τὴν ναυμαχίαν οὐκέτι θεᾶται. ἐλεύθεροι  
οὖν γίνονται οἱ Ἕλληνες διὰ τὴν ἀρετὴν. οὕτως οὖν  
οἱ θεοὶ κολάζουσι τὴν τῶν Περσῶν ὕβριν καὶ σώζουσι  
τὴν πόλιν. καὶ οὐ δουλοῦνται τοὺς Ἀθηναίους οἱ Πέρσαι.  
ΔΙΚ. εὖ λέγεις, ὦ κυβερνήτα. νῦν δὲ σαφῶς καὶ ἀκριβῶς ἴσμεν  
περὶ τὰ Μηδικά. ἀλλὰ πολλὴ νῦν ἐστὶν ἡ τῶν πραγμάτων  
μεταβολή· τότε μὲν γὰρ φίλοι ἀλλήλοις οἱ Ἕλληνες, νῦν  
δὲ οὐκέτι ὁμονοοῦσιν, ἀλλὰ μισοῦσιν ἀλλήλους διὰ τὸν  
πόλεμον. τότε μὲν ὁμόνοια ἐν τοῖς Ἕλλησι, νῦν δὲ μῖσος.  
φεῦ φεῦ τῶν Ἑλλήνων, φεῦ τοῦ πολέμου.



Salamis

## Vocabulary for Section Two D

ἀκόσμ-ως in disorder	Μῆδ-ος, ὁ Persian (2a)	τῶν Περσ-ῶν of the Persians
ἀλλήλοις to one another	μισέ-ω hate	τῶν πραγμάτων of/in things, affairs
ἀλλήλ-ους one another (acc.)	μῖσος hatred (nom.)	φαίν-εται (it) appears
ἄλλ-ος -η -ο other, rest of	ναυμαχί-αν a naval battle (acc.)	φάσμα τι γυναικεῖον a phantom in female form (nom. n.)
ἀνα-χωρέ-ω retreat	Ξέρξ-ης Xerxes (nom.)	φεῦ alas!
ἀτάκτ-ως out of rank	ὁ βασιλεὺς the king	φεῦ τοῦ πολέμου alas for the war!
γίγν-ονται (they) become	οἱ δὲ (with οἱ μὲν) others	φεῦ τῶν Ἑλλήνων alas for the Greeks!
δειν-ός -ή -όν terrible, dire	οἱ μὲν (with οἱ δὲ) some	φοβ-οῦμαι (I) fear
διὰ (+acc.) because of	ὁμονοέ-ω be of one mind, agree	φοβ-εῖσθε be afraid of! (pl.)
δουλ-οῦνται (they) enslave	ὁμόνοι-α agreement (nom.)	ὥσπερ like, as
ἐλεύθερ-ος -α -ον free	ὁ Ξέρξης Xerxes	
ἐξαίφνης suddenly, out of the blue	οὐκέτι no longer	
ἐπειδὴ when, since, because	οὕτως in this way	
ἐπ-έρχ-ονται they advance against	πολέμι-οι, οἱ the enemy (2a)	
ἐπὶ (+acc.) to, against, towards	πόλεμ-ος, ὁ war (2a)	
ἐπι-πλέ-ω sail forward, attack	πολλ-ὴ much, great (nom.)	
ἐτι still	προσ-έρχ-ονται (they) advance	
εὖ well	τάξιν rank (acc.)	
ἡ μεταβολ-ή the change	τὰς ναῦς the ships	
θε-ᾶται (he) watches, gazes at	ταχέ-ως quickly	
θε-ός, ὁ god (2a)	τὴν ἀρετ-ήν their courage	
κατὰ (+acc.) by, in, according to	τὴν ναυμαχί-αν the naval battle	
κολάζ-ω punish	τὴν πόλιν the city	
κόσμῳ in order	τὴν ὕβριν the aggression	
κυβερνήτα captain	τι a (nom.)	
λαμβάν-ω capture, take	τοῖς Ἕλλησι the Greeks	
μάλα very	τολμά-ω be daring	
μαχ-όμεθα (we) fight	τότε then	
μάχ-ονται (they) fight	τὸ φάσμα the phantom, apparition	
Μηδικ-ά, τὰ the Persian Wars (2b)	τοὺς ναύτ-ας the sailors	
	τοὺς Πέρσ-ας the Persians	

## Vocabulary to be learnt

ἀναχωρέω *retreat*  
 διὰ (+acc.) *because of*  
 ἐλεύθερος *ā on free*  
 ἐπειδὴ *when*  
 ἐπὶ (+acc.) *against, at, to, to get*  
 οὐκέτι *no longer*  
 οὕτω(ς) *thus, so, in this way*  
 πολέμιοι, οἱ *the enemy (2a)*  
 πολέμιος *ā on hostile, enemy*  
 πόλεμος, ὁ *war (2a)*  
 ταχέως *quickly*  
 τι *a, something*  
 τολμάω *dare, be daring, undertake*  
 ὥσπερ *like, as*

## Section Three A–E: Athens and Sparta

## A

*As the ship enters the harbour, Dikaiopolis sees a light shining from Salamis. The reaction of the captain is abrupt.*

In *World of Athens*: Peloponnesian War 1.56–81.

οὕτως οὖν ἡ ναῦς πρὸς τὸν λιμένα βραδέως χωρεῖ. ὁ δὲ Δικαιοπόλις λαμπάδα τινα ὁρᾷ ἐν Σαλαμῖνι. ἐρωτᾷ οὖν ὁ κυβερνήτης πόθεν ἡ λαμπάς· ἐπειδὴ δὲ ὁρᾷ, εὐθὺς σπεύδει πρὸς τὸν λιμένα.

- KYB. (*pointing towards the harbour*) 5  
δεῦρο ἔλθε σὺ καὶ βλέπε. πρὸς γὰρ τὸν λιμένα ἀφικνούμεθα ἤδη.
- ΔΙΚ. (*βλέπει πρὸς τὴν Σαλαμῖνα*)  
ἰδοῦ, ὦ κυβερνήτα. λαμπάδα τινα ὁρῶ ἐγὼ ἐν τῇ νήσῳ.
- KYB. τί φής; πόθεν ἡ λαμπάς; 10  
ΔΙΚ. ὁπόθεν; ἰδοῦ.
- KYB. (*βλέπει πρὸς τὴν νῆσον καὶ ὁ κυβερνήτης*)  
ὦ Ζεῦ. λαμπάδα γὰρ οὐχ ὁρᾷς, ἀλλὰ τὰ πυρά.
- NAYTHS τί φής; τὰ πυρά λέγεις; ὦ Ζεῦ. ἄγε δὴ, ὦ κυβερνήτα, σπεῦδε, 15  
σπεῦδε καὶ σῶζε ἡμᾶς εἰς τὸν λιμένα.
- KYB. (*impatiently*)  
ἀλλὰ σῶζω ὑμᾶς ἔγωγε. μὴ φοβεῖσθε· σπεύδω γάρ, καὶ ἐπιστρέφει ἤδη ἡ ναῦς εἰς τὸν λιμένα.
- ΔΙΚ. ἀλλὰ διὰ τί σπεύδομεν; ἄρα κίνδυνός τίς ἐστὶν ἡμῖν;
- NAY. νῆ τὸν Δία· ἐν κινδύνῳ ἡμεῖς ἐσμέν, ὦ Δικαιοπόλι, εὖ οἶδα 20  
ὅτι. σπεύδομεν διότι τὰ πυρά δηλοῖ τι δεινόν.
- ΔΙΚ. τί δηλοῖ τὰ πυρά;
- NAY. σαφῶς δηλοῖ ὅτι αἱ πολέμια νῆες ἐπὶ ἡμᾶς ἐπέρχονται.

## Vocabulary for Section Three A

## Grammar for 3A–B

- Type 3a nouns: λιμὴν and νύξ (3a)
- Personal pronouns: ἐγώ, σύ, ἡμεῖς, ὑμεῖς

ἄγε come! (s.)	κίνδυνός τις some danger	ὑμᾶς you (acc. pl)
αἱ πολέμια νῆες the enemy ships	(nom.) κινδύνῳ danger	φής you (s.) say
ἀφ-ικνέ-ομαι arrive, come	λαμπάδ-α a torch (acc.)	χωρέ-ω come, go
δειν-ός -ή -όν dire, terrible	λαμπάδ-α τινα a torch (acc.)	
δή then (with imper.)		<b>Vocabulary to be learnt</b>
διότι because	νῆ τὸν Δί-α yes, by Zeus	ἄγε come!
ἐπι-στρέφ-ω turn round	νῆσ-ος, ἡ island (2a)	ἀφικνέομαι (ἀφῖκ-) arrive, come
ἐρωτά-ω ask	ὁπόθεν where from?	ἐρωτάω (ἐρ-) ask
εὖ well	πόθεν from where?	ἰδοῦ look! here! hey!
εὐθὺς immediately	πυρ-ά, τὰ fire-signal (2b)	κίνδυνος, ὁ danger (2a)
Ζεῦ Zeus	Σαλαμῖνι Salamis	νῆσος, ἡ island (2a)
ἡ λαμπάς the torch	σπεύδ-ω hurry	πόθεν; from where?
ἡμᾶς us	τῇ νήσῳ the island	πυρά, τὰ fire-signal (2b)
ἡμῖν for/to us	τὴν Σαλαμῖνα Salamis	σπεύδω hurry
ἡ πόλις the city	τι δεινόν something terrible	χωρέω go, come
ἰδοῦ look! (s.)	τὸν λιμέν-α the harbour	

## The attack on Peiraieus

Since Peiraieus was so vital for Athens' prosperity and safety, there was a system for early warning in the case of attack. Here Thucydides describes a surprise attack by sea on Peiraieus early on during the Peloponnesian War in 429, which, had it been successful, might have brought the war to an end at once:

'Knemos and Brasidas and the others in command of the Peloponnesian fleet decided on the advice of the Megarians to make an attempt on Peiraieus, the port of Athens, which the Athenians, reasonably enough because of their superiority at sea, had left open and unguarded. The plan was that each sailor should take his oar, cushion and oar-loop, and that they should then proceed on foot to the sea on the Athenian side, make for Megara as quickly as they could and launch from the docks at Nisaia [Megara's port] forty ships which happened to be there and then sail straight to Peiraieus... They arrived by night, launched the ships from Nisaia and sailed, not for Peiraieus as they had originally intended, thinking it too risky (and because the wind was unfavourable, it was said later) but to the promontory of Salamis that fronts Megara... Meanwhile beacons were lit to warn Athens of the attack, and the biggest panic of the war ensued.' (*World of Athens*, 2.25)

## B

*The scene on shore is one of utter confusion. Polos comes out of his house to find out what is going on. There he meets his neighbour Protarchos who, as an armed soldier on a trireme, is running to get his weapons.*

In *World of Athens*: ships and hoplites 7.34; manning triremes 7.44–5.

ἐπειδὴ δὲ οἱ ἐν τῷ Πειραιεῖ ταῦτα τὰ πυρὰ ὀρώσι, πολὺς γίγνεται ἐν τῷ λιμένι θόρυβος, πολλαὶ δὲ αἱ βοαί, οὐδαμοῦ δὲ κόσμος. νύξ γάρ ἐστι, καὶ πολλοὶ ἄνδρες φαίνονται ἐν ταῖς ὁδοῖς καὶ τὰ πυρὰ θεῶνται. Πρώταρχος καὶ Πῶλος ὁ γείτων ὀρώσι τοὺς ἄνδρας.

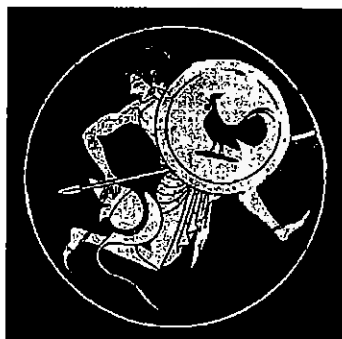
ΠΩΛΟΣ (ἔξω θεῖ ἐκ τῆς οἰκίας)  
εἰπέ μοι, τίς ἡ βοή αὕτη; τίς ὁ θόρυβος οὗτος, ὦ γείτον;  
ἄρα οἶσθα; μέγας μὲν γὰρ ὁ θόρυβος, μεγάλη δὲ ἡ βοή ἡ ἐν τῷ λιμένι.

ΠΡΩΤΑΡΧΟΣ (θεῖ οἴκαδε)  
δεῦρο ἔλθέ, ὦ γείτον, καὶ ἐκεῖσε βλέπε. ἄρα οὐχ ὀρᾷς ἐκεῖνα τὰ πυρὰ; ἰδοῦ. δηλὸν γὰρ ὅτι ἐν κινδύνῳ ἐστὶν ἡ Σαλαμίς.

ΠΩΛΟΣ εἰπέ μοι, ὦ γείτον, ποῖ τρέχεις;  
ΠΡΩΤ. οἴκαδε τρέχω ἔγωγε ἐπὶ τὰ ὅπλα. εἴτα δὲ εἰς τὴν ναῦν ταχέως πορεύομαι. δεινὸς γὰρ οὗτος ὁ κίνδυνος καὶ μέγας. ἀλλὰ διὰ τί σὺ οὐ μετὰ ἐμοῦ πορεύῃ;

ΠΩΛΟΣ καὶ δὴ μετὰ σοῦ πορεύομαι. ἀλλὰ μένε, ὦ φίλε.

ΠΡΩΤ. ἀλλὰ ποῖ σὺ τρέχεις;



τὰ ὅπλα

ΠΩΛΟΣ εἰς τὴν οἰκίαν ἔγωγε, ἐπὶ τὸν τροπωτῆρα καὶ τὸ ὑπνέσιον. 20  
δηλὸν γὰρ ὅτι ἐπὶ ναυμαχίαν πορευόμεθα.

οὕτως οὖν ἐκφέρει ὁ μὲν Πῶλος τὸν τε τροπωτῆρα καὶ τὸ ὑπνέσιον, ὃ δὲ τοῦ Πρωτάρχου παῖς τὰ τε ὅπλα καὶ τὴν λαμπάδα ἐκφέρει. ἔπειτα πορεύονται οἱ ἄνδρες πρὸς τὸν λιμένα. 25

### Vocabulary for Section Three B

αὐτ-η this (with βο-ή) (nom.)	οἴκαδε home(wards)	τοῦ Πώλου Polos'
γείτον neighbour (voc.)	οἰκί-α, ἡ house (1b)	τοὺς ἄνδρ-ας the men
δειν-ός -ή -όν terrible	ὁ παῖς the slave	τρέχ-ω run
εἰπ-έ speak! tell (me)!	ὅπλα-α, τὰ weapons (2b)	τῷ λιμένι the harbour
εἴτα then	οὐδαμοῦ nowhere	τῷ Πειραιεῖ the Peiraieus
ἐκεῖν-α τὰ those (acc.)	οὗτ-ος ὁ this (nom.)	ὑπνέσι-ον, τό cushion (2b)
ἐκεῖσε there, over there	οὗτ-ος this (with θόρυβος) (nom.)	φαίν-ομαι appear
ἐκ-φέρ-ω carry out	πολλ-αὶ many (nom.)	
ἔξω outside	πολλ-οὶ ἄνδρ-ες many men (nom.)	<b>Vocabulary to be learnt</b>
εὖ well	πολ-ύς much, a lot of (nom.)	δεινός ἡ ὄν terrible, dire, clever
ἡ Σαλαμίς Salamis	πορεύ-ομαι journey, come, go	ἐγώ I
ἡμῖν for/to us	Πρώταρχ-ος, ὁ Protarchos (2a) (an armed soldier on a trireme)	εὖ well
θεά-ομαι watch, gaze at	Πῶλ-ος, ὁ Polos (2a) (a rower)	ἡμεῖς we
θέ-ω run	ταῖς ὁδοῖς the streets	θεᾶομαι watch, gaze at
θόρυβ-ος, ὁ din, hustle and bustle (2a)	ταῦτ-α τὰ these (acc.)	θόρυβος, ὁ noise, din, hustle and bustle (2a)
καὶ δὴ yes (I am . . .)	τὴν λαμπάδ-α the torch	οἰκίᾱ, ἡ house (1b)
κινδύνῳ danger	τὴν ναῦν the ship	οἴκαδε homewards
κόσμ-ος, ὁ order (2a)	τῆς οἰκίας the house	ὅπλα, τὰ weapons, arms (2b)
μέγας great (nom.)	τὸν λιμέν-α the harbour	πορεύομαι march, journey, go
μεγάλη great (nom.)	τὸν τροπωτῆρ-α the/his oar-loop	σύ you (s.)
μετὰ ἐμοῦ with me		ὑμεῖς you (pl.)
μετὰ σοῦ with you		φαίνομαι (φαν-) appear, seem
μοι to me		
νύξ night		
ὁ γείτων his neighbour		
οἱ ἄνδρ-ες the men		



## C

*Back on the ship, the rhapsode is terrified, but the crew assures him all will be well.*

In *World of Athens*: Sparta 1.24, 7.11; Periclean policy 1.57; Athenian sea-power and empire 6.70–4.

ἐν' δὲ τούτῳ ὃ τε Δικαιοπόλις καὶ οἱ ναῦται ἔτι πρὸς ἀλλήλους διαλέγονται.

- ΔΙΚ. ὦ Ζεῦ. δεινὸς γὰρ ὁ ἐν Σαλαμῖνι κίνδυνος ἡμῖν καὶ μέγας. ἰδοῦ, ὦ ῥαψωδέ· ἀλλὰ ποῦ ἐστὶν ὁ ἄνθρωπος; οὐ γὰρ ὁρῶ ἐκεῖνον τὸν ἄνδρα. 5
- ΝΑΥ. ἰδοῦ, 'πτώσσει' οὗτος ὁ ῥαψωδὸς ἐν τῇ νηί, ὥσπερ Ἀχαιοὺς ὑφ' Ἑκτορί. φοβεῖται γὰρ τοὺς Λακεδαιμονίους.
- ΔΙΚ. εἰπέ μοι, ὦ ῥαψωδέ, τί ποιεῖς; τίς φόβος λαμβάνει σε; σὺ γὰρ στρατηγὸς εἶ τῶν Ἑλλήνων ἄριστος. μὴ ποίει τοῦτο μηδὲ φοβοῦ τοὺς Λακεδαιμονίους τούτους. ἰδοῦ, ἐγγὺς τοῦ λιμένος ἐσμέν ἤδη. μὴ οὖν φοβοῦ. 10
- ΡΑΨ. (still shaking with fear)
- τί φῆς; ἄρα ἀφικνοῦνται οἱ Λακεδαιμόνιοι; φοβοῦμαι γὰρ τοὺς Λακεδαιμονίους ἔγωγε. τοὺς γὰρ ναύτας λαμβάνουσιν ἐκεῖνοι καὶ ἀποκτείνουσιν. 15
- ΝΑΥ. ἀλλὰ οὐδεμία ναῦς ἔρχεται, ὦ τᾶν, καὶ δῆλον ὅτι οὐκ ἀφικνεῖται Λακεδαιμόνιος οὐδεὶς, οὐδὲ λαμβάνει οὐδένα, οὐδὲ ἀποκτείνει οὔτε ἡμᾶς οὔτε ὑμᾶς. σὺ δὲ οὐ μιμνήσκῃ τοὺς τοῦ Περικλέους λόγους; 20
- ΡΑΨ. τίνες οἱ λόγοι; λέγε μοι· οὐ γὰρ μιμνήσκομαι.
- ΝΑΥ. ἄκουε οὖν τί λέγει ὁ Περικλῆς ἐν τῇ ἐκκλησίᾳ περὶ τοῦ πολέμου καὶ τῶν ναυτικῶν· μὴ φοβεῖσθε, ὦ ἄνδρες Ἀθηναῖοι, τοὺς Λακεδαιμονίους. ἐκεῖνοι μὲν γὰρ κρατοῦσι κατὰ γῆν, ἡμεῖς δὲ κατὰ θάλατταν. ἀλλὰ καὶ ἡμεῖς ἔχομεν ἐμπειρίαν τινὰ κατὰ γῆν, ἐκεῖνοι δὲ οὐδεμίαν ἔχουσιν εἰς τὰ ναυτικά ἐμπειρίαν. 25

## Vocabulary Section Three C

## Grammar for 3C–E

- Adjectives/pronouns: οὗτος, ἐκεῖνος
- Adjectives: πολὺς, μέγας
- Irregular nouns: ναῦς, Ζεύς
- Negatives

ἀλλήλ-ους one another (acc.)

ἀπο-κτείν-ω kill

Ἀχαι-ός, ὁ Akhaian (2a)  
(Homer's word for 'Greek')

γῆ, ἡ land (1a)

δια-λέγ-ομαι converse

ἐγγὺς τοῦ λιμένος near the harbour

εἰπ-έ speak! tell me!

ἐκεῖν-οι οἱ those (nom.)

ἐκεῖν-οι they, those men (nom.)

ἐκεῖν-ον τὸν ἄνδρ-α that man

ἐμπειρί-αν τινὰ some experience

ἐν τούτῳ meanwhile

ἔτι still

Ζεῦ Zeus

κατὰ (+acc.) on, by

κρατέ-ω hold sway, power  
Λακεδαιμόνι-ος, ὁ Spartan (2a)

Λακεδαιμόνι-ος οὐδεὶς no Spartan (at all)

λαμβάν-ω take, capture  
λόγ-ος, ὁ word (2a)

μηδέ and don't

μιμνήσκ-ομαι remember

μοι to me

ναυτικ-ός -ή -όν naval

ναυτικά, τὰ naval matters (2b)

ὁ ἄνθρωπος the man

ὁ Περικλῆς Pericles

οὐδαμ-ῶς in no way, not at all

οὐδὲ and not

οὐδεμί-α ναῦς no ship (nom.)

οὐδεμί-αν ἐμπειρί-αν no experience (acc.)

οὐδέν-α any one at all (acc.)

οὗτος ὁ this

περὶ τοῦ πολέμου καὶ τῶν ναυτικῶν about the war and naval matters

πτώσσω-ω crouch, cower

Σαλαμῖνι Salamis

σε you (s.) (acc.)

τᾶν my dear chap

(condescending)

τῇ ἐκκλησίᾳ the Assembly of the people (where all political decisions were made)

τῇ νηί the ship

τίνες what? (nom.)

τις someone, one (nom.)

τοῦ Περικλέους Pericles' (1a)

τούτ-ο this (acc.)

τούτ-ους these (with τοὺς Λακεδαιμονίους)

ὕμῶν of you

ὕφ' Ἑκτορί at Hektor's mercy (Hektor: Trojan hero killed by Akhilleus)

φῆς you (s.) say

φόβ-ος, ὁ fear (2a)

## Vocabulary to be learnt

ἀλλήλους each other, one another (2a)

ἄλλος ἢ ὁ other, the rest of ἐγγὺς (+gen.) near, nearby

εἰπέ speak! tell me!

ἐπειδὴ when, since, because κατὰ (+acc.) in, on, by, according to

Λακεδαιμόνιος, ὁ Spartan (2a)

λαμβάνω (λαβ-) take, capture

λόγος, ὁ word, speech; story, tale (2a)

μανθάνω (μαθ-) learn, understand

ναυτικός ἢ ὁν naval

οὐδέ and not, not even

τέχνη, ἡ skill, art, expertise (1a)

καὶ δὴ καὶ οὐ ραδίως μανθάνουσιν οἱ Λακεδαιμόνιοι τὰ ναυτικά, εὖ οἶδα ὅτι, ἐπειδὴ γεωργοὶ εἰσι καὶ οὐ θαλάττιοι. τὸ δὲ ναυτικὸν τέχνη ἐστὶ καὶ ταύτην μανθάνουσιν οἱ ἄνθρωποι διὰ τὴν μελετὴν, ὥσπερ καὶ τὰς ἄλλας τέχνας, ἄλλως δὲ οὐδαμῶς. ὑμεῖς γὰρ δὴ εὖ ἴστε ὅτι οὐ ραδίως, ἀλλὰ χαλεπῶς καὶ μετὰ πολλῆς μελετῆς, μανθάνετε ταύτην τὴν τέχνην. – “ἀλλὰ οἱ Λακεδαιμόνιοι” – φησί τις ὑμῶν – “ἄρα οὐ μελετῶσιν;” – ἐγὼ δὲ ἀποκρίνομαι “οὐκ, ἀλλὰ ἡμεῖς, ἐπειδὴ κρατοῦμεν κατὰ θάλατταν, κωλύομεν.”

ΔΙΚ. (*comfortingly*) καὶ μὴν ὁρᾶτε τὸν λιμένα. ὅσαι αἱ λαμπάδες, ὅσαι αἱ νῆες, ὅσος ὁ θόρυβος, ὅσοι οἱ ἄνδρες. ἰδοὺ ὥσπερ γὰρ μύρμηκες, οὕτω συνέρχονται ἐκεῖνοι οἱ ναῦται εἰς τὸν λιμένα. μέγα γὰρ ἡμῖν τὸ πλῆθος τὸ τῶν τε νεῶν καὶ τῶν τριηράρχων.

αἱ λαμπάδ-ες the torches	καὶ μὴν pay attention! See!	οἱ ἄνδρ-ες the men
αἱ νῆ-ες the ships	κατὰ (+acc.) on, by	οὕτω = οὕτως
ἄλλ-ος -η -ο other, rest of	κρατέ-ω hold sway, power	ῥαδί-ως easily
ἄλλ-ως otherwise	κωλύ-ω prevent, stop	συν-έρχ-ομαι assemble,
ἀπο-κρίν-ομαι answer	Λακεδαιμόνι-ος, ὁ Spartan	come together, swarm
γὰρ δὴ really, I assure you	(2a)	ταύτ-ην it, this (acc.)
γεωργ-ός, ὁ farmer (2a)	μανθάν-ω learn	ταύτ-ην τὴν this (acc.)
ἐκεῖν-οι οἱ those (nom.)	μέγα great (nom.)	τέχνη-η, ἡ skill (1a)
ἐκεῖν-οι they, those men	μελετά-ω practice	τὸν λιμέν-α the harbour
(nom.)	μελετ-ή, ἡ practice (1a)	τὸ πλῆθος the number
ἐπειδὴ since, because	μετὰ πολλῆς μελετῆς with	τριηράρχ-ος, ὁ trierarch (2a)
ἡμῖν to/for us	much practice	τῶν νεῶν of the ships
θαλάττι-ος -α -ον sea, of	μύρμηκ-ες ants (nom.)	φησί (he) says
the sea	ναυτικά, τὰ naval matters (2b)	χαλεπ-ῶς with difficulty
καὶ δὴ καὶ and moreover	ναυτικόν, τό navigation (2b)	

## D

*Dikaiopolis disembarks and observes the chaos. Polos is sent off to rouse the ship's trierarch (master) by an agitated boatswain.*

In *World of Athens*: trierarchs 7.43–6; deme-names 5.12.

ἐπειδὴ οὖν ὁ Δικαιοπόλις καὶ ὁ ῥαψωδὸς εἰς τὴν γῆν ἀφικνοῦνται, θόρυβος γίγνεται πολὺς. οἱ δὲ ἄνδρες ἡσυχάζουσι καὶ τὴν θέαν θεῶνται. ἐγγὺς δὲ τῆς νεῶς ἐστὶ κελευστής τις, βοᾷ δὲ οὕτως.

ΚΕΛΕΥΣΤΗΣ εἶπέ μοι, ποῦ ὁ τριήραρχος ὁ ἡμέτερος; 5  
ΠΩΛΟΣ δῆλον ὅτι οἴκοι, ὧ κελευστά. καθεύδει γὰρ που.  
ΚΕΛ. οἴμοι. δεινὸς μὲν ὁ τῶν Ἀθηναίων κίνδυνος, ἀλλὰ ἐκεῖνος οἴκοι καθεύδει. σπεῦδε οὖν, ὦ Πῶλε, καὶ ζήτηι τὸν τριήραρχον καὶ λέγε περὶ τούτου τοῦ ἐν Σαλαμῖνι κινδύνου.  
ΠΩΛΟΣ μάλιστά γε, ὧ κελευστά. 10  
(οὕτως οὖν τρέχει ταχέως πρὸς τὸν τριήραρχον ὁ Πῶλος. τέλος δὲ εἰς τὴν θύραν ἀφικνεῖται.)  
ΠΩΛΟΣ (*knocks on the door*)  
παῖ, παῖ. τί ποιεῖς; ἄρα καθεύδει ὁ παῖς; παῖ, παῖ.  
ΠΑΙΣ (*blearily*) 15  
τίς ἐστι; τίς βοᾷ;  
(*opens the door*)  
διὰ τί καλεῖς με; τίνα ζητεῖς;  
ΠΩΛΟΣ εἶπέ μοι, ἄρα ἔνδον ἐστὶν ὁ τριήραρχος; ἢ οὐχ οὕτως;  
ΠΑΙΣ οὕτως γε. 20  
ΠΩΛΟΣ φέρε, ὦ παῖ, διὰ τί ἔτι μένεις καὶ οὐ καλεῖς τὸν δεσπότην; ζητῶ γὰρ ἐκεῖνον.  
ΠΑΙΣ ἀλλὰ ἀδύνατον· καθεύδει γὰρ ὁ δεσπότης ἡσυχος.  
(*shuts the door*)  
ΠΩΛΟΣ τί φῆς; ἀδύνατον; βάλλε εἰς κόρακας· μὴ παῖζε πρὸς ἐμέ. 25  
(*he approaches the door*)  
διὰ τί οὐ κόπτω ταύτην τὴν θύραν; τριήραρχε, τριήραρχε· σὲ γὰρ βοῶ.

## Vocabulary for Section Three D

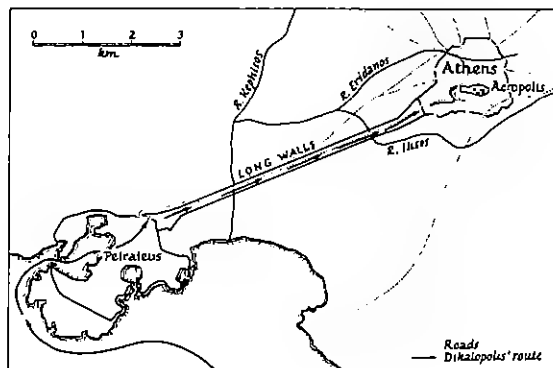
ἀ-δύνατ-ος -ον impossible	θύρ-α, ἡ door (1b)	οὕτως γε yes, he is
βάλλε εἰς κόρακ-ας go to hell! (lit. 'to the crows')	καθεύδ-ω sleep	παῖ slave!
βοά-ω shout (for)	καλέ-ω call, summon	περὶ τούτ-ου τοῦ κινδύνου about this danger
γὰρ που of course, no need to say	κελευστ-ής, ὁ boatswain (1d)	πολ-ύς much (nom.)
δεσπότης, ὁ master (1d)	κελευστ-ής τις a boatswain	Σαλαμῖνι Salamis
ἐκεῖν-ον him (acc.)	( <i>he gave the time to the rowers</i> )	σὲ you (acc. s.)
ἐκεῖν-ος he (nom.)	κόπτ-ω knock	ταύτ-ην τὴν this (acc.)
ἐμὲ me (acc.)	μάλιστά γε yes, all right	τῆς νεῶς the ship
ἔνδον inside	με me (acc.)	τίνα whom? (acc.)
ἔτι still	μοι to me	τρέχ-ω run
ζητέ-ω seek, look for	οἱ ἄνδρ-ες the men	τριήραρχ-ος, ὁ trierarch,
ἡσυχ-ος -ον quiet, quietly	οἴκοι at home	master (2a)
θέ-α, ἡ sight (1b)	ὁ παῖς the slave	φέρ-ε come now!
	οὗτ-ος he, the latter (nom.)	φῆς you (s.) say, mean

ΤΡΙΗΡΑΡΧΟΣ βάλλε<sup>ν</sup> εἰς<sup>ν</sup> κόρακας. ἀλλὰ τίς κόπτει τὴν θύραν; τί  
 τοῦτο<sup>ν</sup> τὸ<sup>ν</sup> πρᾶγμα<sup>ν</sup> ἐστὶ; τίς καλεῖ με; τίς βοᾷ;  
 ΠΩΛΟΣ Πῶλος καλεῖ σε, ὁ<sup>ν</sup> Κυδαθηναῖεύς, ἐγώ.  
 ΤΡΙ. ἀλλὰ καθεύδω ἥσυχος –  
 ΠΩΛΟΣ ἀλλὰ μὴ κάθειδε, ὦ τριήραρχε· ἐν κινδύνῳ γὰρ ἡ<sup>ν</sup> Σαλαμίς.  
 ἐλθὲ καὶ βλέπε ἐκεῖσε. ἄρα οὐχ ὁρᾷς ἐκεῖνα<sup>ν</sup> τὰ πυρὰ;  
 ΤΡΙ. τί φής; ἄρα παίζεις πρὸς ἐμέ;  
 (ὁρᾷ τὰ πυρὰ τὰ ἐν τῇ<sup>ν</sup> νήσῳ)  
 οἴμοι. μένε, ὦ Πῶλε. ταχύ γὰρ ἔρχομαι.

βοά-ω shout (for)  
 ἐκεῖν-α τὰ those (acc.)  
 ἐκεῖσε there  
 ἡ Σαλαμίς Salamis  
 ἥσυχ-ος -ον quiet,  
 quietly  
 θύρ-α, ἡ door (1b)  
 καθεύδ-ω sleep  
 καλέ-ω call, summon  
 κινδύνῳ danger  
 κόπτ-ω knock

οἱ ἄνδρ-ες the men  
 ὁ Κυδαθηναῖεύς the  
 member of Kydathene  
 deme (a district of  
 Athens)  
 ταχύ quickly  
 τῇ νήσῳ the island  
 τοῦτ-ο τὸ πρᾶγμα this  
 business (nom.)  
 φής you (s.) say, mean

**Vocabulary to be learnt**  
 βοάω shout (for)  
 ἔτι still, yet  
 ζητέω look for, seek  
 θύρᾱ, ἡ door (1b)  
 καθεύδω sleep  
 καλέω call, summon  
 κελευστής, ὁ boatswain (1d)  
 οἴκοι at home  
 τρέχω (δραμ-) run  
 τριήραρχος, ὁ trierarch (2a)



Athens and the harbours of Peiraieus



τὴν σπονδὴν σπένδει

## E

*Captain and crew finally embark on their trireme. Ritual prayers accompany their departure.*

In *World of Athens*: libations 3.28.

τέλος δὲ ἐμβαίνουσι μὲν εἰς τὰς<sup>ν</sup> ναῦς οἱ ναῦται καὶ ὁ κελευστής,  
 ἐμβαίνει δὲ καὶ ὁ τριήραρχος. καὶ ἐπειδὴ ἐκεῖνος κελεύει, ἡ ναῦς  
 ἀποπλεῖ.

ΤΡΙ. κατακέλευε δὴ, ὦ κελευστά.  
 ΚΕΛ. ὦπ<sup>ν</sup> ὅπ<sup>ν</sup> ὦπ<sup>ν</sup> ὅπ<sup>ν</sup>.  
 ΤΡΙ. εὖ γε. νῦν γὰρ σπονδὴν τοῖς<sup>ν</sup> θεοῖς σπένδω καὶ τὰς εὐχὰς  
 εὐχομαι.  
 (τὰς εὐχὰς εὐχεται)  
 ὦναξ Πόσειδον – σὺ μὲν γὰρ σωτὴρ ἄριστος τῶν ναυτῶν,  
 ἡμεῖς δὲ πολλάκις ὑπὲρ<sup>ν</sup> τῆς<sup>ν</sup> σωτηρίας σοι θυσίᾳς θύομεν  
 – σῶζε ἡμᾶς ἐπὶ τὴν<sup>ν</sup> πατρίδα πάλιν.  
 (τὴν σπονδὴν σπένδει)  
 νῦν δὲ κατακέλευε αὐθις, ὦ κελευστά.  
 ΚΕΛ. ὦπ<sup>ν</sup> ὅπ<sup>ν</sup> ὦπ<sup>ν</sup> ὅπ<sup>ν</sup>. εὖ γε, ὦνδρες. ἀποπλεῖ γὰρ ἡ ἡμετέρα ναῦς.  
 ΤΡΙ. ταχέως νῦν, ὦ κελευστά· κατακέλευε δὴ.  
 ΚΕΛ. ὦπ<sup>ν</sup> ὅπ<sup>ν</sup>, ὦπ<sup>ν</sup> ὅπ<sup>ν</sup>, ὦπ<sup>ν</sup> ὅπ<sup>ν</sup>.

## Vocabulary for Section Three E

ἀπο-πλέ-ω sail off  
 δὴ then, now  
 ἐκεῖν-ος the former (nom.)  
 ἐμ-βαίν-ω embark  
 εὖ γε well done!  
 εὐχ-ή, ἡ prayer (1a)  
 εὐχ-ομαι pray  
 θυσί-α, ἡ sacrifice (1b)  
 θύ-ω sacrifice  
 κατα-κελεύ-ω give the time  
 κελεύ-ω order, give orders  
 πάλιν back, again  
 πολλάκις often

Πόσειδον Poseidon (sea  
 god) (voc.)  
 σοι to you (s.)  
 σπένδ-ω make a libation  
 σπονδ-ή, ἡ libation (1a)  
 σωτὴρ saviour (nom.)  
 τὰς ναῦς the ships  
 τὴν πατρίδ-α our fatherland  
 τοῖς θεοῖς to the gods  
 ὑπὲρ τῆς σωτηρίας for our  
 safety  
 ὦναξ=ὦ ἄναξ O lord!  
 ὦνδρες=ὦ ἄνδρ-ες men!

ὦπ ὅπ in ... out... in ... out

**Vocabulary to be learnt**  
 δὴ then, indeed  
 ἐμβαίνω (ἐμβα-) embark  
 εὐχή, ἡ prayer (1a)  
 εὐχομαι pray  
 θυσίᾳ, ἡ a sacrifice (1b)  
 θύω sacrifice  
 κελεύω order  
 σπένδω pour a libation  
 σπονδή, ἡ a libation (1a)



Ζεὺς

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## Part Two Moral decay?

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### Introduction

The later part of the fifth century was a time when many traditional values were shaken by new ideas. As Dikaiopolis and the rhapsode make their way towards Athens, a city torn by war and plague, they see examples of the breakdown of conventional respect for law and the gods.

The changing attitude to traditional values is explored further through consideration of the influence of Socrates (Σωκράτης) and the sophists as seen by both the comic poet Aristophanes (Ἀριστοφάνης) and the philosopher Plato (Πλάτων).

Contemporary interest in the comparison of behaviour in different societies will be illustrated by a story from the historian Herodotus (Ἡρόδοτος), before we return to Dikaiopolis and the immediate problems of the war.

### Sources

Thucydides, *Histories* 2.13–17, 51–3, 66–7; 3.83  
Pindar, *Pythian* 8.135  
Euripides, *Alkestis* 780ff.  
Xenophon, *Hellenika* 2.iii.52ff.

Solon, *Elegies* 4.31–2 (West)  
Aristophanes, *Clouds* 1–246, 694–791  
Plato, *Apology* 20c–23b  
*Euthydemus* 275–277c  
Herodotus, *Histories* 4.110–16

### Time to be taken

Seven weeks

## Section Four A–D: Lawlessness in Athenian life

## A

*Dikaiopolis and the rhapsode walk up towards the city between the Long Walls, through an area crowded with makeshift dwellings, where Dikaiopolis has now made his home. All around are funeral pyres, ready to receive their dead; one belongs to a neighbour of Dikaiopolis.*

In *World of Athens*: walls of Athens 1.41, 2.23, 32; Pericles 1.57; farmers 2.14, 5.51; sea-power 7.3; the plague 1.57, 3.7, 5.82.

- ΡΑΨ. ὦ Ἡράκλεις. ὅσον' ἀνθρώπων πλῆθος. πλέα γὰρ φαίνεται τὰ τεῖχη. διὰ τί τοσοῦτον πλῆθος ἔχει ἡ πόλις, ὦ Δικαιοπόλι; οἴμοι, τί τοῦτο; πυράς τινας ὀρώ. εἰπέ μοι, πρὸς τῶν θεῶν, τίς ἡ αἰτία; ἥ που δήλον ὅτι δαίμων τις κακὸς κολάζει τὴν πόλιν. 5
- ΔΙΚ. κακοδαίμων νῆ Δία ἡ πόλις ἐστίν, ὦ ραψωδέ, κακόδαιμον δὲ τὸ πλῆθος, κακοδαίμονες δὲ οἱ γεωργοὶ μάλιστα. αἴτιος δὲ πρῶτον μὲν ὁ πόλεμος, ἔπειτα δὲ καὶ ὁ Περικλῆς.
- ΡΑΨ. ἀλλὰ στρατηγὸς ἄριστος ὁ Περικλῆς. ὁ γὰρ ναύτης – 10
- ΔΙΚ. ἀλλὰ δήλον ἐστίν ὅτι φιλεῖ τὸν Περικλέα ἐκεῖνος, ναύτης ὢν. ἐγὼ δὲ ναύτης οὐκ εἰμι, ἀλλὰ γεωργός. καὶ γεωργός ὢν



ὀλοφύρομαι τὸν ἐμὸν υἱόν, οὐκέτ' ὄντα

Περικλέα αἴτιον νομίζω. φησὶ γάρ – ‘ἡμεῖς μὲν κρατοῦμεν κατὰ θάλατταν, Λακεδαιμόνιοι δὲ κατὰ γῆν. καταλείπετε οὖν, ὦ γεωργοί, τὰς οἰκίας καὶ τὴν γῆν, καὶ εἰσκομίζεσθε εἰς τὸ ἄστὺ τὰ ὑμέτερα ἱσκεύη. καὶ μὴ φροντίζετε. πόλις γὰρ οὐκ οἰκήσεις ἡ γῆ, ἀλλὰ ἄνδρες.’ 15

οὕτω μὲν οὖν πείθει ἡμᾶς ὁ Περικλῆς, ῥήτωρ ὢν πιθανός. ἡμεῖς δὲ εἰσκομιζόμεθα ἐκ τῶν ἀγρῶν τοὺς παῖδας καὶ τὰς γυναῖκας καὶ τὰ ἄλλα ἱσκεύη. τὰ δὲ πρόβατα εἰς τὴν Εὐβοίαν διαπεμπόμεθα. 20

## Vocabulary for Section Four A

## Grammar for 4A–B

- Types 3b, c, e, f nouns: πρᾶγμα, πλῆθος, πόλις, πρέσβυς, ἄστὺ
- Adjectives: εὐφρων
- Adjectives/pronouns: τις, τίς, οὐδεὶς
- Present participles: ὢν

ἀγρ-ός, ὁ field (pl. country) (2a)	κατα-λείπ-ω leave behind	πρῶτον (μὲν) first
αἰτί-α, ἡ reason, cause (1b)	κολάζ-ω punish	πυρ-ά, ἡ funeral pyre (1b)
αἰτί-ος -ᾶ -ον responsible	κρατέ-ω hold sway	ῥήτωρ (ῥητορ-), ὁ politician, orator (3a)
γεωργ-ός, ὁ farmer (2a)	μάλιστα particularly	τὰ σκεύ-η equipment, furniture
δαίμων (δαιμον-), ὁ god, daimon (3a)	νῆ (+ acc.) by . . . !	τὰ τεῖχ-η the walls (of the city)
δια-πέμπ-ομαι send across	νομίζ-ω think x (acc.) to be Y (acc.)	τὴν πόλ-ιν the city
εἰσ-κομίζ-ομαι bring in	οικήσ-εις dwellings (nom., acc.)	τινας some (acc.)
Εὐβοί-α, ἡ Euboea (1b)	ὁ Περικλῆς Pericles	τὸ ἄστ-υ the city (of Athens)
ἡ πόλις city	ὅσον πλῆθος what a lot! (nom.)	τὸν Περικλέ-α Pericles
ἥ που surely	πειθ-ω persuade	τοσ-οῦτ-ον πλῆθος so great a number
Ἡράκλεις Herakles!	πιθαν-ός -ή -όν persuasive	φησὶ he says
κακο-δαίμων wretched, unlucky (nom.)	πλέ-ως -α -ων full	φιλέ-ω love, be well disposed to
κακό-δαιμον wretched, unlucky (nom.)	πόλ-ις city (nom.)	ὢν being (nom.)
κακο-δαίμον-ες wretched, unlucky (nom.)	πρόβατ-α, τὰ sheep (2b)	
	πρὸς τῶν θε-ῶν in the name of the gods	

ἐπειδὴ δὲ ἡμεῖς, πολλοὶ ὄντες, ἀφικνούμεθα εἰς τὸ ἄστυ,  
χαλεπὸν γίγνεται τὸ πρᾶγμα. τὰς μὲν γὰρ οἰκῆσεις, ὀλίγας  
οὔσας, ἔχουσιν οἱ ἄστοί, ἡμεῖς δὲ πρῶτον μὲν τὰ μακρὰ  
τείχη, ἔπειτα δὲ τὰ ἱερὰ οἰκοῦμεν. μετὰ δὲ ταῦτα ἡ νόσος  
ἐπιγίγνεται, καὶ δεινὴ οὖσα πολλοὺς ἄνδρας διαφθείρει 25  
καὶ πολλὰς γυναῖκας καὶ πολλὰ παῖδια. διαφθείρει δὲ καὶ  
τοὺς ἐμοὺς οἰκείους ἡ νόσος. ὀλοφύρομαι γὰρ ἔτι καὶ νῦν  
τὸν ἐμὸν υἱόν, οὐκέτ' ὄντα, καὶ τὴν ἐμὴν γυναῖκα,  
οὐκέτ' οὔσαν. ἔχεις τὸ πρᾶγμα. ἐμὲ οὖν ὄρᾳς, ὦ ῥαψωδέ,  
κακοδαίμονα ὄντα. τήν δὲ πόλιν ὄρᾳς κακοδαίμονα δὴ 30  
οὔσαν. τοὺς δ' ἐν τῇ πόλει ὄρᾳς κακοδαίμονας ὄντας.

ἄστ-ός, ὁ townsman (2a)	οἰκεῖ-ος, ὁ member of family (2a)	τὸ πρᾶγμα the matter
γυνή (γυναικ-), ἡ wife, woman (3a)	ὀλίγ-οι -αι -α few	υἱ-ός, ὁ son (2a)
δ'=δέ	ὀλοφύρ-ομαι lament, mourn for	ὕμετερ-ος -α -ον your (where 'you'=more than one)
δια-φθείρ-ω kill, destroy	ὄντ-α (acc.) } being	χαλεπ-ός -ή -όν difficult
ἐπι-γίγν-ομαι occur, follow	ὄντ-ες (nom.) }	
ἔτι καὶ νῦν even now	ὄντ-ας (acc.) }	
ἱερ-όν, τό sanctuary (2b)	οὐκέτ' =οὐκέτι	<b>Vocabulary to be learnt</b>
κακο-δαίμον-α wretched, unlucky (acc.)	οὔσ-α (nom.) }	γεωργός, ὁ farmer (2a)
κακο-δαίμον-ας wretched, unlucky (acc.)	οὔσ-αν (acc.) }	γυνή (γυναικ-), ἡ woman, wife (3a)
	οὔσ-ας (acc.) }	δαίμων (δαιμον-), ὁ god, daimon (3a)
μακρ-ός -ά -όν long	παιδί-ον, τό child (2b)	ἔτι καὶ νῦν even now, still now
μετὰ (+ acc.) after	Περικλέ-α Pericles (acc.)	
μοι to me	πόλ-ις city (nom.)	κρατέω hold sway, power (over)
νόσ-ος, ἡ plague (2a)	τὰς οἰκῆσ-εις the dwellings	νή (+acc.) by . . . !
οἰκέ-ω dwell in, reside in	τὴν πόλ-ιν the city	
οἰκῆσ-εις dwellings (nom., acc.)	τῇ πόλει the city	
	τὸ ἄστ-υ the city (of Athens)	
	τὸ πλῆθος the people	

### The plague of Athens

'All the usual funerary rituals were turned upside down, and they buried the dead as best they could. Because so many died, people ran out of the necessary means of burial and took refuge in disgraceful methods. They would commandeer a funeral pyre made for others, put their own dead on it and set it alight; or throw the corpse they were carrying onto an already burning pyre and make off.' (Thucydides, *Peloponnesian War* 2.52)

## B

*At this moment a young man approaches, followed at a distance by his slave, who is labouring under a heavy weight.*

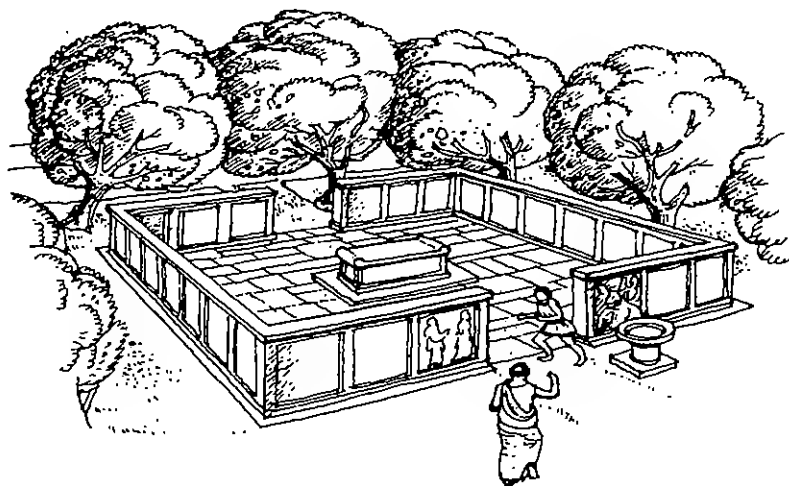
In *World of Athens*: death and burial 5.78–83; *hubris* 4.17; relations between gods and men 3.22–7.

NEANIAΣ	ἰδοῦ, πυρά. δεῦρ' ἐλθέ, ὦ παῖ, ταχέως.	
ΔΟΥΛΟΣ	μένε, ὦ δέσποτα, μένε καὶ μὴ σπεῦδε. βαρὺς γάρ ἐστιν ὁ νεκρὸς οὗτος, βαρὺν δ' ὄντα βραδέως δὴ φέρω ἔγωγε.	
ΔΙΚ.	(overhearing)	
	τί φής; νεκρόν τινα φέρεις;	5
NEAN.	(ignoring Dikaiopolis)	
	ἄγε νυν, ὦ παῖ, ἐπίβαλλε τὸν νεκρὸν ἐπὶ τὴν πυρὰν ταύτην.	
ΔΙΚ.	(shocked, comes forward)	
	ἀλλὰ τί ποιεῖτε; μὴ ποιεῖτε τοῦτο, πρὸς θεῶν. παύεσθε.	
NEAN.	(turns angrily on Dikaiopolis and hits him)	10
	μὴ κώλυε, ὦ ἄνθρωπε.	
ΔΙΚ.	ὦ μίारे, τύπτεις ἐμὲ πολίτην ὄντα; ὦ τῆς ὕβρεως. μὴ τύπτε.	
ΓΕΡΩΝ	(comes out of his shack)	
	τί τὸ πρᾶγμα; τίνες αἱ βοαί; οὗτος, τί ποιεῖς; τύπτεις πολίτην; ὦ τῆς ἀνομίας. παῦε. οἴμοι, τί τοῦτο; νεκρὸν ἐπιβάλλεις ἐπ' ἐκείνην τὴν πυρὰν; ὦ τῆς ἀσεβείας. παῦε –	15
NEAN.	(threateningly)	
	μὴ κώλυε, ὦ γέρον.	

### Vocabulary for Section Four B

βαρ-ὺς (nom.) }	ἄνθρωπε=ἄνθρωπε	τὸ πρᾶγμα the matter
βαρ-ὺν (acc.) }	ὄντ-α (acc.) being	τύπτ-ω strike
δεσπότης, ὁ master (1d)	οὗτος, hey, you!	φέρ-ω carry
δεῦρ'=δεῦρο	παύ-ομαι stop	φής you (s.) say
ἐπι-βάλλ-ω throw onto	παῦ-ε stop!	ὦ τῆς ἀνομίας what lawlessness!
κωλύ-ω prevent, stop	πολίτ-ης, ὁ citizen (1d)	ὦ τῆς ἀσεβείας what irreverence!
μιαρ-ός -ά -όν foul, polluted	πρὸς θε-ῶν in the name of the gods!	ὦ τῆς ὕβρεως what aggressive behaviour!
νεκρ-ός, ὁ corpse (2a)	πυρ-ά, ἡ funeral pyre (1b)	
νεκρ-ὸν τιν-α a corpse (acc.)		

- ΓΕΡ. ἀλλὰ θάπτω τήμερον τὸν ἐμὸν υἱόν, καὶ ἐμὴ ἡ πυρά.  
 NEAN. οὐ φροντίζω ἔγωγε. 20  
 ΓΕΡ. ἄρ' οὐ σέβῃ τοὺς θεοὺς; ἄρ' οὐ τιμᾷς τοὺς τῶν ἀνθρώπων νόμους; ἀλλ' οὐδὲν κωλύει σε, οὔτε θεῶν φόβος οὔτε ἀνθρώπων νόμος;  
 NEAN. τί φῆς; νεκροὶ ἐπὶ νεκροῖς πίπτουσιν, ἀποθνήσκουσι δ' οἱ ἄνθρωποι ὥσπερ πρόβατα ἐν ταῖς οἰκίαις καὶ ἐν τοῖς ἱεροῖς. σὺ δέ μοι θεοὺς λέγεις καὶ νόμους; ὦ μῶρε σύ – οἱ γὰρ θεοὶ ἢ οὐκ εἰσὶν ἢ οὐ φροντίζουσιν ἡμῶν, ἐπειδὴ ἡ νόσος διαφθείρει τοὺς τε εὐσεβεῖς ἅμα καὶ τοὺς ἀσεβεῖς. ποῦ γὰρ ἡ ἐμὴ μήτηρ καὶ ὁ πατήρ, εὐσεβοῦντες αἰεὶ; νῦν δέ ποῦ ἐστὶν ὁ ἀδελφός, εὐσεβέστατος ἀνθρώπων ὢν; ἰδοὺ. 30  
*(points to the corpse)*  
 καὶ μὴ μοι λέγε περὶ νόμων καὶ ὕβρεως. οὐ γὰρ φοβοῦμαι τὴν κόλασιν. ἢ οὐκ οἶσθα ὅτι ἐφήμεροι οἱ ἄνθρωποι; τί δ' ἐσμέν; τί δ' οὐκ ἐσμέν;  
 'σκιᾶς ὄναρ ἄνθρωπος'. 35  
*(sets light to the pyre)*  
 ΓΕΡ. παῦε, παῦε. ἀτιμάζεις γὰρ τοὺς θεοὺς, θνητὸς ὢν.  
 NEAN. ἀλλ' οὐκ ἀτιμάζω τοὺς θεοὺς ἔγωγε. τιμῶ γὰρ μάλιστα τὴν Ἀφροδίτην. καλὴ γὰρ καὶ εὐφρων ἡ θεός. καλὴ γὰρ καὶ



τὸ ἱερόν

- εὐφρων οὕσα ἡ θεός, εὐδαίμονα ποιεῖ τὸν βίον. ἐγὼ οὖν πρὸς Ἀφροδίτην τρέπομαι καὶ τὴν ἡδονήν, καλὰς οὐσας. 40  
*He goes off, helped by the slave. The old man looks on.*  
 ΔΙΚ. ἄρα θαυμάζεις, ὦ ῥαψωδέ, ὅτι τὸ ἄστυ μισῶ, γεωργὸς ὢν, καὶ τὸν ἐμὸν δῆμον ποθῶ; ἐν γὰρ τῇ πόλει οὐδὲν ἄλλο ἢ ἀνομία καὶ ἀσέβεια καὶ νόσος καὶ πολὺ τῶν νεκρῶν ἵπληθος. 45

ἀδελφ-ός, ὁ brother (2a)	ἡδον-ή, ἡ pleasure (1a)	τῇ πόλει the city
ἀλλ'=ἀλλά	θάπτ-ω bury	τήμερον today
ἀ-νομί-α, ἡ lawlessness (1b)	θαυμάζ-ω wonder	τὴν κόλασ-ιν punishment
ἄρ'=ἄρα	θε-ός, ὁ/ἡ god(-dess) (2a)	τιμά-ω honour
ἀ-σέβει-α, ἡ disrespect towards the gods, impiety (1b)	θνητ-ός -ῆ -όν mortal	τίν-ες; what? (nom.)
ἀ-τιμάζ-ω hold in dishonour	κωλύ-ω prevent, stop	τοῖς ἱεροῖς the sanctuaries
Ἀφροδίτ-η, ἡ Aphrodite (1a) (goddess of love and sexual pleasure)	μάλιστα very much	τοὺς ἀ-σεβεῖς those who are disrespectful of the gods
βί-ος, ὁ life (2a)	μήτηρ (μητερ-), ἡ mother (3a)	τοὺς εὐ-σεβεῖς those who respect the gods
γέρων (γεροντ-), ὁ old man (3a)	μισέ-ω hate	τρέπ-ομαι turn (oneself)
δ'=δέ	μοι to me	υἱ-ός, ὁ son (2a)
δῆμ-ος, ὁ deme (2a) (local districts into which Attica was divided)	νεανί-ας, ὁ young man (1d)	φῆς you (s.) say
δια-φθείρ-ω kill	νεκρ-όν τιν-α a corpse (acc.)	φόβ-ος, ὁ fear (2a)
δοῦλ-ος, ὁ slave (2a)	νόμ-ος, ὁ law, convention (2a)	ὢν being (nom.)
ἐπ'=ἐπί	νόσ-ος, ἡ plague (2a)	
ἐπὶ νεκροῖς on top of corpses	νυν now then	<b>Vocabulary to be learnt</b>
εὐ-δαίμον-α fortunate (ruled by a benevolent daimon) (acc.)	ὄναρ a dream (nom.)	ἀτιμάζω dishonour, hold in dishonour
εὐ-σεβέστατ-ος -ῆ -ον most respectful of the gods (nom.)	οὕς-α (nom.) } being	δεσπότης, ὁ master (1d)
εὐ-σεβοῦντες respecting the gods (nom.)	οὕς-ας (acc.) }	διαφθεῖρω (διαφθειρα-) destroy, kill
εὐ-φρων well-disposed	οὔτε . . . οὔτε neither . . . nor	θεός, ὁ/ἡ god(-dess) (2a)
ἐφ-ήμερ-ος -ον ephemeral, short-lived	πατήρ (πατερ-), ὁ father (3a)	θνητός ἢ ὄν mortal
ἢ than	παῦ-ε stop!	κωλύω prevent, stop
ἢ . . . ἢ either . . . or	περὶ νόμων καὶ ὕβρεως about laws and aggression	μάλιστα especially; particularly; yes
	ποθέ-ω desire, long for	νεκρός, ὁ corpse (2a)
	πολὺ πλῆθος a great number (nom.)	νόμος, ὁ law, convention (2a)
	πρόβατ-α, τὰ sheep (2b)	νόσος, ἡ plague, disease (2a)
	πυρ-ά, ἡ funeral pyre (1b)	πυρᾶ, ἡ funeral pyre (1b)
	σεβ-ομαι show respect for	τιμάω honour
	σκιᾶς of a shadow	τύπτω strike, hit
	ταῖς οἰκίαις the houses	φέρω (ἐνεγκ-) carry, bear
		φόβος, ὁ fear (2a)

## C

In *World of Athens*: altar of the Twelve Gods 2.28; supplication 3.35–6; the Eleven 6.31; *hupēretēs* 5.63; sanctuary 3.38.

Δικαιοπόλις καὶ ὁ ῥαψωδὸς πορεύονται εἰς τὸ ἄστυ. ἑξαίφνης δ' ἀνὴρ τις τρέχει πρὸς αὐτούς.

- ΔΙΚ. εἰπέ μοι, ὦ ῥαψωδέ, τίς ὁ θόρυβος; τίνες αἱ βοαί; τί γίγνεται;  
 ΡΑΨ. ἰδοῦ, ὦ Δικαιοπόλι, ἀνθρωπὸς τις δεῦρο τρέχει. ἄρ' ὄραξ  
 τὸν ἄνδρα; ἢ λανθάνει σε ὁ ἀνὴρ δεῦρο τρέχων;  
 ΔΙΚ. οὐ μὰ Δία. ὁρῶ γὰρ αὐτὸν προστρέχοντα. ἀλλ' ἄτοπον τὸ  
 πρᾶγμα. τίς πότ' ἐστίν;  
 ΡΑΨ. ἴσως δοῦλός τις ἐστί καὶ ἀποφεύγων τυγχάνει.  
 ΔΙΚ. ἀλλὰ δοῦλος μὲν οὐκ ἐστίν, ὁδοιπόρος δὲ ὧν φαίνεται. ἢ  
 λανθάνει σε ὁ ἀνὴρ χλαμύδα ἔχων;  
 ΡΑΨ. ὀρθῶς λέγεις, ὦ Δικαιοπόλι. ἀλλ' ἴσως ξένος ἐστίν.  
 ΔΙΚ. ἰδοῦ. τρέχει γὰρ ὁ ἀνὴρ εἰς τὸ Ἡράκλειον ἱερόν. ἀλλὰ τί  
 πάσχει, φεύγων εἰς τὸ ἱερόν;  
 ΡΑΨ. δῆλον ὅτι ἐφ' ἱκετεῖαν τρέπεται. καὶ μὴν προσέρχονται  
 ἄνδρες τινές. καὶ δῆλοί εἰσι διώκοντες τὸν ἄνδρα.  
 ΔΙΚ. ἀλλὰ τί τοῦτο τὸ πρᾶγμα; προσέρχεται γὰρ κῆρυξ καὶ  
 – οἱ ἑνδεκα καὶ οἱ ὑπηρέται. ἀλλὰ ὁ ἀνὴρ φθάνει  
 τοὺς ἑνδεκα εἰς τὸ ἱερόν τρέχων.  
*The leader of the Eleven, Satyros, approaches.*  
 ΣΑΤΥΡΟΣ ποῖ φεύγει ὁ Λακεδαιμόνιος; ποῦ ἐστίν;  
 (turns to the rhapsode)  
 οὗτος, ἄρ' οἴσθα ποῦ ἐστίν ὁ φεύγων; ἢ λανθάνει σε ὁ  
 ἀνὴρ φεύγων;  
 ΡΑΨ. οὐ λανθάνει ἐμέ. ἀλλ' ἐν ἐκείνῳ τῷ ἱερῷ ἐστίν, ἱκέτης ὧν.  
 ΣΑΤ. δεῦρ' ἔλθετε, ὦ ὑπηρέται, εἰς ἐκεῖνο τὸ ἱερόν. ἀπάγετε  
 ταχέως τὸν ξένον, Λακεδαιμόνιον ὄντα.  
 ΔΙΚ. μὴ ἄπαγε τὸν φεύγοντα, ὦ κῆρυξ, καί περ Λακεδαιμόνιον  
 ὄντα. ἱκέτης γὰρ τυγχάνει ὧν ὁ ξένος, καὶ φθάνει ὑμᾶς εἰς  
 τὸ ἱερόν τρέχων. ἱκέτης δ' ὧν, ὁσίοις ἐστίν.  
 ΡΑΨ. 'πρὸς γὰρ Διὸς εἰσιν ἅπαντες  
 ξεῖνοι.'

*The herald intervenes.*

ΚΗΡΥΞ μὴ φροντίζετε, ὦ ὑπηρέται, ἀλλ' ἀπάγετε τὸν ἄνδρα.  
 ΔΙΚ. ὦ τῆς ἀνομίας. δυστυχῆς δὴ φαίνεται ὧν ὁ ξένος.

35

## Vocabulary for Section Four C

## Grammar for 4C–D

- Present participles, active and middle: παύων, παυόμενος
- Uses of participles; expressions using participles
- 3g nouns: βασιλεύς
- Elision and crasis

ἀπ-άγ-ω lead away	μὰ (+acc.) by ...! ( <i>usually</i> , 'no, by ...!')	τυγχάν-ω happen to be -ing, be actually -ing
ἅπαντες all (nom.)	μοι to me	ὕπηρέτ-ης, ὁ public slave
ἀπο-φεύγ-ων escaping (nom.)	ξέν-ος, ὁ (or ξεῖν-ος, ὁ) stranger, foreigner (2a)	(1d)
ἄ-τοπ-ος -on strange	ὁδοι-πόρ-ος, ὁ traveller (2a)	φαίν-ομαι appear to be (-ing)
αὐτ-ὸν him (acc.)	οἱ ἑνδεκα the Eleven (a body of eleven magistrates responsible for the prisons and for summary justice)	φεύγ-οντ-α (acc.) } running φεύγ-ων (nom.) } off
αὐτ-οὺς them (acc.)	διώκ-οντ-ες pursuing (nom.)	φθάν-ω anticipate x (acc.) by -ing
δῆλ-ος clear(ly)	δοῦλ-ος, ὁ slave (2a)	χλαμύς (χλαμυδ-), ἡ short cloak, travelling cloak (3a)
διώκ-οντ-ες pursuing (nom.)	δυσ-τυχῆς unfortunate (nom.)	ὦ τῆς ἀνομίας what lawlessness!
ἐκείνῳ τῷ ἱερῷ that sanctuary	ἐκείνῳ τῷ ἱερῷ that sanctuary	
ἐξαίφνης suddenly	ὅσι-ος -α -ον sanctified	
ἐφ' = ἐπί	οὗτος, hey, you!	
ἔχ-ων having, wearing (nom.)	ὁ φεύγ-ων the man running off	
'Ηράκλει-ος -α -ον of Herakles	πάσχ-ω suffer, experience, undergo	<b>Vocabulary to be learnt</b> ἀνομιᾶ, ἡ lawlessness (1b) ἀπάγ-ω (ἀπαγαγ-) lead/take away
ἱερ-ὸν, τό sanctuary (2b)	ποτε ever	ἀποφεύγ-ω (ἀποφυγ-) escape, run off
ἱκετεῖ-α, ἡ supplication (1b)	πρὸς Διὸς under Zeus' protection	δοῦλος, ὁ slave (2a)
ἱκέτ-ης, ὁ suppliant (1d)	προσ-τρέχ-οντ-α running towards (acc.)	ἱερόν, τό sanctuary (2b)
ἴσως perhaps	Σάτυρ-ος, ὁ Satyros (2a)	ἱκέτης, ὁ suppliant (1d)
καὶ μὴν look!	τὸν φεύγ-οντ-α the man running off	μὰ (+acc.) by ...!
καί περ despite -ing, although	τοὺς ἑνδεκα the Eleven	ξένος/ξεῖνος, ὁ foreigner, guest, host (2a)
κῆρυξ (κηρυκ-), ὁ herald (3a)	τρέπ-ομαι turn (oneself) τρέχ-ων running (nom.)	ὀρθός ἢ ὄν straight, correct, right
λανθάν-ω escape the notice of x (acc) in -ing		



## D

(looks inside the sanctuary)

- ΔΙΚ. ἰδοῦ, ὦ ῥαψωδέ, ἄρ' ὄρα; ὡς τῆς ἀσεβείας. καθίζεται γὰρ ἐπὶ τοῦ βωμοῦ ὁ δυστυχὴς ξένος, ἰκέτης ὢν, ἀλλ' ἀφέλκουσι μὲν αὐτὸν οἱ ὑπηρεταί, λαμβάνεται δὲ τοῦ βωμοῦ ὁ ξένος καὶ ἐπικαλεῖται τοὺς θεοὺς. ὦ πόλις, πόλις. 5
- (watches what happens inside)
- ΣΑΤ. ἀφέλκετε τὸν ἄνδρα τοῦτον, Λακεδαιμόνιον ὄντα, ἀπὸ τοῦ βωμοῦ.
- ΞΕΝΟΣ ἐπικαλοῦμαι τοὺς θεοὺς –  
ΥΠΗΡΕΤΗΣ ΤΙΣ ἀλλὰ λαμβάνεται ὁ ξένος τοῦ βωμοῦ, ὦ Σάτυρε. 10
- ΣΑΤ. ἀπόκοπτε τὰς χεῖρας.
- ΞΕΝΟΣ (sees Dikaiopolis and the rhapsode)  
ἐπικαλοῦμαι ὑμᾶς, ὦ ἄνδρες.
- ΔΙΚ. ἐπικαλεῖται ἡμᾶς ὁ ξένος, ὦ ῥαψωδέ, καὶ οὐ παύεται ἐπικαλούμενος. 15
- ΡΑΨ. (ἡσυχάζει ὁ ῥαψωδός. τέλος δὲ λέγει)  
ἀλλ' ὅμως ἡσυχάζε καὶ σύ, ὦ Δικαιοπόλι, καὶ παῦε ὀλοφυρόμενος, καὶ μὴ ποίει μηδέν. ἄρ' οὐχ ὄρα; ἐκείνους τοὺς ὑπηρετάς, τοὺς τὰ ἐγχειρίδια ἔχοντας;
- ΞΕΝΟΣ (οὐ παύεται ἐπικαλούμενος τοὺς θεοὺς) 20  
ὦ θεοί, καθορᾶτε τί πάσχω. καθορᾶτε τοὺς περὶ Δία ἰκέσιον καὶ ξένιον ἄσεβοῦντας.  
(ἀφέλκουσιν ἀπὸ τοῦ βωμοῦ οἱ ὑπηρεταί τὸν τοὺς θεοὺς ἐπικαλούμενον)
- ΣΑΤ. παῦε, ὦ, νῦν, τοὺς θεοὺς ἐπικαλούμενος. ὑμεῖς δέ, ὦ ὑπηρεταί, ἀπάγετε τὸν ἄνθρωπον πρὸς τοὺς ἄλλους Λακεδαιμονίους. 25
- ΞΕΝΟΣ ἄρ' ὑμεῖς, ὦ Ἀθηναῖοι, ἀφέλκετε τοὺς εἰς τὰ ἱερὰ ἵφειγοντας; ἄρ' ἀποκτείνετε τοὺς ἐφ' ἰκετεῖαν ἱτρεπομένους; ἀλλὰ, ναὶ τῶ σιῶ, δηλοῖ ἔστε περὶ ἀνθρώπους ἀδικοὶ ὄντες καὶ περὶ θεοὺς ἀσεβεῖς. 30
- ΔΙΚ. ἀλλὰ τίς ἐστὶν ὁ ξένος ἐκεῖνος;
- ΣΑΤ. πρεσβευτὴς τις ὢν τυγχάνει –
- ΔΙΚ. τί φής; πρεσβευτὴς; ὡς τῆς ἀνομίας. ἄρ' ἀποκτείνεις τοὺς πρέσβεις;
- ΣΑΤ. πρεσβευτὴς τις, καὶ πορευόμενος τυγχάνει πρὸς βασιλέα τὸν μέγαν. σὺ δὲ δηλὸς εἶ φιλῶν τοὺς 35

Λακεδαιμονίους. σιῶπα οὖν καὶ παῦε ὀλοφυρόμενος τὸν Λακεδαιμόνιον.

- (οἱ μὲν ὑπηρεταί ἀπάγουσι τὸν Λακεδαιμόνιον πρὸς τὴν ἀγοράν. ὁ δὲ ξένος οὐ παύεται βοῶν καὶ δηλῶν τί πάσχει ὑπὸ τῶν Ἀθηναίων.) 40
- ΔΙΚ. δηλὸν ἐστὶν ὅτι μισοῦσι τὸν ἄνδρα οἱ θεοί. ἀποκτείνουσι γὰρ αὐτόν, καίπερ πρεσβευτὴν καὶ ἰκέτην ὄντα. ἦ που νέμεσις μεγάλη ἐκ θεῶν λαμβάνει αὐτὸν διὰ τοὺς προγόνους καὶ τὴν τῶν προγόνων ὕβριν.
- ἀλλὰ τί πάσχει ἡ πόλις ἡ ἡμετέρα; τί γίγνεται; βίαιος 45  
διδάσκαλος φαίνεται ὢν ὁ πόλεμος, ὦ ῥαψωδέ. ἐν γὰρ εἰρήνῃ οὐ γίγνεται ταῦτα. ἐν μὲν γὰρ εἰρήνῃ εὐνομία καὶ εὐπορία ἐν τῇ πόλει. ἐν δὲ τῷ πολέμῳ ἀνομία καὶ ἀπορία.
- ΡΑΨ. 'ὥς κακὰ πλεῖστα πόλει Δυσνομία παρέχει,  
Εὐνομία δ' εὖκοσμα καὶ ἄρτια πάντ' ἀποφαίνει.' 50

## Vocabulary for Section Four D

ἀγορ-ά, ἡ agora, market-place (1b)	εἰρήνη peace	μηδεῖς μηδεμί-α μηδέν no one, no
ἄ-δικ-ος -ον unjust	ἐπὶ τοῦ βωμοῦ on the altar	μισέ-ω hate
ἀπο-κόπτ-ω cut off	ἐπι-καλέ-ομαι call upon (to witness)	ναὶ τῶ σιῶ by the two gods (Castor and Pollux) (a typical Spartan oath)
ἀπο-κτείν-ω kill	ἐπι-καλ-ούμεν-ος calling upon (nom.)	νέμεσις, ἡ nemesis, retribution (3e)
ἀπο-φαίν-ω make to appear	εὖ-κοσμ-ος -ον in good order	ξένοι ος -α -ον of guests/strangers (title of Zeus)
ἄρτι-ος -α -ον perfect	εὐ-νομί-α, ἡ good government (1b)	ὀλοφυρ-όμεν-ος lamenting (for) (nom.)
ἀ-σεβεῖς irreverent (nom.)	εὐ-πορί-α, ἡ solution of difficulties; plenty (1b)	ὅμως nevertheless
αὐτ-ὸν him (acc.)	ἐφ' = ἐπὶ	πάντ' = πάντα
ἀφ-έλκ-ω drag away	ἦ που surely	παρ-έχ-ω give, provide
βασιλέ-α τὸν μέγαν the Great King (of Persia)	ἰκέσι-ος -α -ον of suppliants (title of Zeus)	πάσχ-ω experience, suffer
βίαι-ος -α -ον violent	ἰκετεῖ-α, ἡ supplication (1b)	παύ-ομαι stop (-ing)
βο-ὦν shouting (nom.)	καθ-ίζ-ομαι sit down	παύ-ε stop! (s.) (-ing)
δηλ-ος clear(ly)	καθ-ορά-ω look down upon, see clearly	πλεῖστ-ος -η -ον very many
δηλ-ὦν showing, making clear (nom.)	καίπερ despite, although	πόλει to the city
διδάσκαλ-ος, ὁ teacher (2a)	κῆρυξ (κηρυκ-), ὁ herald (3a)	πορευ-όμεν-ος travelling (nom.)
Δυσνομί-α, ἡ bad government (1b)	λαμβάν-ομαι take hold of	πρέσβ-εις, οἱ ambassadors (3e)
δυσ-τυχὴς unfortunate (nom.)		
ἐγ-χειρ-ίδι-ον, τό dagger (2b)		

πρεσβευτ-ής, ὁ ambassador  
(1d)  
πρό-γον-ος, ὁ ancestor (2a)  
Σάτυρ-ος, ὁ Satyros (2a)  
τῇ πόλει the city  
τὸν ἐπι-καλ-ούμεν-ον the  
one calling on (acc.)  
τοῦ βωμοῦ the altar  
τοὺς ἀ-σεβ-ούντ-ας those  
who are being irreverent  
τοὺς ἔχ-οντ-ας the ones  
who have  
τοὺς τρεπ-ομέν-ους the  
ones turning  
τοὺς φεύγ-οντ-ας the ones  
running off  
τυγχάν-ω happen to be, be  
actually (-ing)  
τῷ πολέμῳ (the) war  
ὕβρ-ις, ἡ aggression (3e)  
ὕπηρέτ-ης, ὁ public slave  
(1d)  
ὕπὸ τῶν Ἀθηναί-ων at the  
hands of the Athenians

φαίν-ομαι appear to be (-ing)  
φής you (s.) say  
φιλ-ῶν being well-disposed  
to (nom.)  
χεῖρ (χειρ-), ἡ hand (3a)  
ὦ τῆς ἀνομίας what  
lawlessness!  
ὦ τῆς ἀσεβείας what  
irreverence!

### Vocabulary to be learnt

ἀποκτείνω (ἀποκτείνω-) kill  
ἀσέβεια, ἡ irreverence to  
the gods (1b)  
αὐτόν ἦν ὁ him, her, it, them  
ἀφέλκω (ἀφελκυσσ-) drag off  
βασιλεὺς, ὁ king (3g)  
βωμός, ὁ altar (2a)  
ἐπικαλέομαι call upon (to  
witness)  
κῆρυξ (κηρυκ-), ὁ herald (3a)  
λανθάνω (λαθ-) escape  
notice of x (acc.) in -ing  
(part.)

μῖσῶ hate  
ὀλοφύρομαι lament, mourn  
for  
πάσχω (παθ-) suffer,  
experience, undergo  
παύομαι stop  
πρεσβευτής, ὁ ambassador  
(1d)  
πρέσβεις, οἱ ambassadors (3e)  
τρέπομαι (τραπ-) turn, turn  
in flight  
τυγχάνω (τυχ-) happen to  
be -ing, be actually -ing  
(+ nom. part.)  
ὕβρις, ἡ aggression,  
violence (3e)  
ὕπηρέτης, ὁ servant, slave  
(1d)  
φαίνομαι (φαν-) seem to be,  
appear to be (+part.)  
φθάνω anticipate x (acc.)  
in -ing (nom. part.)  
ὦ what . . . ! (+gen.)



χλαμύδα ἔχει



καθίζεται ἐπὶ τοῦ βωμοῦ ὁ ξένος, ἱκέτης ὢν

## Sections Five A-D and Six A-D: 'Socrates corrupts the young'

### Introduction

The questioning of traditional morality, which could be seen either as a new humanism or as moral degeneracy, was popularly associated with the influence of people like Socrates and the sophists. Socrates had a profound influence on Greek thought of his time, and the philosopher Plato, from whose writings we derive much of our idea of Socrates, was one of his most ardent disciples. Others, however, regarded him as a pernicious influence on Athenian society, and the claims that he 'corrupted the young' and 'believed in strange gods' led to his trial and execution in 399.

In his portrayal of Socrates in his comedy *Clouds* (423), Aristophanes exploits all the humorous possibilities of popular prejudice against 'intellectuals' with their 'new-fangled' ideas and their arguments which are 'too clever by half'.

In *World of Athens*: Greek comedy 8.67–80; festivals 8.45, cf. 3.44; Socrates 8.33.

### Note

The Greek you have been reading so far has been adapted very heavily from original sources. The ideas and original vocabulary have been kept, but the sentence construction has been noticeably different.

From now on, you will, for the most part, be reading continuous extracts from single works (rather than collations of sources), and the Greek of the text will approximate more and more closely to the original. For example, Strepsiades' first ten words in this extract are the actual opening of the *Clouds*, though it must be emphasized that Aristophanes was a poet and composed in verse, not (as would appear from these extracts) prose.

Each of Aristophanes' comedies – text, facing-page translation and commentary on the translation – has been translated and edited by Alan Sommerstein and published by Aris and Phillips/Oxbow Books.



ἵππος τις



τὰ χρήματα

## A

*Strepsiades, an old man, is deep in debt because of his son's expensive tastes and cannot sleep because of his worries.*

In *World of Athens*: rich and poor 4.21, 5.26; horses 2.16, 4.9; women and marriage 5.17ff.; town and city 2.21–2.

ὁ Στρεψιάδης ὀλοφυρόμενος τυγχάνει διότι πολλά χρήματα ὀφείλει. ὁ γὰρ υἱός, ἵππομανῆς ὢν, πολλά χρήματα ἀεὶ λαμβάνει. νῦν δὲ τυγχάνει βαθέως καθεύδων ὁ υἱός, ὕπνος δ' οὐκ ἔχει τὸν πατέρα.

ΣΤΡΕΨΙΑΔΗΣ (*yawning and groaning*)

ἰοῦ ἰοῦ. ὦ Ζεῦ βασιλεῦ. τὸ χρῆμα τῶν νυκτῶν, ὅσον ἐστί· καὶ οὐδέπω ἡμέρα γίγνεται.

(*turns round as he hears some loud snores*)

ἰδοῦ, βαθέως καθεύδει ὁ υἱός καὶ οὐ παύεται καθεύδων.

(*lies down again to try to sleep*)

οἴμοι τάλας. ἀλλ' ὕπνος βαθὺς οὐδέπω μ' ἔχει. ἄγρυπνος δ' εἰμὶ ὁ δυστυχής. ἄγρυπνον δ' ὄντα με δάκνει τὰ χρέα βαρέα ὄντα. χρήματα γὰρ πολλά ὀφείλω διὰ τὸν υἱὸν τουτονί, ὀφείλοντα δέ με διώκουσιν οἱ χρῆσται καὶ δίκην λαμβάνουσιν ἀεὶ.

(*again tries to sleep*)

ἀλλ' ἔτι ἄγρυπνός εἰμι, καὶ ἀπορῶ. καὶ χθὲς ἄγρυπνος ἦ ἐγώ, σχεδὸν ὅλην τὴν νύκτα. ὀλίγον γὰρ τινα χρόνον ἐκάθευδον ἐγώ. ἀλλ' ὅτε ἐκάθευδον, τότε ἐν τοῖς ὀνείροις ἐδίωκόν με οἱ χρῆσται καὶ δίκην ἐλάμβανον διὰ τὸν ἐμὸν υἱόν. καὶ ἐν ἀπορίᾳ μ' ὄντα οὐδεὶς ἔσφωζεν, ἀλλ' ἐγὼ μὲν ὅλην τὴν νύκτα τὰς δίκας ταύτας ἀεὶ ἔφευγον, ὁ δ' υἱός οὐτοσί χρήματα πολλά ἀεὶ ἐλάμβανεν, ἵππομανῆς ὢν. καὶ ὅτ' ἐν καθεύδων ὀνειροπολεῖ ὁ νεανίας ἵππους. καὶ γὰρ ἔτι παῖς ὢν ὀνειροπόλει τοὺς ἵππους. οἴμοι. τίς αἴτιος ἦν; αἰτία ἡ γυνή, εὖ οἶδ' ὅτι. ἐκείνη γὰρ ἀεὶ τὸν υἱὸν ἐλάμβανε καὶ δι-ελέγετο περὶ τῶν ἵππων. ὁ οὖν υἱὸς ἀεὶ περὶ ἵππων ἤκουε καὶ ἐμάνθανεν.

(*a loud snore is heard from his son*)

σὺ δέ, ὥσπερ ἔχεις, βαθέως κάθευδε· τὰ γὰρ χρέα, εὖ οἶσθ' ὅτι, εἰς τὴν κεφαλὴν τὴν ἐμὴν τρέπεται, οἴμοι. οὐ γὰρ ἐπαυόμεθα οὐδέποτε· ἐγὼ τε καὶ ἡ γυνὴ περὶ τοῦ παιδὸς λοιδορούμενοι· ἀεὶ γὰρ ἐλοιδορούμεθα. ἀλλ' ὦ Ζεῦ βασιλεῦ, διὰ τί τοὺς γάμους οὕτω πικροὺς ποιεῖς; ἀεὶ γὰρ πικρὸν ποιεῖ τὸν ἐμὸν βίον ἡ γυνή. ἀλλ' ὡς ἡδὺς ἦν ὁ ἀγροικὸς βίος. ὁ δὲ γάμος ὡς πικρός. ἡ γὰρ γυνὴ ἡ ἐμὴ ἐξ ἄστεως οὕσα τυγχάνει καὶ ἀστική οὕσα, πολλὴν τὴν δαπάνην εἰσ-έφερν. αὕτη δ' ἡ δαπάνη τότ' ἤδη με δι-έφθειρεν. καὶ ἔτι καὶ νῦν διαφθείρει.

## Vocabulary for Section Five A

## Grammar for 5A–B

- Imperfect indicative, active and middle: ἔπαυον, ἐπαυόμεν
- Augments
- Position of adjectives

ἄγρ-οικ-ος -ον from the country

ἄγρ-υπν-ος -ον sleepless

αἰτί-ος -α -ον responsible, to blame

ἀπορία perplexity

ἄστεως the city (of Athens)

ἀστικ-ός -ή -όν from the city

βαθὺς deep (nom.)

βαθέ-ως deeply

βαρέα heavy (nom.)

βί-ος, ὁ life (2a)

γάμ-ος, ὁ marriage (2a)

δάκν-ω bite, worry

δαπάν-η, ἡ expense (1a)

δια-φθείρ-ω ruin

δι-ε-λέγ-ετο she used to

converse (δια-λέγ-ομαι)

δι-ε-φθειρ-εν (it) was ruining

(δια-φθείρ-ω)

δίκ-η, ἡ lawsuit (1a)

δίκ-ην λαμβάν-ω exact one's due

δίκ-ην ἐ-λάμβαν-ον they kept

trying to exact their due

διότι because

ἐ-δίωκ-ον (they) kept on

pursuing (διώκ-ω)

εἰσ-έ-φερ-ε(ν) (she) started to

bring in/cause (εἰσ-φέρ-ω)

ἐ-κάθευδ-ον I was sleeping

(καθεύδ-ω)

ἐ-λάμβαν-ε(ν) (she/he) used to

take, kept taking (λαμβάν-ω)

ἐ-λοιδορ-ούμεθα we kept

arguing (λοιδορέ-ομαι)

ἐ-μάνθαν-ε(ν) (he) used to learn

(μανθάν-ω)

ἐξ-έκ

ἐ-παυ-όμεθα (we) used to stop

(παύ-ομαι)

ἐ-σφζ-ε(ν) (he) was saving

(σφζ-ω)

ἐ-φευγ-ον (I) was running away

from (φεύγ-ω)

ἡδὺς sweet (nom.)

ἤκουε (he) used to hear (ἄκούω)

ἦ I was

ἡμέρ-α, ἡ day (1b)

ἦν (she/it) was

ἰοῦ alas!

ἵππο-μανῆς horse-mad (nom.)

ἵππ-ος, ὁ horse (2a)

καὶ γὰρ yes, certainly

καὶ δὴ καὶ and moreover

κεφαλ-ή, ἡ head (1a)

λοιδορέ-ομαι argue

νεανί-ας, ὁ young man (1d)

ὁ δυσ-τυχής the unlucky one

ὅλ-ος -η -ον (ὁ) all of

ὄνειρο-πολέ-ω dream (of)

ὅτε when

οὐδέποτε never

οὐδέπω not yet

οὐτοσί αὐτῇ τοῦτοί this here

(pointing)

ὀφείλ-ω owe

πατήρ (πατερ-), ὁ father (3a)

περὶ τοῦ παιδὸς about the child

περὶ τῶν ἵππ-ων about horses

πικρ-ός -ά -όν bitter

Στρεψιάδ-ης, ὁ Strepsiades

(1d)

σχεδὸν nearly

τάλας unhappy me!

τοῖς ὀνείροις my dreams

τότε then

υἱ-ός, ὁ son (2a)

ὑπν-ος, ὁ sleep (2a)

χθὲς yesterday

χρέ-α, τὰ debts (3c uncontr.)

χρῆμα (χρηματ-), τό thing; size;

length (3b)

χρήματ-α, τὰ money (3b)

χρήστ-ης, ὁ creditor (1d)

χρόν-ος, ὁ time (2a)

ὠνειρο-πόλ-ει he used to dream

of (ὄνειρο-πολέ-ω)

ὥσπερ ἔχεις just as you are

## Vocabulary to be learnt

αἴτιος ἄν responsible (for),

guilty (of)

βαθὺς deep

βαρὺς heavy

βίος, ὁ life, means, livelihood (2a)

γάμος, ὁ marriage (2a)

διαλέγομαι converse

δίκη, ἡ lawsuit; penalty; justice (1a)

δίκην λαμβάνω (λαβ- ) exact one's due, punish (παρά + gen.)

διότι because

δυστυχής unlucky

εἰσφέρω (εἰσενεγκ-) bring in, carry in

ἡδὺς sweet, pleasant

ἵππος, ὁ horse (2a)

ὅλος η on whole of

οὐδέπω/οὔπω not yet

ὀφείλω owe

πατήρ (πατερ-) , ὁ father (3a)

σχεδὸν near, nearly; almost

τότε then

υἱός, ὁ son (2a)

χρήματα, τὰ money (3b)

## B

In *World of Athens*: olives 2.9–14, 5.51–2; slaves 5.61ff.; rhetoric and education 5.45, 8.17–21.

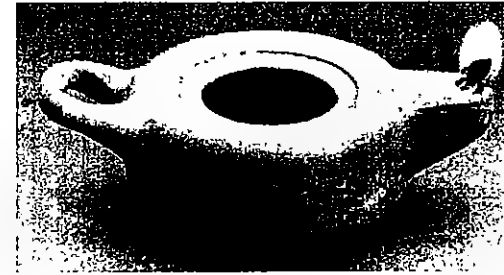
- ΣΤΡΕΨ. (*suddenly decides to check on his debts*)  
 ἀλλὰ τί ὀφείλω; παῖ, δεῦρ' ἔλθέ· ἄπτε λύχνον. νῦν γὰρ οὐχ ὀρῶ οὐδέν·  
 νῦξ γὰρ ἐστὶ βαθεῖα.
- ΘΕΡΑΠΩΝ πῶς οὖν λύχνον ἄπτω, ὦ δέσποτα; ἰδοὺ· ἔλαιον οὐκ ἔνεστιν ἐν τῷ λύχνῳ.
- ΣΤΡΕΨ. τί φής; ἔλαιον οὐκ ἔχει ὁ λύχνος; οἴμοι τάλας, δεῦρ' ἔλθε καὶ κλαῖε. 5  
 (*lifts his hand to strike, but checks himself*)  
 ὡς κακός ἐσθ' ὁ πόλεμος. τοὺς γὰρ οἰκέτας οὐ κολάζω οὐκέτι, καίπερ  
 ἀργούς ὄντας. ὁ γὰρ πόλεμος κωλύει. οἴμοι τῶν κακῶν. νῦν γὰρ ἡμεῖς  
 μὲν κελεύομεν, ἐκείνοι δ' οὐ πείθονται. ἀλλ' ὅτε νέοι ἦμεν ἡμεῖς, τότε  
 οἱ γέροντες αἰεὶ ἐκόλαζον τοὺς οἰκέτας. ἀργοὶ οὖν οὐκ ἦσαν ἐκείνοι, 10  
 οὐδὲ τοὺς δεσπότης κακὰ ἐποίουν, ἦσαν δὲ χρηστοὶ καὶ αἰεὶ ἐπείθοντο.  
 ἐφοβοῦντο γὰρ τὴν κόλασιν.  
 (*with determination*)  
 ἀλλὰ διὰ τί οὐ σῶζω ἑμαυτὸν καὶ τὸν υἱὸν ἐκ τῶν χρεῶν; διὰ τί οὐ ζητῶ  
 γνῶμην τινά, καὶ παύω τὰ χρεῶν ταῦτα; 15  
 (*thinks furiously*)  
 νῦν οὖν, ὦ Στρεψιάδη, σῶζε σεαυτὸν.  
 (*in triumph*)  
 ἰοὺ ἰοὺ. γνῶμην τινά ἔχω. νῦν δὲ διὰ τί οὐ παύω καθεύδοντα τοῦτον τὸν  
 νεανίαν; 20

## Vocabulary for Section Five B

ἄπτ-ω light	κλαί-ω weep, be punished
ἀργ-ός -ή -όν lazy	κολάζ-ω punish
βαθεῖα deep (nom.)	κόλασ-ις, ἡ punishment (3e)
γέρων (γεροντ-), ὁ old man (3a)	λύχν-ος, ὁ oil-lamp (2a)
γνώμ-η, ἡ plan (1a)	νεανί-ας, ὁ young man (1d)
ἐ-κόλαζ-ον (they) used to punish	νέ-ος -α -ον young
(κολάζ-ω)	οἰκέτ-ης, ὁ house-slave (1d)
ἔλαι-ον, τό olive-oil (2b)	οἴμοι τῶν κακ-ῶν alas for my
ἑμαυτ-όν myself	troubles!
ἐν-εἰμι be in	ὅτε when
ἐ-πείθ-οντο they would obey	παύ-ω stop x (acc.) -ing (acc.
(πείθ-ομαι)	part.)
ἐ-φοβ-οῦντο they were afraid of	πείθ-ομαι obey
(φοβέ-ομαι)	τάλας unhappy me!
ἦμεν (we) were	τῷ λύχνῳ the oil-lamp
ἦσαν (they) were	φής you (s.) say
ἰοὺ hurrah!	χρέ-α, τά debts (3c uncontr., gen.
καίπερ despite, although (+ part.)	pl. χρε-ῶν)
κακὰ ἐ-ποί-ουν they would treat	χρηστ-ός -ή -όν good, fine
badly (κακὰ ποιέ-ω)	

## Vocabulary to be learnt

ἄπτω light; fasten, fix	
ἐνείμι be in	
κακὰ } ποιέω treat badly;	
κακῶς } do harm to	
κολάζω punish	
νεανίας, ὁ young man (1d)	
νέος ἄνθρωπος young	
οἰκέτης, ὁ house-slave (1d)	
παύω stop	
πείθομαι (πιθ-) trust, obey	
(+dat.)	
φής you (s.) say	
χρεῶν, τά debts (3c uncontr.)	
χρηστός ἢ ὁν good, fine,	
serviceable	



ὁ λυχνός

## The importance of the sophists

Athens' radical democracy gave every Athenian male citizen over 18 the chance to make his views heard at the weekly ἐκκλησία, which took all decisions that governments take in the modern world. But a man's influence depended on his ability to speak effectively in public. As a result, many leading intellectuals came to Athens because of the opportunities which its large and wealthy community offered for earning money from teaching such skills. These teachers were generally lumped together under the title of 'sophists'. Many of them were men of the highest intellectual distinction, though Plato hated them, and drew a strong distinction between them and Socrates, who never taught formally or charged fees (Plato's influence has given sophists a bad name). Sophists developed and taught their own specialities and grappled in their own way with many major philosophical questions. It is their questions, along with those of Socrates, which provided the background and basis for the dialogues of Plato and so for the whole development of western philosophy...

Socrates never wrote a word, but he was the key figure in changing the direction of Greek philosophy away from cosmology to man's position in the world. We have to reconstruct what Socrates said from the testimony of three main witnesses, none of them impartial and all with tendencies to reinterpret Socrates according to their own interests. These are Plato, Xenophon, and Aristophanes. Socrates was part of the same intellectual movement which produced the sophists, and Aristophanes' treatment of him in *Clouds* suggests that many Athenians thought of him as a sophist. The Socrates of *Clouds* is a composite figure—all 'modern' movements rolled into one—but one element is the sophist. Plato, who drew a sharp contrast between Socrates and the sophists, nevertheless represented Socrates in discussion with them. As far as Plato was concerned, the sophists were interested in success, in giving their pupils techniques, especially in the art of speaking, that would enable them to get on in the world, whereas Socrates was interested in morals, in what one must do to be good. Xenophon confirms this moral preoccupation, and Aristotle characterises Socrates as 'concerned with the moral virtues'. (*World of Athens*, 8.22, 33)

## C

*Strepsiadēs' plan involves his son, Pheidippides, taking a course of higher education, but this is a subject which must be broached gently to the horse-mad youth.*

- ΣΤΡΕΨ. Φειδιππίδη, Φειδιππίδιον.  
 ΦΕΙΔ. ΠΙΠΙΔΗΣ τί, ὦ πάτερ;  
 ΣΤΡΕΨ. εἰπέ μοι, ὦ υἱέ, ἄρα φιλεῖς με;  
 ΦΕΙΔ. ἔγωγε, καὶ οὐ παύομαι οὐδέποτε.  
 ΣΤΡΕΨ. ἄρ' αὖριον φιλήσεις με;  
 ΦΕΙΔ. νῆ τὸν Ποσειδῶ τουτονὶ τὸν ἵππιον, αὖριόν σε φιλήσω, καὶ οὐ παύσομαι οὐδέποτε.  
 ΣΤΡΕΨ. μὴ λέγε μηδαμῶς 'τουτοῦ τὸν ἵππιον', ὦ παῖ – τῶν γὰρ κακῶν τῶν ἐμῶν ἐκεῖνος τὴν αἰτίαν ἔχει – ἀλλ' ἄκουε, καὶ πείθου.  
 ΦΕΙΔ. ἰδού, ἀκούω, καὶ πείθομαι καὶ πείσομαι αἰεί. σὺ δὲ λέγε δή, τί κελεύεις;  
 ΣΤΡΕΨ. σμικρόν τι κελεύσω, ὦ παῖ, πάννυ σμικρόν τι. ἔχω γὰρ διάνοιάν τινα, καὶ διανοοῦμαι τι· ἀλλὰ πείσῃ;  
 ΦΕΙΔ. πείσομαι, νῆ τὸν Διόνυσον· μὴ φρόντιζε, πάτερ.  
 (immediately falls asleep)  
 ΣΤΡΕΨ. ἄρ' ἤκουες; ἢ οὐκ ἤκουες; ἢ μάτην λέγω; παύσω σε καθεύδοντα.  
 ΦΕΙΔ. (wakes up again)  
 ναί. ἤκουον ἐγὼ καὶ ἀκούω ἐγὼ νυνὶ καὶ ἀκούσομαι. ἀλλὰ τί μοι ἔλεγες;  
 ΣΤΡΕΨ. ἔλεγον σοι ὅτι διανοίαν τινα ἔχω.  
 ΦΕΙΔ. ἀλλὰ τίς ἡ διάνοια; τί ἐν νῷ ἔχεις, καὶ τί διανοῇ; ἄρ' ἔλεγες;  
 ΣΤΡΕΨ. οὐχί, ἀλλὰ σοι λέξω. ἴσως γὰρ αὕτη ἡ διάνοια ἡμᾶς παύσει πῶς ἐκ τῶν χρεῶν. μέγα γάρ τι διανοοῦμαι.  
 ΦΕΙΔ. εἰπέ δή, τίς ἡ σὴ διάνοια, ὦ πάτερ; τί κελεύσεις; πῶς ἡ διάνοια σώσει ἡμᾶς; πῶς παυσόμεθα ἐκ τῶν χρεῶν;  
 ΣΤΡΕΨ. σὺ δὲ ποιήσεις;  
 ΦΕΙΔ. ποιήσω νῆ τὸν Διόνυσον.

## Vocabulary for Section Five C

## Grammar for 5C–D

- Future indicative, active and middle: παύσω, παύσομαι
- Future of 'to be' and 'to go': ἔσομαι, εἶμι

αἰτί-α, ἡ responsibility (1b)  
 ἀκούσ-ομαι I shall listen  
 (ἀκού-ω)  
 αὖριον tomorrow  
 δια-νοέ-ομαι intend, have in  
 mind

διά-νοι-α, ἡ plan (1b)  
 Διόνυσ-ος, ὁ Dionysos (2a) (god  
 of nature, esp. wine)  
 ἤκου-ον } imperfect of ἀκού-ω  
 ἤκου-ες }  
 ἵππι-ος -α -ον of horses, horsey

ἴσως perhaps  
 κελεύσ-ω I shall order (κελεύ-ω)  
 κελεύσ-εις you (s.) will order  
 (κελεύ-ω)  
 λέξ-ω I shall tell (λέγ-ω)  
 μάτην in vain, to no purpose

μηδαμ-ῶς in no way, not at all  
 μοι to me  
 νυνὶ =nūn  
 νῷ mind  
 οὐδέποτε never  
 οὐχί=οὐκ  
 πάννυ very  
 παύσ-ομαι I shall stop/cease  
 (παύ-ομαι)  
 παυσ-όμεθα we shall stop, cease  
 (παύ-ομαι)  
 παύσ-ω I shall stop (παύ-ω)  
 παύσ-ει (it) will stop (παύ-ω)  
 πείσ-ομαι I shall obey  
 (πείθ-ομαι)  
 πείσ-ῃ you (s.) will obey  
 (πείθ-ομαι)

ποιήσ-ω I shall do (ποιέ-ω)  
 ποιήσ-εις you will do (ποιέ-ω)  
 Ποσειδῶν (Ποσειδων-), ὁ  
 Poseidon (3a)  
 πῶς somehow  
 σμικρ-ός -ά -όν small  
 σοι to you  
 σ-ός σ-ή σ-όν your  
 σώσ-ει (it) will save (σώζ-ω)  
 Φειδιππίδ-ης, ὁ Pheidippides (1d)  
 Φειδιππίδ-ι-on dear little  
 Pheidippides (2b)  
 φιλέ-ω love  
 φιλήσ-ω I shall love (φιλέ-ω)  
 φιλήσ-εις you (s.) will love  
 (φιλέ-ω)

**Vocabulary to be learnt**  
 αἰτίᾱ, ἡ reason, cause,  
 responsibility (1b)  
 διανοέομαι intend, plan  
 διάνοια, ἡ intention, plan (1b)  
 νοῦς, ὁ (νόος contr.) mind, sense  
 (2a)  
 οὐδέποτε never  
 Ποσειδῶν (Ποσειδων-), ὁ  
 Poseidon (god of sea) (3a)  
 (voc. Πόσειδον; acc. Ποσειδῶ)  
 πῶς somehow  
 φιλέω love, kiss

## Horses

Horses were a sign of a rich man, who would use them for hunting and racing (the disabled client of Lysias, 24.11–12 defends himself against the allegation that he was getting above himself by hiring a horse while claiming a pension). They were expensive to keep, as they needed grain as feed to maintain them in good condition, and grain was usually required for human consumption. Their harness was rudimentary and, if the horse put his head down to pull, soon choked him. The horse was therefore unsuitable for heavy draught work either on farm or road, while the absence of stirrups limited its usefulness in war (stirrup-less riders being easily unseated). It was only in the lush parts of northern Greece (Thessaly and beyond) that horses were raised in any numbers...

[Here Alcibiades argues that he should lead the huge military expedition to Sicily in 415BC. To support his claim, he boasts of the victories he won with his chariots at the Olympic Games. See Thucydides, *Peloponnesian War* 6.16]:

'Athenians, ... let me begin by saying that I have a better claim to command than others and believe that I am qualified for it. Indeed the very things for which I am criticised in fact bring honour to my ancestors and myself and benefit our country. For, after thinking the war had ruined our city, the Greek world came to overestimate our power because of the magnificent showing I made at the Olympic games. I entered seven chariots for the chariot race (a larger number than any private individual before), took first, second and fourth place, and did everything in suitably grand style. Custom honours such successes, and at the same time they give an impression of power...' (*World of Athens*, 2.16, 4.9)

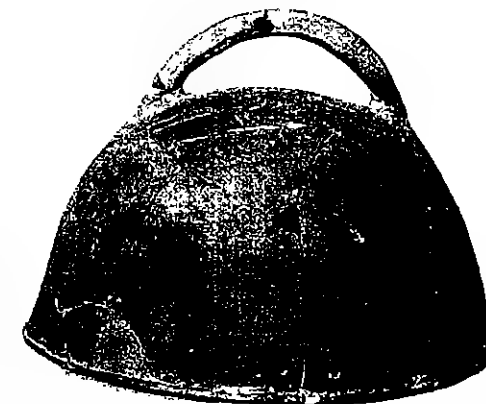
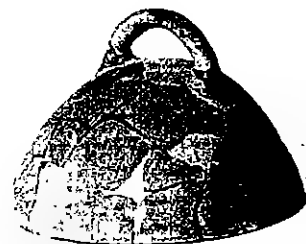
## D

In *World of Athens*: Socrates and sophists 8.33–6; intellectuals and argument 8.6–14.

- ΣΤΡΕΨ. (*takes him outside and points to a building across the road*)  
δεῦρό νυν ἀπόβλεπε. ὁρᾷς τὸ θύριον τοῦτο καὶ τὸ οἰκίδιον;  
ΦΕΙΔ. ὁρῶ. τί οὖν τοῦτο ἐστίν, ὦ πάτερ;  
ΣΤΡΕΨ. ψυχῶν σοφῶν τοῦτο ἐστὶ φροντιστήριον. ἔνδον ἐνοικοῦσιν ἄνδρες  
σοφοί, λέγοντες δὲ πείθουσι τοὺς μαθητὰς ὥς ὁ οὐρανός ἐστι πνιγεύς,  
καὶ ἔστιν ὁ πνιγεύς οὗτος περὶ ἡμᾶς, ἡμεῖς δ' οἱ ἀνθρακὲς ἐσμεν.  
5 πείθουσι τοὺς μαθητὰς οἱ ἄνδρες οὗτοι, διδάσκοντες αἰεὶ καὶ χρήματα  
πολλὰ δεχόμενοι. καὶ νῆ Δία οὐ παύσεται οὐδεὶς αὐτῶν χρήματα πολλὰ  
δεχόμενος παρὰ τῶν μαθητῶν.  
ΦΕΙΔ. ἀλλὰ τί διδάσκουσιν οἱ ἄνδρες; τί μαθήσονται οἱ νεανία, μαθηταὶ ὄντες;  
ΣΤΡΕΨ. λόγους μαθήσονται οἱ μαθηταί.  
ΦΕΙΔ. τίνας λόγους λέγεις, ὦ πάτερ;  
ΣΤΡΕΨ. τίνας; τὸν δίκαιον καὶ τὸν ἄδικον λόγον λέγω.  
ΦΕΙΔ. τούτους οὖν τοὺς λόγους μαθήσονται οἱ μαθηταί;  
ΣΤΡΕΨ. νῆ τὸν Δία. καὶ ἤδη καὶ ἐν ταῖς δίκαις τοὺς ἀντιδίκους νικήσουσιν αἰεὶ.  
ΦΕΙΔ. εἰσὶν δὲ τίνες οἱ ἄνδρες οὗτοι; τί τὸ ὄνομα τῶν ἀνδρῶν;  
ΣΤΡΕΨ. οὐκ οἶδα τὸ ὄνομα. σοφισταὶ δὲ εἰσι καλοὶ τε κάγαθοί.  
ΦΕΙΔ. (*in disgust*)  
αἰβοῖ. πονηροὶ γ', οἶδα. τοὺς τε ὠχρούς καὶ ἀνυποδήτους λέγεις, τὸν  
κακοδαίμονα Ἰσωκράτη καὶ Χαιρεφῶντα.  
ΣΤΡΕΨ. (*desperately silencing him*)  
20 ἦ ἦ σιώπα. ἀλλ' οὐκ ἀκούσῃ;  
ΦΕΙΔ. ἀκούσομαι. ἀλλὰ τί μοι λέξεις;  
ΣΤΡΕΨ. ἀλλ' ὥσπερ ἔλεγον, δύο ἔχουσι τοὺς λόγους οἱ ἔνδον, τὸν δίκαιον καὶ τὸν  
ἄδικον. σὺ δὲ διὰ τί οὐκ εἰσέρχῃ μαθητῆς; οὕτω γὰρ παυσόμεθα ἐκ τῶν  
χρεῶν.  
25 ΦΕΙΔ. ἀλλὰ τί μαθήσομαι;  
ΣΤΡΕΨ. τὸν ἄδικον λόγον. ὁ μὲν γὰρ ἄδικος λόγος διαφθερεῖ τὰ χρέα, ὁ δὲ  
δίκαιος οὐχί. σὺ δὲ μάθθῃς οὕτως οὖν οἱ χρῆσται οὐ λήψονται οὐδὲν  
τούτων τῶν χρεῶν. διὰ τί οὐκ εἰσέρχῃ σὺ εἰς τὸ φροντιστήριον, ὦ ἄριστε  
ἀνθρώπων;  
30 ΦΕΙΔ. τί φῆς; ἐγὼ εἰς τὸ φροντιστήριον; μὰ τὸν Ποσειδῶ τὸν ἵππιον οὐ ποιήσω  
τοῦτο γε. οὔτε τήμερον εἰσέρχομαι οὔτε αὔριον εἴσιμι οὔτε ποιήσω  
τοῦτο οὐδαμῶς. τοὺς μὲν γὰρ ἵππους φιλῶ ἐγώ, τοὺς δὲ σοφιστὰς οὐ.  
ΣΤΡΕΨ. οὐκ οὐκ πείσῃ, οὐδὲ ποιήσεις;  
ΦΕΙΔ. οὐ πείσομαι ἔγωγε, οὐδὲ ποιήσω. ὠχρὸς γὰρ γενήσομαι, μαθητῆς ὢν.  
35 ΣΤΡΕΨ. ἀλλ' εἰ σὺ μὴ εἴσεις, τίς εἴσεις;  
(*makes one last effort to engage Pheidippides*)  
ἄρ' εἴσιμεν ἅμα σὺ τε καὶ ἐγώ;

## Vocabulary for Section Five D

ἄ-δικ-ος -ον unjust	εἴσ-ει (you) (s.) will enter	οἰκίδι-ον, τό little house (2b)
αἰβοῖ ugghh!	(εἰσ-έρχ-ομαι)	ὄνομα (ὀνοματ-), τό name (3b)
ἀκούσ-ομαι I shall listen (ἀκού-ω)	εἴσ-εισι(ν) (he) will enter	οὐδαμ-ὼς no way, not at all
ἀκούσ-η you (s.) will listen	(εἰσ-έρχ-ομαι)	οὐκ οὐκ not . . . therefore
(ἀκού-ω)	εἴσ-ιμεν we will enter	οὐραν-ός, ὁ sky (2a)
ἄνθραξ (ἀνθρακ-), ὁ charcoal	(εἰσ-έρχ-ομαι)	οὔτε . . . οὔτε neither . . . nor
(3a)	ἐνδον inside	παρὰ τῶν μαθητῶν from the
ἀντί-δικ-ος, -ου adversary (in	ἐν-οικέ-ω live (in)	students
court) (2a)	ἦ ἦ tut!	παύσ-εται (he) will stop
ἀν-υπό-δητ-ος -ον unshod,	θύρι-ον, τό little door (2b)	(παύ-ομαι)
barefoot	ἵππι-ος -α -ον of horses, horsey	παυσ-όμεθα we shall cease
ἀπο-βλέπ-ω gaze at, observe	κάγώ=καὶ ἐγώ	(παύ-ομαι)
closely	καὶ δὴ καὶ and moreover	παύσ-ω I shall stop (παύ-ω)
αὔριον tomorrow	καλοὶ τε κάγαθοί jolly good	πείθ-ω persuade
γε at least; yes, and	chaps, real gentlemen	πείσ-ομαι I shall obey
γενήσ-ομαι I shall become	λέξ-εις you (s.) will say (λέγ-ω)	(πείθ-ομαι)
(γίγν-ομαι)	λόγ-ος, ὁ argument (2a)	πείσ-η you (s.) will obey
δέχ-ομαι receive	μαθήσ-ομαι I shall learn	(πείθ-ομαι)
δια-φθερ-εῖ (it) will get rid of	(μανθάν-ω)	πνιγεύς, ὁ oven (3g)
(δια-φθεῖρ-ω)	μαθήσ-ονται they shall learn	ποιήσ-ω I shall do (ποιέ-ω)
διδάσκ-ω teach	(μανθάν-ω)	ποιήσ-εις you (s.) will do
δίκαι-ος -α -ον just	μαθητ-ής, ὁ student (1d)	(ποιέ-ω)
δύο two (acc.)	μὴ not	πονηρ-ός -ά -όν wicked, nasty
εἰσ-έρχ-ομαι enter	νικήσ-ουσι(ν) they will defeat	σοφιστ-ής, ὁ sophist (1d)
εἴσ-ειμι I shall enter	(νικά-ω)	σοφ-ός -ή -όν wise, clever
(εἰσ-έρχ-ομαι)	νυν then	ταῖς δίκαις their lawsuits



δύο πνιγεῖς

ΦΕΙΔ.	οὐκ ἔγωγε.	
ΣΤΡΕΨ.	(in a rage)	40
	ἀλλὰ διώξω σε ἐκ τῆς οἰκίας καὶ ἐκβαλῶ εἰς κόρακας.	
ΦΕΙΔ.	κάγῳ δὴ φεύξομαι.	
	(turns to leave)	
	ἀλλ' εἴσειμι εἰς τὴν οἰκίαν, ἀλλ' οὐκ εἰς τὸ τῶν σοφιστῶν φροντιστήριον.	
ΣΤΡΕΨ.	τί δῆτα ποιήσω;	45
	(with determination)	
	οὐ γὰρ νικήσει Φειδιππίδης, ἀλλ' ἐγὼ νικηφόρος γενήσομαι.	
	(has a sudden idea)	
	ἀλλ' οἶδ' ἔγωγε. ἐγὼ γὰρ αὐτὸς εἴσειμι εἰς τὸ φροντιστήριον, μαθητὴς δὲ	
	τῶν σοφιστῶν γενήσομαι καὶ γνῶσομαι τὸν ἄδικον λόγον. οὕτως οὖν	50
	τοὺς χρήστας ἐκείνους παύσω ἔγωγε λαμβάνοντας τὰ χρήματα.	
	(a wave of despair hits him)	
	πῶς οὖν γέρων ὢν καὶ βραδὺς περὶ τοὺς λόγους τοὺς ἀκριβεῖς τὴν	
	φιλοσοφίαν μαθήσομαι; ὅμως εἴσειμι. ἀλλὰ διὰ τί οὐ κόπτω τὴν θύραν	
	ταύτην καὶ βοῶ;	55
	(with a deep breath)	
	ἀλλὰ ποιήσω τοῦτο καὶ κόψω τὴν θύραν καὶ βοήσομαι.	

ἀ-δικ-ος -ον unjust	λόγ-ος, ὁ argument (2a)	φροντιστήρι-ον, τό think-tank,
ἀκριβεῖς exact, accurate (acc.)	μαθήσ-ομαι I shall learn	mental institute (2b)
αὐτ-ός myself (nom.)	(μανθάν-ω)	Χαιρεφῶν (Χαιρεφωντ-),
βοήσ-ομαι I shall shout (βοά -ω)	μαθητ-ής, ὁ student (1d)	ὁ Khairephon (3a)
βραδὺς slow (nom.)	μοι to me	χρήστ-ης, ὁ creditor (1d)
γενήσ-ομαι I shall become	νικήσ-ει (he) will win (νικά-ω)	ψυχ-ή, ἡ soul (1a)
(γίγν-ομαι)	νικη-φόρ-ος -ον victorious	ὡς that
γέρων (γεροντ-), ὁ old man (3a)	ὅμως nevertheless	ὠχρ-ός -ά -όν pale
γνώσ-ομαι I shall get to know	παύσ-εται (he) will stop	
(γινώσκ-ω)	(παύ-ομαι)	
δῆτα then	παυσ-όμεθα we shall cease	
διώξ-ω I shall chase (διώκ-ω)	(παύ-ομαι)	
εἰ (μή) if (not)	παύσ-ω I shall stop (παύ-ω)	
εἴσ-ειμι I shall enter	πειθ-ω persuade	
(εἰσ-έρχ-ομαι)	πέισ-ομαι I shall obey (πεῖθ-ομαι)	
εἰς κόρακας to hell! (lit. 'to the crows')	πεῖσ-η you (s.) will obey	
	(πεῖθ-ομαι)	
ἐκ-βαλ-ῶ I shall throw out	πνιγέυς, ὁ oven (3g)	
(ἐκ-βάλλ-ω)	ποιήσ-ω I shall do (ποιέ-ω)	
εὐξ-ομαι I shall offer prayers	σοφιστ-ής, ὁ sophist (1d)	
(εὐχ-ομαι)	τῆς οἰκίας the house	
κάγῳ=καὶ ἐγὼ	τῆμερον today	
κόπτ-ω knock (on)	τὸν Σωκράτη Socrates	
κόψ-ω I shall knock (on)	φεύξ-ομαι I shall run off	
(κόπτ-ω)	(φεύγ-ω)	
λήψ-ονται (they) will get	φιλο-σοφί-α, ἡ philosophy	
(λαμβάν-ω)	(1b)	

## Section Six A–D

## Introduction

A student at Socrates 'Think-Tank' introduces Strepsiades to the 'new thought' and describes how fleas' feet are used to measure distance. Further technical 'wonders' are revealed inside the institution, when Socrates enters, suspended in a basket in the air. A bewildered but impressed Strepsiades informs Socrates that he wants to learn the 'wrong' arguments in order to escape his debts, but turns out to be a hopeless student.

In *World of Athens*: physical speculation 8.7–9; mathematics 8.25; Thales 8.7.

## A

(Στρεψιάδης κόπτει τὴν θύραν καὶ βοᾷ)

ΣΤΡΕΨ. παῖ, παιδίον.

ΜΑΘΗΤΗΣ (comes out of the phrontisterion)

βάλλ' εἰς κόρακας. τίς ἔκοψε τὴν θύραν; τίς ἐβόησεν;

ΣΤΡΕΨ. ἔγωγε ἔκοψα τὴν θύραν καὶ ἐβόησα.

ΜΑΘ. τίς ὢν σὺ τοῦτο ἐποίησας; ἀμαθὴς τις, εὖ οἶδα.

ΣΤΡΕΨ. Στρεψιάδης Κικυννόθεν.

ΜΑΘ. εἰς κόρακας αὖθις.

(goes back into the phrontisterion)

ΣΤΡΕΨ. οἴμοι, τί ποιήσω; ἀλλ' αὖθις κόψω.

(αὖθις κόπτει τὴν θύραν)

ΜΑΘ. τίς ὁ κόπτων; διὰ τί οὗτος οὐκ ἐπαύσατο κόπτων ὁ ἄνθρωπος, ἐπεὶ ἐκέλευσα ἐγώ;

## Vocabulary for Section Six A

## Grammar for 6A–B

- First aorist indicative, active and middle: ἔπαυσα, ἐπαυσάμην
- Aspect
- Type 3h nouns: ὀφρῦς

ἀ-μαθὴς ignoramus (nom.)

βάλλ' εἰς κόρακας go to hell!

ἐ-βόησ-α I shouted (βοά -ω)

ἐ-βόησ-ε(ν) (he) shouted (βοάω)

εἰς κόρακας to hell!

ἐ-κέλευσ-α (I) gave the order

(κελεύ-ω)

ἐ-κοψ-α (I) knocked at (κόπτ-ω)

ἐ-κοψ-ε (he) knocked at

(κόπτ-ω)

ἐ-παύσ-ατο he stopped (παύ-ομαι)

ἐ-ποίησ-ας (you) (s.) did (ποιέ-ω)

Κικυννόθεν from the deme

Kikynna

παιδί-ον, τό slave, slave dear (2b)

	(re-appears, annoyed)	
	διὰ τί σὺ πάλιν κόπτεις; τί ἐν νῶ ἔχεις; τὴν γὰρ ἐμὴν φροντίδα ἀπέκοψας, ποιῶν τοῦτο.	15
ΣΤΡΕΨ.	ἀλλ' ἄρτι ἐπαυσάμην, ὦ γαθέ. ἐκέλευσας γὰρ σύ. μὴ οὖν ἔκβαλλέ με, καίπερ ἄγροικον ὄντα καὶ ἀμαθῆ. ἀλλὰ τίς ἡ φροντίς, εἶπε δὴ.	
ΜΑΘ.	ἀλλ' οὐ θέμις. μόνοι γὰρ μανθάνουσι τὰς τῶν σοφιστῶν φροντίδας ταύτας οἱ μαθηταί.	20
ΣΤΡΕΨ.	εἶπέ μοι οὖν. ἦκω γὰρ ἐγὼ μαθητῆς τῶν σοφιστῶν εἰς τὸ φροντιστήριον.	
ΜΑΘ.	λέξω σοι· ψύλλα γὰρ τις δάκνει τὴν Χαιρεφώντος Ὀφρῦν. ὅτε δὲ πηδᾷ ἐπὶ τὴν κεφαλὴν τὴν Σωκράτους, οὕτω διαλέγονται οἱ ἄνδρες.	
	ΣΩΚΡΑΤΗΣ ὄρα, ὦ Χαιρέφων. οὐ γὰρ λανθάνει με ἡ ψύλλα ἁΐα οὔσα τοῦ Ὀλυμπικοῦ στεφάνου. ἀλλὰ λέγε, ὅπόσους τοὺς ἑαυτῆς πόδας ἐπήδησεν ἡ ψύλλα.	25
ΧΑΙΡΕΦΩΝ	οὐκ οἶδα, ὦ Σώκρατες. ἀλλὰ διὰ τί οὐ μετροῦμεν τὸ χωρίον;	
ΣΩΚ.	ἀλλὰ πῶς μετρήσομεν, ὦ Χαιρέφων;	
ΧΑΙ.	ἰδοῦ. πρῶτον μὲν γὰρ κηρὸν λαμβάνω, εἴτα τὸν κηρὸν θερμὸν ποιῶ. τέλος δὲ τοὺς τῆς ψύλλης πόδας εἰς τὸν κηρὸν τίθημι.	30
ΣΩΚ.	τί δέ;	
ΧΑΙ.	νῦν ὁ κηρὸς ψυχρὸς γίνεταί. ἰδοῦ, ὦ Σώκρατες. ἡ γὰρ ψύλλα ἐμβάδας ἔχει.	35
ΣΩΚ.	ἀλλὰ τί νῦν ποιεῖς;	
ΧΑΙ.	νῦν δὲ τὰς ἐμβάδας λύω. ἰδοῦ.	
ΣΤΡΕΨ.	ὦ Ζεῦ βασιλεῦ. ὦ τῆς σοφίας τῶν ἀνδρῶν.	
	(admiration fades into bewilderment)	
	ἀλλ' εἶπέ μοι, τί ποτ' ἐποίησαν οἱ ἄνδρες, ὦ μαθητά;	40
ΜΑΘ.	οὐ λανθάνεις με ἄγροικος ὢν, ὦ Στρεψιάδη, οὐ μανθάνων οὐδέν. ἀλλ' ὡς ἔλεγον, πρῶτον μὲν θερμὸν ἐποίησαν τὸν κηρὸν. ἔπειτα τοὺς τῆς ψύλλης πόδας ἔθεσαν εἰς τὸν κηρὸν. τέλος δὲ τὰς ἐμβάδας ἔλυσαν καὶ ἐμέτρησαν – πῶς γὰρ οὐ; – τὸ χωρίον.	



ἐμβάδες

ΣΤΡΕΨ.	ὦ Ζεῦ βασιλεῦ· σοφοὶ δὲ φαίνονται ὄντες οἱ ἄνδρες, τί δὴτ' ἐκείνον τὸν θαλῆν θαυμάζομεν; ἢ ῥαδίως φεύζομαι τὴν δίκην. γινώσκει γὰρ τὸ ψύλλης πήδημα.	45
	(shouts)	
	ἀλλ' ἄνοιγε, ἄνοιγε τὴν θύραν.	

ἄγρ-οικ-ος -ον from the country	θέμις, ἡ right, lawful (lit. law sanctioned by the gods) (3a)	τοῦ Ὀλυμπικοῦ στεφάνου the Olympic crown
ἀ-μαθῆ ignorant (acc.)	θερμ-ός -ή -όν hot	φροντίς (φροντιδ-), ἡ thought (3a)
ἄνοιγε open!	καίπερ despite, although (+part.)	φροντιστήρι-ον, τό think-tank, mental institute (2b)
ἁξι-ος -α -ον worthy of	κεφαλ-ή, ἡ head (1a)	Χαιρεφώντος Khairephon's
ἀπ-έ-κοψ-ας you (s.) cut off	κηρ-ός, ὁ wax (2a)	χωρί-ον, τό space, distance (2b)
(ἀπο-κόπτ-ω)	λύ-ω release, undo	ψύλλ-α, ἡ flea (1c)
ἄρτι recently, just now	μετρέ-ω measure (fut. μετρήσ-ω)	ψύλλης flea's
δάκν-ω bite, worry	μοι to me	ψυχρ-ός -ά -όν cold
ἐ-βόησ-ας you (s.) shouted	μόν-ος -η -ον alone	ὡς as
(βοάω)	νῶ mind	
ἔ-θε-σαν they placed (τίθημι)	ὅπόσους τοὺς ἑαυτῆς πόδας how many of its own foot lengths	
εἴτα then	οὔτος hey, you!	<b>Vocabulary to be learnt</b>
ἐκ-βάλλ-ω throw out	πάλιν again	ἄγροικος on from the country, boorish
ἐ-κέλευσ-ας you (s.) gave the order (κελεύ-ω)	πηδά-ω leap	βάλλ' εἰς κόρακας go to hell!
ἔ-λυσ-αν they undid (λύ-ω)	πήδημα (πηδηματ-), τό a leap (3b)	δάκνω (δακ-) bite, worry
ἐ-μέτρησ-αν they measured (μετρέ-ω)	πόδας see πούς	ἐκβάλλω (ἐκβαλ-) throw out
ἐ-παυσ-άμην I stopped (παύ-ομαι)	ποτε ever	ἐν νῶ ἔχω intend, have in mind
ἐπεῖ when	πούς (ποδ-), ὁ foot (3a)	καίπερ despite, although (+part.)
ἐ-πήδησ-ε(ν) (it) leapt (πηδά-ω)	πρῶτον first	κεφαλῇ, ἡ head (1a)
ἐ-ποίησ-αν (they) did (ποιέ-ω)	ῥαδί-ως easily	λύω release
ἦ truly	σοι to you	ὅτε when
ἦκ-ω I have come	Σωκράτους Socrates'	ὀφρῦς (ὀφρυ-), ἡ eyebrow (3h)
θαλ-ῆς, ὁ Thales (1d) (early Greek scientist and inventor, a by-word for cleverness)	τὴν ὀφρ-ὺν the eyebrow	πούς (ποδ-), ὁ foot (3a)
θαυμάζ-ω wonder (at)	τῆς σοφίας the cleverness!	ῥαδι-ος ἄ on easy
	τῆς ψύλλης of the flea	ῥαδίως easily
	τί δέ; what next?	φροντίς (φροντιδ-), ἡ thought, care, concern (3a)
	τί δὴτ' why then ...?	ὡς as
	τίθημι I place, put	



## B

*The door opens and Strepsiades starts back in horror.*

In *World of Athens*: Athens' intellectual achievements 8.14–15, 22; technical work 8.24.

ΣΤΡΕΨ.	ὦ Ἡράκλεις, τίνα ταῦτα τὰ θηρία;	
ΜΑΘ.	οὗτος, διὰ τί θαύμασας; διὰ τί αὐθις ἐβόησας; ἄρα τοὺς μαθητάς τούτους θαυμάζεις;	
ΣΤΡΕΨ.	ναὶ μὰ Δία θαυμάζω. ἀλλὰ τί ποιοῦσιν οὗτοι οἱ εἰς τὴν γῆν βλέποντες;	
ΜΑΘ.	ζητοῦσιν οὗτοι τὰ κατὰ γῆς.	5
ΣΤΡΕΨ.	βολβούς ἄρα ζητοῦσι. μὴ νῦν τοῦτό γ' ἔτι φροντίζετε, ὦ θηρία· ἐγὼ γὰρ οἶδα ὅπου εἰσὶ μεγάλοι καὶ καλοί. ἀλλὰ τίς οὐτοσί; διὰ τί ὁ πρωκτός εἰς τὸν οὐρανὸν βλέπει;	
ΜΑΘ.	διότι ἀστρονομεῖ ὁ πρωκτός.	
ΣΤΡΕΨ.	(points to one of the strange devices cluttering up the phrontisterion)	10
	ἰδοὺ· τί δ' ἐστὶ τοῦτο; δίδασκέ με.	
ΜΑΘ.	ἀστρονομία μὲν αὕτη.	
ΣΤΡΕΨ.	(points to another device)	
	τοῦτο δὲ τί;	
ΜΑΘ.	γεωμετρία.	15
ΣΤΡΕΨ.	καὶ εἰς τί χρήσιμον αὕτη; δίδασκε.	
ΜΑΘ.	ταύτη τὴν γῆν ἀναμετροῦμεν.	
	(picks up a map)	
	αὕτη δ' ἐστὶ γῆς περίοδος.	
	(points at the map)	20
	ὄρᾳ; αὐτὰ μὲν Ἀθῆναι.	
ΣΤΡΕΨ.	(in disbelief)	
	τί σὺ λέγεις; οὐ πείθομαι, ἐπεὶ τῶν δικαστῶν οὐχ ὁρῶ οὐδὲ ἓνα καθιζόμενον. ποῦ δ' ἐσθ' ὁ ἐμός δῆμος;	
ΜΑΘ.	(points at the map)	25
	ἐνταῦθα ἔνεστιν. τὴν δ' Εὐβοίαν ὄρᾳ;	
ΣΤΡΕΨ.	ὄρῳ. ἀλλ' ἡ Λακεδαίμων ποῦ τυγχάνει οὐσα;	
ΜΑΘ.	ὅπου; αὕτη.	
ΣΤΡΕΨ.	(taken aback)	
	παπαῖ. ἄπελθε, ἄπελθε. ὡς ἐγγὺς ἡμῶν ἡ Λακεδαίμων. ἀλλὰ διὰ τί οὐκ ἀπάγεις ταύτην ἀφ' ἡμῶν πόρρω πάνυ;	30
ΜΑΘ.	ἀλλ' ἀδύνατον.	
ΣΤΡΕΨ.	νῆ Δία ὀλοφυρεῖσθαι ἄρα.	
	(looks up and sees Socrates hanging in a basket)	
	ἀλλ' εἰπέ μοι, τίς οὗτος ὁ ἐπὶ τῆς κρεμάθρας ὢν;	35
ΜΑΘ.	αὐτός.	
ΣΤΡΕΨ.	τίς αὐτός;	
ΜΑΘ.	Σωκράτης.	

## Vocabulary for Section Six B

ἀ-δύνατ-ος -ον impossible	ἐνταῦθα here	πείθ-ομαι believe
Ἀθῆν-αι, αἱ Athens (1a)	ἐπεὶ since	περί-οδ-ος, ἡ map (2a)
ἀνα-μετρέ-ω measure up	ἐπὶ τῆς κρεμάθρας in the	πόρρω far
ἄπ-ελθε go away!	basket	πρωκτ-ός, ὁ rump (2a)
ἄρα then, in that case	Εὐβοί-α, ἡ Euboea (1b)	ταύτη with this
ἀστρο-νομέ-ω observe the stars	Ἡράκλεις Herakles!	χρήσιμ-ος -η -ον useful
ἀστρο-νομί-α, ἡ astronomy (1b)	θαυμάζ-ω be amazed	
αὐτ-ός Himself, the Master (nom.)	θηρί-ον, τό beast (2b)	<b>Vocabulary to be learnt</b>
βολβ-ός, ὁ truffle (2a)	καθ-ίζομαι sit down	ἀδύνατος ον impossible
γεωμετρί-α, ἡ geometry (1b)	κατὰ γῆς below the earth	Ἀθῆναι, αἱ Athens (1a)
γῆς of the earth	Λακεδαίμων (Λακεδαίμων-), ἡ	δῆμος, ὁ deme (2a)
δῆμ-ος, ὁ deme (2a)	Sparta (3a)	θαυμάζω wonder at, be
δικαστ-ής, ὁ dikast, juror (1d)	μοι to me	amazed at
ἐ-βόησ-ας you (s.) shouted	ὀλοφυρ-εῖσθ' = 2nd pl. fut.	ὅπου where? where
(βοά-ω)	(contr.) of ὀλοφύρ-ομαι	οὐρανός, ὁ sky, heavens (2a)
ἐγγὺς ἡμῶν near to us	ὅπου where?	πείθομαι (πιθ-) believe, trust,
ἐ-θαύμασ-ας you (s.) were	οὐραν-ός, ὁ sky (2a)	obey
amazed (θαυμάζ-ω)	πάνυ very	
	παπαῖ good heavens!	

## The range of sophists' work

[See note on the sophists on p. 57]

The sophists both helped to create a demand for education, and also came when there was an unfulfilled need for it. They taught a vast variety of subjects—from astronomy and law through to mathematics and rhetoric. It is in large measure due to the sophists that subjects such as grammar, logic, ethics, politics, physics and metaphysics first emerged as separate entities. The sophists were at the head of a movement to make man, not the physical world, the centre of intellectual debate. If their main preoccupation was to describe how man could be most successful in life, rather than with questions of right and wrong of the sort that Socrates and Plato insisted upon, this does not undermine their intellectual importance.

Much work was going on in other fields at this time too. If our sources can be trusted, technical manuals were written by Sophocles on tragedy, by Iktinos on the Parthenon, by Polykleitos on the symmetry of the human body, and by Hippodamos (who designed the layout of the Peiraeus) on town planning and social engineering. Rudimentary experimental work in sciences may also have been going on, if we wish so to interpret the evidence of Aristophanes' *Clouds*. When the rustic Strepsiades is introduced into Socrates' private school (φροντιστήριον or 'think tank'), he finds all sorts of extraordinary devices cluttering up the place ... These cosmic models (celestial globes? star maps? compasses? maps?) are an important feature of the play, where the association between the new thought and its various trappings is constantly being made. It suggests that the use of models and apparatus, generally seen as a later, post-Aristotelian device, was understood well enough in fifth-century Athens to be made the subject of comic humour. (*World of Athens*, 8.23–4)

## C

- (ἀπέρχεται ὁ μαθητής. ὁ Στρεψιάδης τὸν Σωκράτη καλεῖ.)  
 ΣΤΡΕΨ. ὦ Σώκρατες, ὦ Σωκρατίδιον, δεῦρ' ἐλθέ.  
 ΣΩΚ. τίς ἐβόησε; τίς ἐβιάσατο εἰς τὸ φροντιστήριον τὸ τῶν σοφιστῶν;  
 ΣΤΡΕΨ. ἐβόησα ἐγὼ, Στρεψιάδης Κικυννόθεν. ἀλλ' οὐκ ἐβιάσάμην εἰς τὸ  
 φροντιστήριον.  
 ΣΩΚ. τί με καλεῖς, ὦ ἐφήμερε; ἦλθες δὲ σὺ κατὰ τί;  
 ΣΤΡΕΨ. ἦλθον μαθητής εἰς τὸ φροντιστήριον. ἤδη γάρ σε ἤκουσα ὡς εἰ σοφός.  
 ΣΩΚ. εἰπέ μοι, τίς εἶπε τοῦτο; πῶς δ' ἤκουσάς με ὡς σοφός εἰμι;  
 ΣΤΡΕΨ. εἶπε τοῦτο τῶν μαθητῶν τις.  
 ΣΩΚ. τί δ' εἶπεν ὁ μαθητής; λέγε.  
 ΣΤΡΕΨ. εἶπε γάρ ὁ μαθητής ὡς ψύλλα τις ἔδακε τὴν Χαιρεφώντος ὀφρῦν. εἶτα ἐπὶ  
 τὴν σὴν κεφαλὴν ἐπήδησε. σὺ δὲ τὸν Χαιρεφώντα ἤρου ὀπόσους τοὺς ἐ  
 αὐτῆς πόδας ἐπήδησεν ἡ ψύλλα. ἀν-εμετρήσατε δ' ὑμεῖς οὕτως· πρῶτον  
 μὲν γὰρ τὴν ψύλλαν ἐλάβετε καὶ ἔθετε εἰς κηρὸν θερμόν. ἐπειδὴ δὲ ψυχρὸς  
 ἐγένετο ὁ κηρός, ἡ ψύλλα ἔσχεν ἐμβάδας τινὰς Περσικὰς. εἶτα δὲ ἀν-  
 εμετρήσατε τὸ χωρίον.  
 (with an admiring glance)  
 οὐδέποτε εἶδον ἔγωγε πρᾶγμα οὕτω σοφόν.  
 ΣΩΚ. οὐδέποτε εἶδες σὺ γε πρᾶγμα οὕτω σοφόν; ἀλλὰ πόθεν ὦν  
 τυγχάνεις;  
 ΣΤΡΕΨ. Κικυννόθεν.  
 ΣΩΚ. οὐ γὰρ ἔλαθές με ἄγροικος ὦν, καὶ ἀμαθής.  
 ΣΤΡΕΨ. μὴ μέμφου μοι. ἀλλ' εἰπέ, τί δρᾷς ἐπὶ ταύτης τῆς κρεμάθρας ὦν, ὦ  
 Σώκρατες;  
 ΣΩΚ. (solemnly)  
 ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον.  
 ΣΤΡΕΨ. τί δ' ἀπὸ κρεμάθρας τοῦτο δρᾷς, ἀλλ' οὐκ ἀπὸ τῆς γῆς; τί ἐξευρίσκεις ἢ τί  
 μανθάνεις, ἐπὶ κρεμάθρας ὦν;  
 ΣΩΚ. οὐδέποτε γὰρ ἐξηῦρον ἐγὼ τὰ μετέωρα πράγματα οὐδ' ἔμαθον οὐδέν, ἀπὸ  
 τῆς γῆς σκοπῶν. ἢ γὰρ γῆ ἔτυχε κωλύουσα τὴν φροντίδα.

## Vocabulary for Section Six C

## Grammar for 6C–D

- Second aorist indicative, active and middle: ἔλαβον, ἐλαβόμην
- Interrogatives: τί
- Indirect speech

ἀερο-βατέ-ω tread the air  
 ἀ-μαθής ignorant (nom.)  
 ἀνα-μετρέ-ω measure up  
 ἀπ-έρχ-ομαι depart

βιάζ-ομαι use force, force one's  
 way  
 δρά-ω do  
 ἐ-γέν-ετο (it) became (γίγν-ομαι)

ἔ-δακ-ε (it) bit (δάκν-ω)  
 ἔ-θε-τε you (pl.) put (τίθημι)  
 εἶδ-ον (I) saw (ὁρά-ω)  
 εἶδ-ες (you) (s.) saw (ὁρά-ω)

εἶπ-ε (he) said (λέγ-ω)	θερμ-ός -ή -όν hot	χωρί-ον, τό space, distance (2b)
εἶτα then, next	κατὰ τί; for what?	ψύλλ-α, ἡ flea (1c)
ἐ-λάβ-ετε you (pl.) took	κηρ-ός, ὁ wax (2a)	ψυχρ-ός -ά -όν cold
(λαμβάν-ω)	Κικυννόθεν from the deme	ὡς that
ἔ-λαθ-ες you (s.) escaped the	Kikynna	
notice of (λανθάν-ω)	κρεμάθρας a basket	<b>Vocabulary to be learnt</b>
ἔ-μαθ-ον (I) learnt (μανθάν-ω)	μέμφ-ομαι blame, find fault with	ἀπέρχομαι (ἀπελθ-) depart, go
ἐμβάς (ἐμβαδ-), ἡ slipper (3a)	μετέωρ-ος -ον in the air	away
ἐξ-εὐρίσκ-ω (ἐξευρ-) find out,	μοι me	βιάζομαι use force
discover	ὀπόσους τοὺς ἐαυτῆς πόδας how	εἶτα then, next
ἐξ-ηῦρ-ον (I) found out,	many of its own foot lengths	ἐξευρίσκω (ἐξευρ-) find out
discovered (ἐξ-εὐρίσκ-ω)	οὐδὲν λέγ-ω speak nonsense	ἥλιος, ὁ sun (2a)
ἐπὶ κρεμάθρας in a basket	οὐδέποτε never	ὀπόσους η ὦν how many, much
ἐπὶ ταύτης τῆς κρεμάθρας in this	περι-φρονέ-ω surround with	πηδάω leap, jump
basket	thought, circumcontemplate	πόρρω far, far off
ἔ-σχ-ε(ν) (it) had (ἔχ-ω)	Περσικ-ός -ή -όν Persian	πρῶτος η ὦν first
ἔ-τυχ-ε (it) happened to, actually	πηδά-ω leap	πρῶτον first, at first
was (τυγχάν-ω)	πρῶτον first	Σωκράτης, ὁ Socrates (3d)
ἐφ-ήμερ-ος -ον lasting a day,	σ-ός σ-ή σ-όν your	τί; why?
creature of a day	Σωκρατίδι-ον dear Socrates (2b)	(τίθημι) θε- put, place
ἦλθ-ον I came (ἔρχ-ομαι)	τῆς γῆς the earth	χωρίον, τό place, space, region
ἦλθ-ες (you) (s.) came	τί; why?	(2b)
(ἔρχ-ομαι)	φροντιστήρι-ον, τό think-tank,	
ἥλι-ος, ὁ sun (2a)	mental institute (2b)	
ἦρ-ου you (s.) asked (ἑρωτά-ω)	Χαιρεφώντος of Khairephon	

## Misrepresenting intellectuals

As we have already observed, the Socrates of *Clouds* bears little relationship to the real Socrates (see p. 57). The reason for Aristophanes' portrayal of him in this fashion is probably that, since Aristophanes was a comic poet aiming to win first prize at the comic festival, he had to appeal to the prejudices of his audience. In the same way that 'professors' today are popularly caricatured as 'mad', with their heads in the clouds (an image as old as Aristophanes) and wholly divorced from 'real life', so in Aristophanic Athens it was typical of comic poets to present 'intellectuals' as dotty in one sense or another. After all, the story was told of one of the most famous intellectuals of all, Thales (*Text* 6A, 1.45–6), that he spent so much time contemplating the heavens that he did not spot the well in front of him and promptly fell in. Further, the Greek man-in-the-street seems to have found it very hard to swallow the idea that men who tried to think rationally and 'scientifically' about the cosmos were not somehow subverting traditional religious beliefs and therefore conventional piety. Thus intellectuals, whatever they actually believed, were fair game to be mocked, and in the streets of Athens Socrates was probably the most famous intellectual of them all.

## D

- ΣΤΡΕΨ. ἀλλ' ὦ Σωκρατίδιον, τί οὐ καταβαίνεις; ἦλθον γὰρ ἐγὼ εἰς τὸ φροντιστήριον διότι, χρήματα πολλά ὀφείλων, ὑπόχρεώς εἰμι.
- ΣΩΚ. ἀλλὰ πῶς σὺ ὑπόχρεως ἐγένου; πῶς τοῦτο πάσχεις;
- ΣΤΡΕΨ. ἔλαθον ἐμαυτὸν ἵππομανῆ τὸν υἱὸν ἔχων. ὑπόχρεως οὖν ἐγενόμην. καὶ τοῦτο ἔπαθον διὰ τὴν ἵππικὴν καὶ διὰ τὸν ἐμὸν υἱόν. αἶε γὰρ δίκας λαμβάνουσιν οἱ χρήσται, καὶ εἰ μὴ τι ποιήσω, εἰς αἶε λήψονται. δίδασκέ οὖν με τὸν ἕτερον τῶν σῶν λόγων.
- ΣΩΚ. τὸν ἕτερον τῶν ἐμῶν λόγων; πότερον λέγεις; τὸν κρείττονα ἢ τὸν ἥττονα;
- ΣΤΡΕΨ. τὸν ἄδικον λέγω, τὸν ἥττονα, τὸν τὰ χρέα παύοντα. οὗτος γὰρ ὁ λόγος τὰς δίκας νικήσει, ὁ κρείττων δ' οὐ. τί δράσω;
- ΣΩΚ. (*points to a couch*)  
ὁ τι; πρῶτον μὲν κατακλίνηθι ἐπὶ τῆς κλίνης. ἔπειτα ἐκφρόντιζε τι τῶν σεαυτοῦ πραγμάτων.
- ΣΤΡΕΨ. (*sees the bugs*)  
κακοδαίμων ἐγώ. δίκην γὰρ λήψονται οἱ κόρεις τήμερον.
- He lies down. There is a long pause. Eventually . . .*
- ΣΩΚ. οὗτος, τί ποιεῖς; οὐχὶ φροντίζεις;
- ΣΤΡΕΨ. ἐγώ; νῆ τὸν Ποσειδῶ.
- ΣΩΚ. καὶ τί δῆτ' ἐφρόντισας;
- ΣΤΡΕΨ. εἰ ἄρα λήσω τοὺς κόρεις, τοὺς δάκνοντας ἐμὲ δεινῶς.
- ΣΩΚ. (*with annoyance*)  
οὐδὲν λέγεις.  
(*another long pause*)  
ἀλλὰ σιγᾷ ὁ ἄνθρωπος. τί δρᾷ οὗτος;  
(τὸν Στρεψιάδη προσαγορεύει)  
οὗτος, καθεύδεις;
- ΣΤΡΕΨ. μὰ τὸν Ἀπόλλω, ἐγὼ μὲν οὐ.
- ΣΩΚ. ἔχεις τι;
- ΣΤΡΕΨ. μὰ Δι' οὐ δῆτ' ἐγωγε.
- ΣΩΚ. οὐδὲν πάνυ;
- ΣΤΡΕΨ. τὸ πέος ἔχω ἐν τῇ δεξιᾷ.
- ΣΩΚ. εἰς κόρακας. μὴ παῖζε, ὦ ἄνθρωπε.  
(*after a long pause*)
- ΣΤΡΕΨ. ὦ Σωκρατίδιον.
- ΣΩΚ. τί, ὦ γέρον;
- ΣΤΡΕΨ. ἔχω γνώμην τινά.
- ΣΩΚ. λέγε τὴν γνώμην.
- ΣΤΡΕΨ. λήψομαι γυναῖκα φαρμακίδα καὶ κλέψω ἐν νυκτὶ τὴν σελήνην.
- ΣΩΚ. (*puzzled*)  
τί φῆς; κλέψεις τὴν σελήνην; εἰπέ δὴ – πῶς τοῦτο χρήσιμον;

- ΣΤΡΕΨ. ὅπως; ἄκουε. οἱ γὰρ χρήσται δανείζουσι τὰ χρήματα κατὰ μῆνα. ἐγὼ μὲν οὖν κλέψω τὴν σελήνην. ἡ δὲ σελήνη οὐκέτι ἀνατελεῖ. πῶς οὖν τὰ χρήματα λήψονται οἱ χρήσται;
- ΣΩΚ. (*very annoyed*)  
βάλλ' εἰς κόρακας. ἄγροικος εἶ καὶ ἀμαθής. οὐ διδάξω σ' οὐκέτι, ἀμαθὴ δὴ ὄντα.

*Strepsiades goes back out into the street, and sadly contemplates his fate.*

## Vocabulary for Section Six D

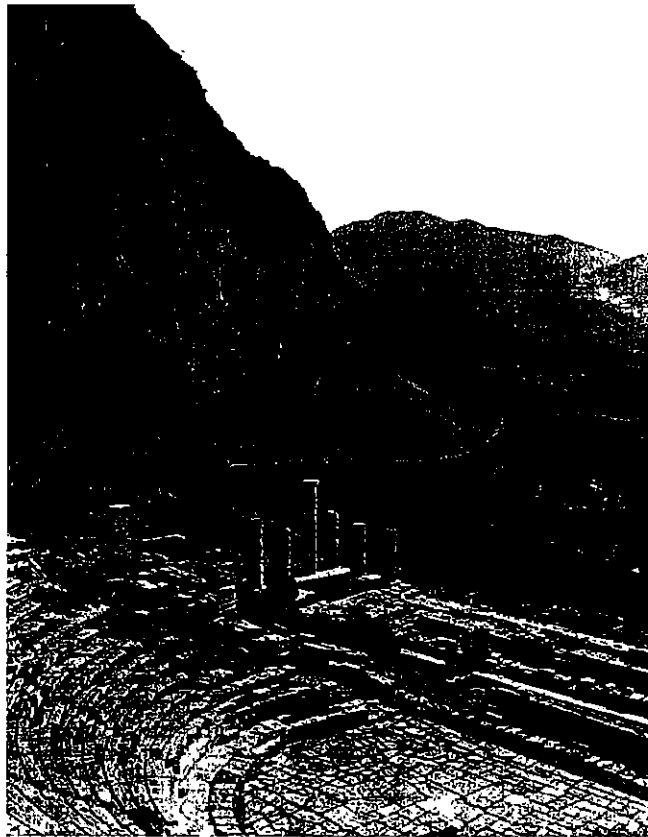
ἀ-μαθής ignorant (nom.)	κλέπτω steal	<b>Vocabulary to be learnt</b>
ἀ-μαθῆ ignorant (acc.)	κόρυς, ὁ bug (3e)	ἀμαθής ignorant
ἀνα-τελ-εῖ (it) will rise (fut. of ἀνα-τέλλ-ω)	κρείττων κρεῖττον (κρεῖττον-) stronger, greater	ἄρα then, in that case ( <i>inferring</i> )
Ἀπόλλων (Ἀπολλων-), ὁ Apollo (3a) (acc. Ἀπόλλω)	λήσ-ω I shall escape notice (fut. of λανθάν-ω)	γέρων (γεροντ-), ὁ old man (3a)
γέρων (γεροντ-), ὁ old man (3a)	μὴ not	γνώμη, ἡ mind, purpose, judgment, plan (1a)
γνώμ-η, ἡ plan (1a)	μῆν (μην-), ὁ month (3a)	δεξιός ἃ ὄν right
δανείζ-ω lend (money)	νυκτὶ at night	δεξιᾷ, ἡ right hand (1b)
δῆτα then; indeed	ὅπως; how?	δῆτα then
δρά-ω (δρασ-) do, act	οὔτος, hey, you!	δράω (δρᾶσ-) do, act
ἐ-γεν-όμην I became (γίγν-ομαι)	πάνυ at all	εἰ if, whether
ἐ-γέν-ου (you) (s.) became (γίγν-ομαι)	πέ-ος, τό penis (3c)	ἐμαυτὸν myself
εἰ if	πότερ-ος -α -ον which (of two)?	ἕτερος ἃ ὄν one (or the other) of two
εἰ ἄρα whether, indeed	προσ-αγορεύ-ω address	ἥττων ἥττον (ἥττον-) lesser, weaker
ἐκφροντίζ-ω think out	σεαυτοῦ your own	κλέπτω steal
ἐ-λαθ-ον I escaped notice (λανθάν-ω)	σελήν-η, ἡ moon (1a)	κρείττων κρεῖττον (κρεῖττον-) stronger, greater
ἐμαυτ-ὸν myself (acc)	σιγᾷ-ω be quiet	οὗτος, hey there! hey you!
ἐ-παθ-ον I experienced, suffered (πάσχ-ω)	σ-ός σ-ή σ-όν your	πάνυ very (much); at all
ἐπὶ τῆς κλίνης on the couch	Σωκρατίδι-ον dear Socrates (2b)	πότερος ἃ ὄν which (of two)
ἕτερ-ος -α -ον the one (of 2)	τῇ δεξιᾷ right hand	σελήνη, ἡ moon (1a)
ἦλθ-ον (I) came (ἔρχ-ομαι)	τήμερον today	σός σή σόν your (when 'you' are one person)
ἥττων ἥττον (ἥττον-) weaker, lesser	ὑπο-χρέ-ως -ων in debt	τήμερον today
ἵππικ-ή, ἡ horse-fever (1a)	φαρμακίς (φαρμακιδ-), ἡ witch, sorceress (3a)	χρήσιμος ἡ ὄν useful, profitable
ἵππο-μανῆ horse-mad (acc.)	φροντιστήρι-ον, τό think-tank, mental institute (2b)	
κατα-κλίνηθι lie down! (s.)	χρήσιμ-ος -η -ον useful	
	χρήστ-ης, ὁ creditor (1d)	

## Section Seven A–H: Socrates and intellectual inquiry

### Introduction

Plato's picture of Socrates is quite different from Aristophanes'. The following passage is based on Plato's account of Socrates' defence when he was on trial for his life (399 BC) on a charge of corrupting the young and introducing new gods. This famous speech is known as 'The Apology': Greek ἀπολογία, 'defence'.

In *World of Athens*: lawcourts 6.39ff.; Delphi and the oracle 3.17–19; speeches 8.17–21; Socratic 'ignorance' 8.35; Socrates' contribution to philosophy 8.34.



Δελφοί



ὁ θεὸς ὁ ἐν Δελφοῖς

### Socrates

Socrates emerges from all the descriptions as a great arguer, concerned with both clarity and precision of thought. Aristotle attributes to him the systematic use of 'inductive argument and general definition'. One must beware of the modern associations of the word 'induction', and 'argument from example' is a better translation. The argument 'leads you on' (the literal meaning of the Greek word for 'induction') by observation of particular instances of e.g. 'goodness' to understand the general characteristics of that quality – and so to a 'general definition'. Socrates was looking for precision and definite standards. If you want to be good or brave you must first know what goodness or bravery is; so, in a sense, goodness is knowledge, and it should be possible to be as *precise* about moral virtue as a carpenter is about what makes a good chair. Socrates pursued his general definition in *dialogue* with others, and the word 'dialectic' (which Plato was to use as a term for philosophy) is derived from the Greek word for dialogue. Plato portrays Socrates arguing against the relativism and scepticism, which characterised much of sophistic thought, and looking for a precision about definitions of moral virtues of the sort that existed in the technical world. Plato's Socrates is looking for some kind of stable reality and standard behind the confusion of perceptions and standards in the world of common experience. (*World of Athens*, 8.34–5)

## A

*Socrates addresses the dikasts (jurors) at his trial and tells them the reason for his methods of inquiry and the causes of his unpopularity. He first puts a question into the mouths of the dikasts which he will proceed to answer.*

ἐρωτῶσιν οὖν τινες· 'ἀλλ', ὦ Σώκρατες, διὰ τί διαβάλλουσί σε οὔτοι οἱ ἄνδρες; τί ἐν νῶ ἔχουσιν; πόθεν γίνονται αὐταὶ αἱ διαβολαὶ καὶ ἡ δόξα ἡ σή; λέγε οὖν, καὶ δίδασκε ἡμᾶς. ἡμεῖς γὰρ οὐ βουλόμεθα διαβάλλειν σε.' βούλομαι οὖν διδάσκειν ὑμᾶς καὶ λέγειν διὰ τί διέβαλόν με οὔτοι οἱ ἄνδρες καὶ πόθεν ἐγένοντο αἱ διαβολαὶ καὶ ἡ δόξα. ἀκούετε δὴ. καὶ εὖ ἴστε ὅτι οὐ βούλομαι παίζειν πρὸς ὑμᾶς. ἴσως μὲν γὰρ φανοῦμαι παίζειν, εὖ μέντοι ἴστε ὅτι οὐδὲν ἄλλο ἢ τὴν ἀλήθειαν λέγειν βούλομαι. ἐγὼ γάρ, ὦ ἄνδρες Ἀθηναῖοι, διὰ σοφίαν τινὰ τυγχάνω ἔχων τὴν δόξαν ταύτην. ἄρα βούλεσθε εἰδέναι τίς ἐστὶν ἡ σοφία αὕτη; ὡς μάρτυρα βούλομαι παρέχεσθαι τὸν θεὸν τὸν ἐν Δελφοῖς. ὁ γὰρ θεὸς ὁ ἐν Δελφοῖς μαρτυρήσει τὴν σοφίαν τὴν ἐμὴν. καὶ μὴν ἀνάγκη ἐστὶ τὸν θεὸν λέγειν τὴν ἀλήθειαν.

Χαιρεφῶντα γάρ· ἴστε ἴπου. οὗτος γὰρ ἐμὸς ἐταῖρος ἦν ἐκ νέου. καὶ ἴστε δὴ, ὡς σφοδρὸς ἦν ὁ Χαιρεφῶν περὶ πάντα. καὶ ὁ Χαιρεφῶν οὕτως ποτὲ ἐλογίζετο πρὸς ἑαυτόν. 'ὅτι Σωκράτης σοφός ἐστιν, εὖ οἶδα. βούλομαι δ' εἰδέναι εἴ τίς ἐστι σοφώτερος ἢ Σωκράτης. ἴσως γὰρ Σωκράτης σοφώτατός ἐστιν ἀνθρώπων. τί οὖν ποιεῖν με δεῖ; δῆλον ὅτι δεῖ με εἰς Δελφοὺς ἰέναι, καὶ μαντεύεσθαι. πολλὴ γὰρ ἀνάγκη ἐστὶ τὸν θεὸν τὴν ἀλήθειαν λέγειν.'

ἦει οὖν ὁ Χαιρεφῶν εἰς Δελφούς, καὶ ταύτην τὴν μαντείαν ἐμαντεύσατο παρὰ τῷ θεῷ. καὶ μὴ θορυβεῖτε, ὦ ἄνδρες. ἤρετο γὰρ δὴ εἴ τίς ἐστι σοφώτερος ἢ Σωκράτης, ἀπεκρίνατο δ' ἡ Πυθία ὅτι οὐδεὶς ἐστὶ σοφώτερος.

## Vocabulary for Section Seven A

## Grammar for 7A–C

- Present infinitives, active and middle: παύειν, παύεσθαι
- Irregular present infinitives: εἶναι, ἰέναι, εἰδέναι
- Verbs taking infinitives (e.g. βούλομαι, δεῖ, δοκέω)
- Comparative and superlative adjectives, regular and irregular
- Past of εἶμι: ἦλ' 'I went'

ἀλήθει-α, ἡ truth (1b)  
ἀνάγκ-η, ἡ necessity (1a)  
ἀνάγκ-η ἐστὶ it is obligatory for  
x (acc.) to – (inf.)  
ἀπο-κρίν-ομαι (ἀποκριν-)  
answer  
βούλ-ομαι wish, want  
γάρ δὴ I assure you; indeed  
γάρ . . . που of course (no need  
to ask)

δεῖ it is necessary for x (acc.) to  
– (inf.)  
Δελφ-οί, οἱ Delphi (2a) (site of  
Apollo's oracle)  
Δελφοῖς Delphi  
δια-βάλλ-ειν to slander  
δια-βάλλ-ω (διαβαλ-)  
slander  
δια-βολ-ή, ἡ a slander (1a)  
διδάσκ-ειν to teach

δι-έ-βαλ-ον they slandered  
(aor. of διαβάλλ-ω)  
δόξ-α, ἡ reputation (1c)  
ἐαυτ-όν himself  
εἰδέναι to know (οἶδα)  
ἐταῖρ-ος, ὁ friend (2a)  
ἦ than  
ἦ-ει (he) went (impf. of  
ἔρχ-ομαι/εἶμι)  
θορυβέ-ω make a din

ἰέναι to go (ἔρχ-ομαι/εἶμι)  
ἴσως perhaps  
καὶ μὴν moreover  
λέγ-ειν to speak, say, tell  
(λέγ-ω)  
λογίζ-ομαι reckon, consider  
μαντεί-α, ἡ answer,  
pronouncement (1b)  
μαντεύ-εσθαι to consult the  
oracle  
μαντεύ-ομαι get from the  
oracle  
μαρτυρέ-ω bear witness  
μάρτυς (μαρτυρ-), ὁ witness  
(3a)  
μέντοι however  
νέου youth

παίζ-ειν to joke, to poke fun at  
(παίζ-ω)  
πάντα everything (acc.)  
παρὰ τῷ θεῷ in the god's  
presence  
παρ-έχ-εσθαι to present  
(παρ-έχ-ομαι)  
ποι-εῖν to do (ποιέ-ω)  
ποτέ once  
Πυθί-α, ἡ the Pythian priestess  
(1b) (who sat on a tripod and  
delivered Apollo's oracle  
to the priest, who interpreted  
it)  
σοφί-α, ἡ wisdom (1b)  
σοφώτατ-ος -η -ον wisest  
(σοφ-ός)

σοφώτερ-ος -α -ον wiser  
(σοφ-ός)  
σφοδρ-ός -ά -όν impetuous  
φαν-οῦμαι I shall appear (fut. of  
φαίν-ομαι)

## Vocabulary to be learnt

ἀλήθεια, ἡ truth (1b)  
βούλομαι wish, want  
διαβάλλω (διαβαλ-) slander  
δόξα, ἡ reputation, opinion  
(1c)  
ἐαυτόν himself  
ἦ than  
ἴσως perhaps  
σοφία, ἡ wisdom (1b)

## The oracle at Delphi

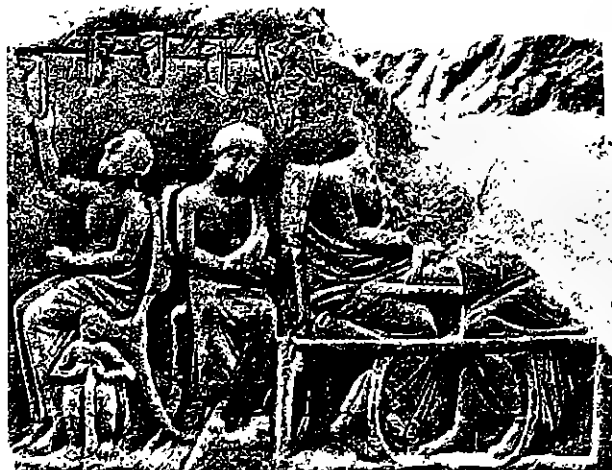
When states as well as individuals needed advice or help, not just in times of national emergency but to cope with everyday occurrences, they would send to an oracle. The Sanctuary of Apollo at Delphi was home to the most influential oracle . . . It is important to stress that the function of an oracle was not to foretell the future, but to advise. It is inevitable that, if the advice was good, the oracle would get the reputation for being *able* to foretell the future, but that was not its function. What oracles offered was insight into the will of the gods; and the regular form of consultation involved asking the god which choice of possible policies was better, or what appropriate rituals should attend it. Generally speaking (and discounting for the moment myth and legend), the oracle at, for example, Delphi, spoke directly to questioners in perfectly plain and simple terms. There is no good evidence that in the fifth century the Delphic prophetess (Pythia) was in a state of babbling ecstasy . . . That said, there was a strong *literary* tradition, in both myth and the early history of Greece, that oracles were opaque and tended to deceive (the philosopher Herakleitos said 'The lord whose oracle is in Delphi does not speak and does not conceal: instead, he sends a sign'). Herodotos tells of the oracle given to the Athenians as the Persians advanced on the city that Zeus would grant them a wooden wall as a stronghold for themselves and their children. But what did that mean? The oracle had to be given to special readers of oracles to interpret; and it is notable that the religious experts were in the end ignored when the people were persuaded by the politician Themistokles that wooden walls meant the fleet. The question of what to do was a *political* question, and it was settled in a political forum by the political expert. (*World of Athens*, 3.17–19)

## B

ἐγὼ δέ, ἐπεὶ ἤκουσα, ἐλογιζόμην οὕτως πρὸς ἑμαυτόν· 'τί ποτε βούλεται λέγειν ὁ θεός; ἐγὼ γὰρ ἤδη οἶδα ὅτι σοφὸς οὐκ εἰμι. τί οὖν ποτε λέγει ὁ θεός, λέγων ὡς ἐγὼ σοφώτατός εἰμι, καὶ ὡς οὐδεὶς σοφώτερος; οὐ γὰρ ἡ δῆπου' ψεύδεται 'γε' οὐ γὰρ θέμις αὐτῷ. ἀνάγκη' γὰρ ἔστι τὸν θεὸν οὐδὲν ἄλλο ἢ τὴν ἀλήθειαν λέγειν.' καὶ πολὺν μὲν χρόνον ἠπόρουν τί ποτε λέγει, ἔπειτα δὲ ἐπὶ ζήτησιν ἐτραπόμην πότερον ἀληθὴ λέγει ὁ θεός, ἢ οὐ. οὐ γὰρ ἐβουλόμην ἐν ἀπορίᾳ εἶναι περὶ τὸ μαντεῖον.

ἦλθον οὖν ἐπὶ σοφὸν τινα (ἐδόκει γοῦν σοφὸς εἶναι). ἐβουλόμην γὰρ ἐλέγχειν τὸ μαντεῖον καὶ ἀποφαίνειν ὅτι 'σὺ μὲν, ὦ Ἀπολλών, ἔλεγες ὅτι ἐγὼ σοφώτατος, οὗτος δὲ σοφώτερός ἐστιν.' διελεγόμεν οὖν ἐγὼ πρὸς τοῦτον τὸν σοφόν, πολιτικόν τινα ὄντα. ὁ δ' ἀνὴρ, ὡς ἐγὼ ᾤμην, ἔδοξε γέ μοι σοφὸς εἶναι, οὐκ ὦν. καὶ ἐπειδὴ ἐπειρώμην ἀποφαίνειν αὐτὸν δοκοῦντα σοφὸν εἶναι, οὐκ ὄντα, οὗτος καὶ πολλοὶ τῶν παρόντων ἐμίσουν με. πρὸς ἑμαυτὸν οὖν οὕτως ἐλογιζόμην, ὅτι 'ἐγὼ σοφώτερός εἰμι ἢ οὗτος. οὗτος μὲν γὰρ δοκεῖ τι εἰδέναι, οὐδὲν εἰδώς, ἐγὼ δέ, οὐδὲν εἰδώς, οὐδὲ δοκῶ εἰδέναι.' ἐντεῦθεν ἐπ' ἄλλον τινα σοφὸν ἦα, καὶ ἐδόκει καὶ ἐκεῖνός τι εἰδέναι, οὐκ εἰδώς. ἐντεῦθεν δὲ καὶ ἐκεῖνος καὶ ἄλλοι τῶν παρόντων ἐμίσουν με.

μετὰ ταῦτα οὖν ἦα ἐπὶ τοὺς ἄλλους τοὺς δοκοῦντάς τι εἰδέναι. καὶ νῆ τὸν κύνα, οἱ μὲν δοκοῦντές τι εἰδέναι ἦσαν μωρότεροι, ὡς ἐγὼ ᾤμην, οἱ δ' οὐδὲν δοκοῦντες εἰδέναι σοφώτεροι. μετὰ γὰρ τοὺς πολιτικούς ἦα ἐπὶ τοὺς ποιητάς. αἰσχύνομαι δὲ λέγειν τὴν ἀλήθειαν, ὦνδρες, ὅμως δὲ λέγειν με δεῖ. οὐ γὰρ διὰ σοφίαν ποιοῦσιν οἱ ποιηταὶ τὰ ποιήματα, ἀλλὰ διὰ φύσιν καὶ ἐνθουσιασμόν, ὥσπερ οἱ θεομάντεις καὶ οἱ χρησμοδοῖ. καὶ γὰρ οὗτοι λέγουσι μὲν πολλὰ καὶ καλὰ, τοὺς δὲ λόγους τούτους οὐκ ἴσασιν ὅ τι νοοῦσιν. καὶ ἅμα ἐδόκουν οἱ ποιηταὶ διὰ τὴν ποίησιν εἰδέναι τι, οὐκ εἰδότες, καὶ σοφώτατοι εἶναι ἀνθρώπων, οὐκ ὄντες, ἀπῆα οὖν καὶ ἐγὼ ἐντεῦθεν, σοφώτερος δοκῶν εἶναι ἢ οἱ ποιηταί.



## Vocabulary for Section Seven B

αἰσχύν-ομαι be ashamed	ἦ-α I went (impf. of ἔρχ-ομαι/εἶμι)	σοφώτατ-ος -η -ον wisest (σοφ-ός)
ἀνάγκ-η ἐστὶ it is obligatory for x (acc.) to (inf.)	ζήτησ-ις, ἡ inquiry (3e)	σοφώτερ-ος -α -ον wiser (σοφ-ός)
ἀπ-ῆ-α I went off (impf. of ἀπ-έρχ-ομαι/ἀπείμι)	θέμις lawful (lit. θέμις, ἡ law of the gods (3a))	χρησι-ωδ-ός, ὁ soothsayer (2a)
Ἀπόλλων (Ἀπολλων-), ὁ Apollo (3a) (acc. Ἀπόλλω)	θεό-μαντ-ις, ὁ prophet (3e)	χρόν-ος, ὁ time (2a)
ἀπορία perplexity	καὶ γὰρ for really	φύσ-ις, ἡ nature (3e)
ἀποφαίν-ειν to reveal, to show (ἀπο-φαίν-ω)	κύων (κυν-), ὁ dog (3a)	ψεύδ-ομαι tell lies
αὐτῷ for him	λέγ-ειν to say, to tell (λέγ-ω)	ᾤμην I thought (οἶμαι)
γὰρ διὲ I am positive; really	λογίζ-ομαι reckon, consider	ὡς that
γοῦν at any rate	μαντεῖ-ον, τό oracle (2b)	
δεῖ it is necessary for x (acc.) to – (inf.)	μετὰ (+acc.) after	<b>Vocabulary to be learnt</b>
δοκέ-ω seem; consider oneself to – (+inf.)	μωρότερ-ος -α -ον more stupid	ἀνάγκη ἐστὶ it is obligatory (for X [acc. or dat.]) to – (inf.)
εἰδέναι to know (οἶδα)	ὅμως nevertheless	ἀνάγκη, ἡ necessity (1a)
εἰδότη-ες knowing (nom.) (οἶδα)	ὅτι what	ἀποφαίνω reveal, show
εἰδ-ώς knowing (nom.) (οἶδα)	οὐ γὰρ δήπου . . . γε it can't be that . . .	γὰρ διὲ really; I assure you
εἶναι to be (εἶμι)	οὕτως as follows	δεῖ it is necessary for X (acc.) to – (inf.)
ἐλέγχ-ειν to refute (ἐλέγχ-ω)	παρ-όντ-ες present (part. of παρ-εἶμι)	ἐντεῦθεν from then, from there
ἐν-θουσιασμ-ός, ὁ inspiration (2a)	πειρά-ομαι try	λογίζομαι reckon, calculate, consider
ἐντεῦθεν from that point, from there	ποίημα (ποίηματ-), τό poem (3b)	νοέω think, notice, mean, intend
ἐπεὶ when	ποίησ-ις, ἡ poetry (3e)	πάρεμι be present, be at hand
	ποιήτ-ης, ὁ poet (1d)	ποιήτης, ὁ poet (1d)
	πολιτικ-ός -ή -όν concerned with the city	ποτε once, ever
	ποτε ever	ὡς that

## The Socratic method – described by Socrates

Socrates always proclaimed himself ignorant. So here he likens what capacities he has to those of a midwife – helping to bring ideas into the light:

'My art of midwifery is concerned with men and not women, and I am concerned with minds in labour, not bodies ... And there is another point which I have in common with the mid-wives—I cannot myself give birth to wisdom, and the criticism which has so often been made of me, that though I ask questions of others I have no contribution to make myself because I have no wisdom in me, is quite true. The reason is that the god compels me to be midwife but forbids me to give birth. So I am myself quite without wisdom nor has my mind produced any original thought; but those who keep my company, though at first some of them may appear quite ignorant, in due course will, if the god wills it, make what both they and others think is marvellous progress. This is clearly not because of anything they have learned from me, but because they have made many marvellous discoveries of themselves and given birth to them. But the delivery of them is my work and the god's...' (Plato, *Theaitetos* 150b)

## C

τέλος δ' ἐπὶ τοὺς χειροτέχνας ἦα. ἤδη γὰρ ὅτι οὐδὲν οἶδα καὶ ὅτι οἱ χειροτέχναι  
πολλὰ καὶ καλὰ ἴσασιν. πολλὰ οὖν εἰδότες, σοφώτεροι ἦσαν οἱ χειροτέχναι ἢ ἐγώ.  
ἀλλ' ἔδοξαν, ὡς ἐγὼ ᾤμην, διὰ τὴν τέχνην σοφώτατοι εἶναι περὶ ἄλλα πολλά, οὐκ  
ὄντες. τοιοῦτον οὖν πάθος ἐφαίνοντο καὶ οἱ ποιηταὶ καὶ οἱ χειροτέχναι πάσχοντες.

ἐκ ταυτησὶ δὴ τῆς ζητήσεως, ὧς ἄνδρες Ἀθηναῖοι, ἐγένοντο αἱ ἐμαὶ διαβολαί, 5  
βαρεῖαι δὴ οὖσαι, καὶ ἡ δόξα. καὶ δὴ καὶ οἱ νεανῖαι, οἳ γε πλούσιοι ὄντες καὶ μάλιστα  
σχολὴν ἔχοντες, ἡδονταὶ ἀκούοντες τοὺς ἐμούς λόγους καὶ πολλάκις πειρῶνται  
ἄλλους ἐξετάζειν, ὥσπερ ἐγώ. ὑβριστὰὶ γὰρ οἱ νεανῖαι καὶ μάλιστα ἡδονταὶ  
ἐξετάζοντες τοὺς πρεσβυτέρους. καί, ὡς ἐγὼ οἶμαι, ἐξετάζοντες εὐρίσκουσι πολὺ 10  
πληθος τῶν δοκούντων μὲν τι εἰδέναι, εἰδόντων δ' ὀλίγα ἢ οὐδέν. ἐντεῦθεν οὖν οἱ  
δοκοῦντές τι εἰδέναι ὀργίζονται καὶ λέγουσιν ὅτι 'Σωκράτης τίς ἐστὶ μιαιώτατος  
καὶ διαφθείρει τοὺς νέους.' ἀλλ' ἐγὼ ἐρωτᾶν βούλομαι 'πῶς διαφθείρει τοὺς νέους  
ὁ Σωκράτης; τί ποιῶν, ἢ τί διδάσκων, διαφθείρει αὐτούς;' ἔχουσι μὲν οὐδὲν λέγειν  
ἐκεῖνοι, οὐ μέντοι βουλόμενοι δοκεῖν ἀπορεῖν, λέγουσιν ὅτι, ὥσπερ οἱ ἄλλοι 15  
φιλόσοφοι, διδάσκει Σωκράτης 'τὰ μετέωρα καὶ τὰ ὑπὸ γῆς' καὶ 'θεοὺς μὴ νομίζειν'  
καὶ 'τὸν ἥττονα λόγον κρείττονα ποιεῖν'. οὐ γὰρ βούλονται, ὡς ἐγὼ οἶμαι, τάληθι  
λέγειν, ὅτι κατὰδηλοι γίνονται δοκοῦντες μὲν τι εἰδέναι, εἰδότες δ' οὐδέν.

## Vocabulary for Section Seven C

ἀπορ-εἶν to be at a loss (ἀπορέ-ω)	μετέωρ-α, τὰ things in the air
βαρεῖ-αι serious (nom.)	(2b)
δια-βολ-ή, ἡ slander (1a)	μὴ not
δια-φθείρ-ω corrupt	μιαιώτατ-ος -η -ον most
δοκ-εἶν to seem (δοκέ-ω)	abominable (person)
δοκέ-ω seem; consider oneself	(μιαρ-ός)
to –	νομίζ-ειν to acknowledge
εἰδέναι to know (οἶδα)	(νομίζ-ω)
εἰδότη-ες knowing (nom.) (οἶδα)	οἶμαι think
εἰδότη-ων knowing (gen.) (οἶδα)	ὀργίζ-ομαι get angry
εἶναι to be (εἰμί)	πάθ-ος, τό experience (3c)
ἐξ-ετάζ-ειν to question closely	πειρά-ομαι try
(ἐξ-ετάζ-ω)	πλούσι-ος -α -ον rich
ἐξ-ετάζ-ω question closely	ποι-εἶν to make (ποιέ-ω)
ἐρωτ-ᾶν to ask (ἐρωτά-ω)	πολλάκις often
εὐρίσκ-ω find, discover	πρεσβύτερ-ος, ὁ older man (2a)
ἦ-α I went, came (impf. of	σοφώτατ-ος -η -ον wisest
ἔρχ-ομαι/εἶμι)	(σοφ-ός)
ἦδ-η I knew (past of οἶδα)	σοφώτερ-ος -α -ον wiser
ἦδ-ομαι enjoy	(σοφ-ός)
κατά-δηλ-ος -ον obvious	σχολ-ή, ἡ leisure (1a)
λέγ-ειν to say, tell (λέγ-ω)	ταυτησὶ τῆς ζητήσεως this
μέντοι however, but	inquiry

τοιοῦτος τοιοῦτε τοιοῦτο(ν) . . .  
καὶ the same sort of . . . as  
ὑβριστ-ής, ὁ bully (1d)  
ὑπὸ γῆς beneath the earth  
φιλό-σοφ-ος, ὁ philosopher (2a)  
χειρο-τέχν-ης, ὁ craftsman (1d)  
ᾤμην I thought (impf. of οἶμαι)

## Vocabulary to be learnt

διαβολή, ἡ slander (1a)  
διαφθείρω (διαφθεира-) corrupt;  
kill; destroy  
δοκέω seem; consider oneself to –  
εἰδώς εἰδυῖα εἰδός (εἰδοτ-)  
knowing (part. of οἶδα)  
εἶμι, I shall go; ἰέναι to go; ἦα  
I went  
ἐξετάζω question closely  
εὐρίσκω (εὐρ-) find, come upon  
μὴ not; don't! (with imper)  
οἶμαι think (impf. ᾤμην)  
πειράομαι (πειράσ-) try, test  
πολλάκις often

## D

## Introduction

According to Plato, Socrates did not claim to teach, nor did he take fees for teaching, even though he was popularly linked, as we have seen from Aristophanes, with the sophists, who were professional teachers. One of the most important lessons offered by the sophists in their courses of higher education was the art of speaking with equal persuasion on both sides of a question, a facility which could be used unscrupulously. In the following incident Plato shows how empty such verbal dexterity could be.

In *World of Athens*: arguing both sides of the case 8.30; dissatisfaction with sophistic quibbling 5.47–9.

*Socrates relates to his friend Kriton how he asked two sophists, Euthydemos and his brother Dionysodoros, to help a young man called Kleinias in his search for the truth. But Kleinias fell victim to Euthydemos' verbal trickery.*

ἦλθον χθές εἰς τὸ Λύκειον, ὧς Κρίτων, καὶ κατέλαβον Εὐθύδημόν τε καὶ Διονυσόδωρον  
διαλεγομένους μετ' ἄλλων πολλῶν. καὶ οἶσθα σύ γε ἀμφοτέρους τοὺς ἄνδρας, ὅτι καλὴν  
δόξαν ἔχουσι, προτρέποντες εἰς φιλοσοφίαν τοὺς ἀνθρώπους. ἐγὼ οὖν τοὺς ἐκείνων λόγους  
ἀκούειν βουλόμενος,

'ὕμεις ἄρα', ἦν δ' ἐγώ, 'ὦ Διονυσόδωρε, δόξαν ἔχετε ὅτι προτρέπετε τοὺς 5  
ἀνθρώπους εἰς φιλοσοφίαν καὶ ἀρετὴν ἢ οὐ;  
'δοκοῦμέν γε δὴ, ὦ Σώκρατες', ἦ δ' ὅς.

## Vocabulary for Section Seven D

## Grammar for 7D–F

- First aorist participles, active and middle: παύσας, παυσάμενος
- Aspect in participles
- Past of οἶδα: ἤδη 'I knew'
- Present and past of φημί 'I say'

ἀμφοτέρ-οι -αι -α both  
ἀρετ-ή, ἡ excellence, virtue (1a)  
Διονυσόδωρ-ος, ὁ Dionysodoros  
(2a)  
ἦν δ' ἐγώ I said  
ἦ δ' ὅς he said

κατα-λαμβάν-ω (κατα-λαβ-)  
come upon  
Λύκει-ον, τό Lykeion (2b)  
(a training ground, where  
young and old met)

μετ(ὰ) ἄλλων πολλῶν with  
many others  
προ-τρέπ-ω urge, impel  
φιλοσοφί-α, ἡ philosophy (1b)  
χθές yesterday

‘εἶεν’, ἦν δ’ ἔγω. ‘δεῖ οὖν ὑμᾶς προτρέπειν τούτων τὸν νεανίσκον εἰς φιλοσοφίαν καὶ ἀρετήν. καλοῦσι δ’ αὐτὸν Κλεινίαν. ἔστι δὲ νέος. ἀλλὰ διὰ τί οὐκ ἐξετάζετε τὸν νεανίσκον, διαλεγόμενοι ἐνθάδε ἐναντίον ἡμῶν;’ 10  
 ὁ δ’ Εὐθύδημος εὐθὺς ἀνδρείως ἀπεκρίνατο·  
 ‘βουλόμεθα δὴ ἐνθάδε διαλέγεσθαι, ὦ Σώκρατες. ἀλλὰ δεῖ τὸν νεανίσκον ἀποκρίνεσθαι.’  
 ‘ἀλλὰ μὲν δὴ’, ἔφην ἐγώ, ‘ὅ γε Κλεινίας ἥδεται ἀποκρινόμενος. πολλάκις γὰρ πρὸς αὐτὸν προσέρχονται οἱ φίλοι ἐρωτῶντες καὶ διαλεγόμενοι, αἶψά δὲ λέγοντα αὐτὸν καὶ ἀποκρινόμενον ἐξετάζουσιν.’ 15  
 καὶ ὁ Εὐθύδημος, ‘ἄκουε οὖν, ὦ Κλεινία’, ἦ δ’ ὅς, ‘ἀκούσας δέ, ἀποκρίνου.’  
 ὁ δὲ Κλεινίας, ‘ποιήσω τοῦτο’, ἦ δ’ ὅς, ‘καὶ ἀποκρινοῦμαι. ἥδομαι γὰρ ἔγωγε ἀποκρινόμενος. λέγε οὖν, ὦ Εὐθύδημε, καὶ ἐξέταξε. λέγων γὰρ δήπου καὶ ἐξετάζων ὁ σοφιστὴς προτρέπει τοὺς μαθητὰς εἰς ἀρετήν.’ 20  
 καὶ ὁ Εὐθύδημος ‘εἰπέ οὖν’, ἔφην, ‘πότεροί εἰσιν οἱ μανθάνοντες, οἱ σοφοὶ ἢ οἱ ἀμαθεῖς;’  
 καὶ ὁ νεανίσκος – μέγα γὰρ ἔτυχεν ὃν τὸ ἐρώτημα – ἠπόρησεν. ἀπορήσας δ’ ἔβλεπεν εἰς ἐμέ, καὶ ἠρυθρίασεν.  
 ἐγὼ δ’ ἐρυθριῶντα αὐτὸν ὁρῶν ‘μὴ φρόντιζε’, ἔφην, ‘μηδὲ φοβοῦ, ἀλλ’ ἀνδρείως ἀποκρίνου.’ 25  
 καὶ ἐν τούτῳ ὁ Διονυσόδωρος ἐγέλασεν, γελάσας δέ,  
 ‘καὶ μὴν’, ἦ δ’ ὅς, ‘εὖ οἶδ’ ὅτι Εὐθύδημος αὐτὸν νικήσει λέγων.’  
 καὶ ἐγὼ οὐκ ἀπεκρινάμην. ὁ γὰρ Κλεινίας, ἕως ταῦτα ἔλεγεν ὁ Διονυσόδωρος, ἀποκρινάμενος ἔτυχεν ὅτι οἱ σοφοὶ εἰσιν οἱ μανθάνοντες. 30

ἀκούσ-ας upon hearing  
 (nom. s. m.) (ἀκού-ω)  
 ἀλλὰ μὲν δὴ . . . γε but the fact  
 is that . . .  
 ἀμαθεῖς ignorant (nom.)  
 ἀνδρεί-ως bravely  
 ἀπο-κρίν-ομαι answer (fut.)  
 ἀπο-κριν-οῦμαι  
 ἀπο-κριν-άμε-ος in answer,  
 answering (ἀπο-κρίν-ομαι)  
 ἀπορήσ-ας on being at a loss  
 (nom. s. m.) (ἀπορέ-ω)  
 ἀρετ-ή, ἡ excellence, virtue (1a)  
 γὰρ δήπου of course  
 γε δὴ certainly  
 γελά-ω (γελασ-) laugh  
 γελάσ-ας on laughing, with a  
 laugh (nom. s. m.) (γελά-ω)

Διονυσόδωρ-os, ὁ Dionysodoros  
 (2a)  
 εἶεν well, all right then!  
 ἐναντίον ἡμῶν in front of us  
 ἐνθάδε here  
 ἐρυθρία-ω blush  
 ἐρώτημα (ἐρωτηματ-), τό  
 question (3b)  
 Εὐθύδημ-os, ὁ Euthydemos (2a)  
 εὐθύς at once  
 ἔ-φην (I) said (φημί)  
 ἔ-φη (he) said (φημί)  
 ἕως while  
 ἥδ-ομαι enjoy  
 ἦ δ’ ὅς he said  
 ἠρυθρίασ-εν see ἐρυθρία-ω  
 καὶ μὴν look here  
 Κλεινί-ας, ὁ Kleinias (1d)

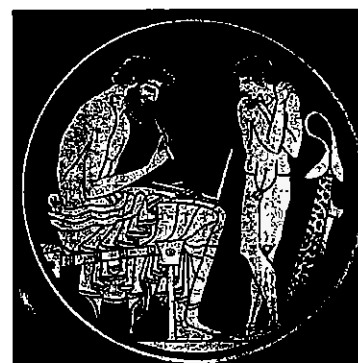
Κρίτων (Κριτων-), ὁ Kriton (3a)  
 μηδὲ and don’t  
 νεανίσκ-os, ὁ young man (2a)  
 προ-τρέπ-ω urge, impel  
 τούτῳ this [interval of time]  
 φιλοσοφί-α, ἡ philosophy (1b)

**Vocabulary to be learnt**  
 ἀνδρεῖος & on brave, manly  
 ἀποκρίνομαι (ἀποκρίνα-) answer  
 ἀρετή, ἡ virtue, excellence (1a)  
 δήπου of course, surely  
 ἥδομαι enjoy, be pleased  
 ἦν δ’ ἐγώ I said  
 ἦ δ’ ὅς he said  
 νεανίσκος, ὁ young man (2a)  
 προτρέπω urge on, impel  
 φιλοσοφία, ἡ philosophy (1b)

## E

*Kleinias has answered that it is the clever who learn. But Euthydemus now exploits an ambiguity in the terms ‘clever’, ‘ignorant’, ‘learner’: a man may be clever either because he has learnt something, or because he is able to learn it. The same word covers both cases, and this gives Euthydemus room to manoeuvre.*

καὶ ὁ Εὐθύδημος, ‘ἀλλὰ τίς διδάσκει τοὺς μανθάνοντας’, ἔφην, ‘ὁ διδάσκαλος, ἢ ἄλλος τις;’  
 ὠμολόγει ὅτι ὁ διδάσκαλος τοὺς μανθάνοντας διδάσκει.  
 ‘καὶ ὅτε ὁ διδάσκαλος ἐδίδασκεν ὑμᾶς παῖδας ὄντας, ὑμεῖς μαθηταὶ ἦτε;’  
 ὠμολόγει. 5  
 ‘καὶ ὅτε μαθηταὶ ἦτε, οὐδὲν ἤστέ πω;’  
 ‘οὐ μὰ Δία. μαθηταὶ γὰρ ὄντες, οὐδὲν ἤσμεν.’  
 ‘ἄρ’ οὖν σοφοὶ ἦτε, οὐκ εἰδότες οὐδέν;’  
 ‘οὐ διήτα σοφοὶ ἤμεν’, ἦ δ’ ὅς ὁ Κλεινίας, ‘ἐπειδὴ οὐκ ἤσμεν οὐδέν.’  
 ‘οὐκοῦν εἰ μὴ σοφοί, ἀμαθεῖς;’ 10  
 ‘πάννυ γε.’  
 ‘ὕμεις ἄρα, μαθηταὶ ὄντες, οὐκ ἦστε οὐδέν, ἀλλ’ ἀμαθεῖς ὄντες ἐμανθάνετε;’  
 ὠμολόγει τὸ μειράκιον.  
 ‘οἱ ἀμαθεῖς ἄρα μανθάνουσιν, ὦ Κλεινία, ἀλλ’ οὐχὶ οἱ σοφοί, ὥς σὺ οἶη;’



ὁ διδάσκαλος τὸν μανθάνοντα διδάσκει

### Vocabulary for Section Seven E

ἀμαθεῖς ignorant (nom.)  
 διδάσκαλ-os, ὁ teacher (2a)  
 ἔ-φη (he) said (φημί)  
 ἤσ-μεν we knew (past of οἶδα)  
 ἦσ-τε you (pl.) knew (past of οἶδα)  
 μειράκι-on, τό youth (2b)

πάννυ γε yes indeed  
 πω yet  
 ὠμο-λόγ-ει (he) agreed  
 (ὀμο-λογέ-ω)

ὁμολογέω agree  
 οὐκοῦν therefore  
 οὐκουν not. . . therefore

**Vocabulary to be learnt**  
 διδάσκαλος, ὁ teacher (2a)



## F

*It is left for Dionysodoros to confuse Kleinias further; by turning the argument on its head.*

ταῦτ' οὖν εἶπεν ὁ Εὐθύδημος. οἱ δὲ μαθηταί, ἅμα θορυβήσαντές τε καὶ γελάσαντες, τὴν σοφίαν ταύτην ἐπήνεσαν. καὶ ὥσπερ σφαῖραν εὐθὺς ἐξεδέξατο τὸν λόγον ὁ Διονυσόδωρος, ἐκδεξάμενος δέ,

‘τί δέ, ὦ Κλεινία;’ ἔφη. ‘καὶ δὴ λέγει ὁ διδάσκαλος λόγους τινάς. πότεροι μανθάνουσι τοὺς λόγους, οἱ σοφοὶ ἢ οἱ ἀμαθεῖς;’

‘οἱ σοφοί,’ ἦ δ’ ὅς ὁ Κλεινίας.

‘οἱ σοφοὶ ἄρα μανθάνουσιν, ἀλλ’ οὐχὶ οἱ ἀμαθεῖς, καὶ οὐκ εὖ σὺ ἄρτι ἀπεκρίνω.’ ἐνταῦθα δὴ καὶ πάνυ γελάσαντές τε καὶ θορυβήσαντες, οἱ μαθηταί τὴν σοφίαν ταύτην εὐθὺς ἐπήνεσαν. ἡμεῖς δ’ ἐν ἀπορίᾳ ἐμπίπτοντες, ἐσιωπώμεν.

5

## Vocabulary for Section Seven F

ἀμαθεῖς ignorant (nom.)

ἀπορίᾳ perplexity

ἄρτι just now

γελάσ-αντ-ες laughing, with

laughs (nom. pl. m.)

(γελά-ω)

ἐκ-δεξ-άμεν-ος receiving in turn

(ἐκ-δέχ-ομαι)

ἐκ-δέχ-ομαι take up, receive in turn

ἐμ-πίπτ-ω fall into

ἐνταῦθα at this point

ἐπ-αινέ-ω praise (aor.)

ἐπ-ήνεσ-α)

εὐθὺς at once

ἔ-φη (he) said (φημί)

θορυβήσ-αντ-ες making a

din, with a din (nom. pl. m.)

(θορυβέ-ω)

καὶ δὴ let's suppose

σφαῖρ-α, ἡ ball (1b)

## Vocabulary to be learnt

γελάω (γελασ-) laugh

ἐκδέχομαι receive in turn

ἐμπίπτω (ἐμπεσ-) fall into, on

(+ἐν or εἰς)

ἐπαινέω (ἐπαινεσ-) praise

εὐθύς at once, straightaway

φημί/ἔφην I say/I said

## G

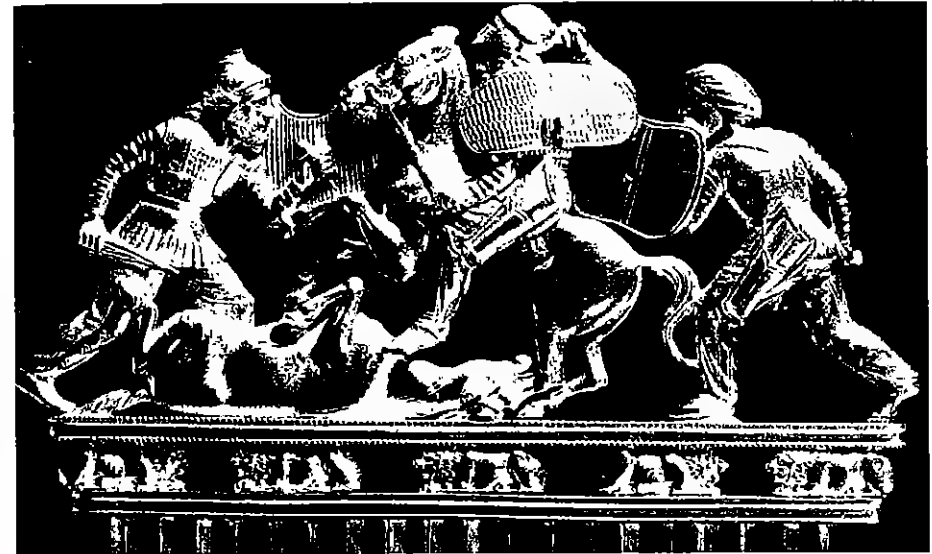
## Introduction

The traditional view of universal standards relating to human behaviour and sanctioned by the gods was challenged by the ability of the sophists to present cogent arguments for both sides of a moral issue. It was also shaken as the Greeks became aware that other nations behaved and thought in ways entirely different from themselves. This interest is particularly reflected in the work of the Greek historian Herodotus (Ἡρόδοτος), from whose *Histories* the following story is taken. Herodotus assiduously collected stories of the different habits of foreign peoples and related them within the context of his main theme, the history of the Greek and Persian peoples that culminated in the Persian Wars.

In *World of Athens*: Herodotus 8.41, 9.3; *nomos-physis* 8.32, 9.7; Greek views of women 3.12, 4.22–4, 5.23–9; Greeks and barbarians 9.2ff.

*Although the Greeks conquer the Amazons in battle, their Amazon prisoners take them by surprise on the voyage home.*

ὅτε δ' οἱ Ἕλληνες εἰσπεσόντες εἰς τὰς Ἀμαζόνας ἐμάχοντο, τότε δὴ οἱ Ἕλληνες ἐνίκησαν αὐτὰς ἐν τῇ μάχῃ. νικήσαντες δέ, τὰς Ἀμαζόνας τὰς ἐκ τῆς μάχης περιούσας ἔλαβον. λαβόντες δ' αὐτάς, ἀπῆλθον ἐν τρισὶ πλοίοις· οὐ μέντοι ἀφίκοντο εἰς τὴν πατρίδα. ἐν γὰρ τῇ θαλάττῃ ὄντες οὐκ ἐφύλαξαν τὰς Ἀμαζόνας, αἱ



οἱ Σκύθαι

## Vocabulary for Section Seven G

## Grammar for 7G–H

- Second aorist participles, active and middle: λαβών, γενόμενος
- Pronouns: αὐτός, ὁ αὐτός, αὐτόν; ἐμαυτόν, σεαυτόν, ἐαυτόν/αὐτόν
- δύναμαι

Ἀμαζών (Ἀμαζον-), ἡ Amazon (3a)

ἄφ-ικ-όμεν-αι arriving (nom. pl. f.)

(ἄφ-ικνέ-ομαι/

ἄφ-ικ-όμεν-αι)

εἰσ-πεσ-όντ-ες attacking, falling upon (nom. pl. m.)

(εἰσ-πίπτ-ω/εἰσ-έ-πεσ-ον)

ἰδ-οῦσ-αι upon seeing (nom. pl. f.)

(ὀρά-ω/εἶδ-ον)

λαβ-όντ-ες upon taking (nom. pl. m.)

(λαμβάν-ω/ἐ-λαβ-ον)

μάχ-η, ἡ fight, battle (1a)

μέντοι however, but

περι-ούσ-ας surviving (part. of

περί-ειμι)

τῇ θαλάττῃ the sea

τρισὶ πλοίοις three ships

φυλάττ-ω guard

δ' Ἀμαζόνες, ἰδοῦσαι τοὺς ἄνδρας οὐ φυλάττοντας, ἀπέκτειναν. ἀλλ' οὐκ ἔμπειροι ἦσαν περὶ τὰ ναυτικά αἱ Ἀμαζόνες, ἀποκτεῖναι οὖν τοὺς ἄνδρας ἔπλεον ἤπερ ἔφερεν ὁ ἄνεμος.

τέλος δ' εἰς τὴν τῶν Σκυθῶν γῆν ἀφικόμεναι καὶ ἀποβᾶσαι ἀπὸ τῶν πλοίων, ἡῦρον ἵπποφόρβιον, καὶ τοὺς ἵππους λαβοῦσαι διήρπασαν τὴν τῶν Σκυθῶν γῆν. οἱ δὲ Σκύθαι, οὐ γινώσκοντες τὴν φωνήν, καὶ ἄνδρας νομίζοντες τὰς Ἀμαζόνες, ἐμπεσόντες καὶ μαχεσάμενοι τοὺς νεκροὺς ἀνείλον. οὕτως οὖν ἔγνωσαν γυναῖκας οὔσας, ἀνελόντες τοὺς νεκρούς.

γνόντες δὲ ταῦτα, καὶ οὐ βουλόμενοι ἀποκτείνειν ἔτι, ἀλλὰ ἐξ αὐτῶν παιδοποιεῖσθαι, τοὺς ἑαυτῶν νεανίσκους ἀπέπεμψαν εἰς αὐτάς, κελεύοντες μάχεσθαι μὲν μή, ἔπεσθαι δὲ καὶ στρατοπεδεύεσθαι πλησίον τῶν Ἀμαζόνων. πλησίον οὖν ἔλθόντες εἶποντο οἱ νεανίσκοι, καὶ ἐστρατοπεδεύσαντο. καὶ πρῶτον μὲν ἀπῆλθον αἱ Ἀμαζόνες, ἀπελθοῦσαι δ' εἶδον τοὺς ἄνδρας ἐπομένους. αἱ μὲν οὖν Ἀμαζόνες ἐδίωκον, οἱ δ' ἄνδρες ἔφρευγον. ἰδοῦσαι οὖν φεύγοντας τοὺς ἄνδρας, ἡσύχαζον αἱ Ἀμαζόνες. οὕτως οὖν, μαθοῦσαι τοὺς ἄνδρας οὐ πολεμίους ὄντας, οὐκέτι ἐφρόντιζον αὐτῶν.



ἡμεῖς τοξεύομεν καὶ ἵππαζόμεθα

ἀν-εἶλ-ον they took up (aor. of ἀν-αιρέ-ω)

ἀν-ελ-όντ-ες on taking up (nom. pl. m.) (ἀναιρέ-ω/ἀν-εἶλ-ον)

ἄνεμ-ος, ὁ wind (2a)

ἀπ-ελθ-οῦσ-αι upon going away (nom. pl. f.) (ἀπ-έρχ-ομαι/ἀπ-ῆλθ-ον)

ἀπο-βᾶσ-αι upon disembarking (nom. pl. f.) (ἀπο-βαίν-ω/ἀπ-έ-βην)

ἀπο-πέμπ-ω send off

ἀφ-ίκ-οντο they arrived (aor. of ἀφ-ικνέ-ομαι)

γν-όντ-ες knowing, realizing (nom. pl. m.) (γινώσκ-ω/ἔ-γνων)

δι-αρπάζ-ω lay waste

ἔ-γνω-σαν they recognized (them) (aor. of γινώσκ-ω)

ἐμ-πεσ-όντ-ες attacking, falling upon (nom. pl. m.) (ἐμ-πίπτ-ω/ἐν-έ-πεσ-ον)

ἐλθ-όντ-ες upon coming (nom. pl. m.) (ἔρχ-ομαι/ῆλθ-ον)

ἔπ-ομαι follow

ἦπερ where

ἡῦρ-ον they came upon (aor. of εὐρίσκ-ω)

ἵππο-φόρβι-ον, τό herd of horses (2b)

λαβ-οῦσ-αι upon taking (nom. pl. f.) (λαμβάν-ω/ἔ-λαβ-ον)

μαθ-οῦσ-αι upon understanding (nom. pl. f.) (μανθάν-ω/ἔ-μαθ-ον)

νομίζ-ω think x (acc.) to be y (acc.)

παιδο-ποιέ-ομαι beget children πλησίον nearby, near (+ gen.)

Σκύθ-ης, ὁ Scythian (1d)

στρατοπεδεύ-ομαι make camp

τῇ μάχῃ the battle

τῆς μάχης the battle

φων-ή, ἡ language, speech (1a)

#### Vocabulary to be learnt

ἀναιρέω (ἀνελ-) pick up

ἀποβαίνω (ἀποβα-) leave, depart

ἔπομαι (ἔσπ-) follow

μάχη, ἡ fight, battle (1a)

μέντοι however, but

νομίζω think, acknowledge

φυλάττω guard

#### The 'threat' of alternative life-styles

Greeks endlessly debated subjects the nature of justice and the relationship between it and written law; the nature of right and wrong, and where expediency fitted in; the nature of power, and the rights that the stronger held over the weaker; and, most famous of all, the relationship between *nomos* ('custom', 'law', 'culture') and *physis* ('nature') and the question 'Is there an absolute right and wrong in any situation, or does it depend on the circumstances?' Herodotus was fascinated by this issue, and puts it at its sharpest in the following story:

'If anyone were to offer men the opportunity to make from all the customs in the world what seemed to them the best selection, everyone would after careful consideration choose his own; for everyone considers his own customs far the best ... A particular piece of evidence is this: when Dareios was King of Persia, he summoned certain Greeks who were at his court and asked them how much he would have to pay them to eat the bodies of their dead fathers. They replied that there was no sum for which they would do such a thing. Later he summoned certain Indians of a tribe called Callatians, who do eat their parents' bodies, and asked them in the presence of the Greeks, through an interpreter so that the Greeks understood what was being said, how much they would have to be paid to burn their fathers' dead bodies. They cried aloud and told him not to utter such blasphemy. Such is custom, and Pindar was in my opinion right when he wrote that "Custom is King of all".' (Herodotus, *Histories* 3.38)

... These questions can easily seem, and seemed to many Athenians, to strike at the very heart of morality, and set the stage for the long and at times bitter intellectual debate which rages still today. (*World of Athens*, 8.32)

## H

*The Scythians track the Amazons, and notice that, at midday, they disperse in ones and twos. An enterprising Scythian follows one, and . . .*

οὕτως οὖν νεανίσκος τις Ἀμαζόνα τινὰ μόνην οὖσαν καταλαβών, εὐθύς ἐχρήτο. καὶ ἡ Ἀμαζών οὐκ ἐκώλυσεν. καὶ φωνεῖν μὲν οὐκ ἐδύνατο, διὰ δὲ ὁσημέριον ἐκέλευε τὸν νεανίαν εἰς τὴν ὑστεραίαν ἰέναι εἰς τὸ αὐτὸ χωρίον καὶ ἕτερον νεανίαν ἄγειν, σημαίνουσα ὅτι αὐτὴ τὸ αὐτὸ ποιήσει καὶ ἕτεραν Ἀμαζόνα ἄξει. ὁ δὲ νεανίας ἀπελθὼν εἶπε ταῦτα πρὸς τοὺς λοιπούς, τῇ δ' ὕστεραίᾳ ἐλθὼν αὐτὸς εἰς τὸ αὐτὸ χωρίον, ἕτερον ἄγων νεανίαν, τὴν Ἀμαζόνα αὐτὴν ἠῦρεν, ἕτεραν ἀγαγοῦσαν Ἀμαζόνα. οἱ δὲ δύο νεανίαι, εὐρόντες τὰς Ἀμαζόνας καὶ χρῆσάμενοι, ἀπῆλθον. οἱ δὲ λοιποὶ τῶν νεανίων, μαθόντες τὰ γενόμενα, ἐποιοῦν τὸ αὐτὸ καὶ αὐτοί.

μετὰ δὲ ταῦτα συνῶκουν ὁμοῦ οἱ τε Σκύθαι καὶ αἱ Ἀμαζόνες. τὴν δὲ φωνὴν τὴν μὲν τῶν Ἀμαζόνων οἱ ἄνδρες οὐκ ἐδύναντο μανθάνειν, τὴν δὲ τῶν Σκυθῶν αἱ γυναῖκες ἔμαθον. τέλος δὲ εἶπον πρὸς αὐτάς οἱ νεανίαι· 'τοκέας καὶ κτήματα ἔχομεν ἡμεῖς. διὰ τί οὖν οὐκ ἀπερχόμεθα εἰς τὸ ἡμέτερον πλῆθος; γυναῖκας δ' ἔχομεν ὑμᾶς καὶ οὐδεμίας ἄλλας.' αἱ δὲ πρὸς ταῦτα 'ἡμεῖς', ἔφασαν, 'οὐ δυνάμεθα οἰκεῖν μετὰ τῶν ὑμετέρων' γυναικῶν. οὐ γὰρ οἱ αὐτοὶ οἱ τε ἡμέτεροι νόμοι καὶ οἱ τῶν Σκυθῶν. ἡμεῖς μὲν γὰρ τοξεύομεν καὶ ἵππαζόμεθα, ἔργα δὲ γυναικεῖα οὐκ ἐμάθομεν. αἱ δ' ὑμέτεραι γυναῖκες οὐδὲν τούτων ποιοῦσιν, ἀλλ' ἔργα γυναικεῖα ἐργάζονται, μένουσαι ἐν ταῖς ἀμάξαις καὶ οὐ τοξεύουσιν οὐδ' ἵππαζόμεναι. ἀλλ' εἰ βούλεσθε γυναῖκας ἔχειν ἡμᾶς, ἐλθόντας εἰς τοὺς τοκέας δεῖ ὑμᾶς ἀπολαγχάνειν τὸ τῶν κτημάτων μέρος, καὶ ἔπειτα ἐπανελθόντας συνοικεῖν μεθ' ἡμῶν.'

ταῦτα δ' εἰποῦσαι ἔπεισαν τοὺς νεανίσκους. ἀπολαχόντες οὖν οἱ νεανίσκοι τὸ τῶν κτημάτων μέρος, ἐπανῆλθον πάλιν παρὰ τὰς Ἀμαζόνες. εἶπον οὖν πρὸς αὐτοὺς αἱ Ἀμαζόνες· 'ἀλλ' ἡμᾶς ἔχει φόβος τις μέγας. οὐ γὰρ δυνάμεθα οἰκεῖν ἐν τούτῳ τῷ χώρῳ, διαρπάσασθαι τὴν γῆν. ἀλλ' εἰ βούλεσθε ἡμᾶς γυναῖκας ἔχειν, διὰ τί οὐκ ἐξανιστάμεθα ἐκ τῆς γῆς ταύτης καὶ τὸν Ἰάναϊν ποταμὸν διαβάντες ἐκεῖ οἰκοῦμεν;' καὶ ἐπείθοντο καὶ ταῦτα οἱ νεανίαι. ἐξαναστάντες οὖν καὶ ἀφικόμενοι πρὸς τὸν χῶρον, ὥκησαν αὐτόν.

## Vocabulary for Section Seven H

ἀγαγ-οῦσ-αν bringing (acc. s. f.) (ἀγ-ω/ῆγαγ-ον)	αὐτ-ὴν herself αὐτ-ή she herself	διὰ σημείου by means of sign- language
ἄγ-ω (ἀγαγ-) lead, bring	αὐτ-οἱ they themselves	δια-βάντ-ες crossing, once across (nom. pl. m.)
αἱ δὲ but they	αὐτ-ὸς he himself	(δια-βαίν-ω/δι-έ-βην)
Ἀμαζών (Ἀμαζόν-), ἡ Amazon (3a)	ἀφ-ικ-όμεν-οι upon arriving (nom. pl. m.) (ἀφ-ικνέ-ομαι/ ἀφ-ικ-όμεν)	δι-αρπάζ-ω lay waste
ἀπ-ελθ-ὼν going away (nom. s. m.) (ἀπ-έρχ-ομαι/ἀπ-ῆλθ-ον)	γεν-όμεν-α, τὰ what had happened, the	δυν-άμεθα (we) are able
ἀπο-λαγχάν-ω (ἀπο-λαχ-) obtain by lot	γεν-όμεν-α, τὰ what had happenings (γίγν-ομαι/ ἐ-γεν-όμεν)	δύο two (nom.)
ἀπο-λαχ-όντ-ες upon obtaining (nom. pl. m.) (ἀπο-λαγχάν-ω/ ἀπ-έ-λαχ-ον)	γυναικεῖ-ος -α -ον woman's	ἐ-δύν-ατο she was able (δύν-αμαι)
		ἐ-δύν-αντο they were able (δύν-αμαι)

εἰπ-οῦσ-αι saying (nom. pl. f.) (λέγ-ω/εἶπ-ον)	κτηῖμα (κτηματ-), τό possession (3b)	τούτῳ τῷ χώρῳ this land
ἐκεῖ there	λοιπ-ός -ή -όν other, rest of	ὑστεραί-α, ἡ next day (1b)
ἐλθ-όντ-ας on going (acc. pl. m.) (ἐρχ-ομαι/ῆλθ-ον)	μαθ-όντ-ες on learning (nom. pl. m.) (μανθάν-ω/ἔ-μαθ-ον)	φωνέ-ω speak, converse
ἐλθ-ὼν upon coming (nom. s. m.) (ἐρχ-ομαι/ῆλθ-ον)	μεθ' ἡμῶν with us	φων-ή, ἡ language (1a)
ἐξ-ανα-στά-ντ-ες upon getting up and going off (nom. pl. m.) (ἐξ-αν-ίστα-μαι/ ἐξ-αν-έ-στη-ν)	μέρ-ος, τό share, portion (3c)	χρά-ομαι use, have sex with
ἐξ-αν-ιστά-μεθα we get up and go off	μετὰ τῶν ὑμετέρων γυναικῶν with your women	χώρ-ος, ὁ place, region (2a)
ἐξ-ομεν we shall have (fut. of ἔχ-ω)	μετὰ (+acc.) after	
ἐπ-αν-ελθ-όντ-ας upon returning (acc. pl. m.) (ἐπ-αν-έρχ-ομαι/ ἐπ-αν-ῆλθ-ον)	μόν-ος -η -ον alone	
ἐπ-αν-έρχ-ομαι (ἐπ-αν-ελθ-) return	νόμ-ος, ὁ custom, usage (2a)	
ἐργάζ-ομαι perform, do	οἱ αὐτοὶ the same	
εὐρ-όντ-ες on finding (nom. pl. m.) (εὐρίσκ-ω/ῆυρ-ον)	οἰκέ-ω dwell in	
ἱππάζ-ομαι ride horses	ὁμοῦ together	
κατα-λαβ-ὼν on coming across (nom. s. m.) (κατα-λαμβάν-ω/ κατ-έ-λαβ-ον)	πάλιν back, again	
κατα-λαμβάν-ω (κατα-λαβ-) come across	ποταμ-ός, ὁ river (2a)	
	σημαίν-ω give a sign	
	Σκύθ-ης, ὁ Scythian (1d)	
	συν-οικέ-ω live together	
	ταῖς ἀμάξαις their waggons (Scythians were nomads)	
	Τάνα-ις, ὁ Tanais (3e) (the river Don)	
	τῇ ὑστεραίᾳ on the next day	
	τῆς γῆς ταύτης this land	
	τὸ αὐτ-ὸ the same	
	τοκ-ῆς, οἱ parents (3g)	
	τοξεύ-ω use bows and arrows	

## Vocabulary to be learnt

ἄγω (ἀγαγ-) lead, bring	αὐτός ἡ ὁ self
διαβαίνω (διαβα-) cross	δύναμαι be able
δύο two	ἐπανερχομαι (ἐπανελθ-) return
καταλαμβάνω (καταλαβ-) come across, overtake	κτηῖμα (κτηματ-), τό possession (3b)
μετὰ (+acc.) after	ὁ αὐτός the same
οἰκέω dwell (in), live	πάλιν back, again
ποταμός, ὁ river (2a)	σημαίνω, τό sign, signal (2b)
ὑμέτερος ἄν your	φωνέω speak, utter
φωνή, ἡ voice, language, speech (1a)	



Comic actors

## Part Three Athens through the comic poet's eyes

### Introduction

The narrative returns to Dikaiopolis, who continues on his way through the city with the rhapsode. They meet Euelpides and Peisetairos, two friends who plan to escape from Athens and its troubles and found a new city, Cloudcuckooland (Νεφέλοκοκκυγία), a Utopia in the sky with the birds (Section 8). 'Utopia' (a word concocted in 1516 by Sir Thomas More to describe an ideal society) = οὐ τόπος 'no place' – or should that be εὖ τόπος (Eutopia)?

We have already seen some of the troubles they want to escape – the war, the plague, increasing lawlessness and disrespect for the gods and human institutions, the collapse of morality and the challenge of the sophists – but Euelpides mentions another, the Athenian obsession with law-suits, a theme which is comically explored in scenes from Aristophanes' *Wasps* (Section 9).

Peisetairos and Euelpides have already decided on their plan of escape, but Aristophanes provides two other possible comic solutions: in *Lysistrata* (Section 10) the women of Athens stage a sex-strike to end the war, and in *Akharnians* (Section 11) Dikaiopolis finally finds his own solution to the problems of Athens at war.

### Sources

Aristophanes, <i>Birds</i> 32–48	Aristophanes, <i>Lysistrata</i> 120–80,
<i>Knights</i> 303–7, 752–3	240–6, 829–955
Homer, <i>Odyssey</i> 1.267	<i>Akharnians</i> 19–61, 129–32,
<i>Homeric Hymn to Demeter</i> 216–17	175–203
Philemon (fragment – Kock 71)	Plato, <i>Republic</i> 557e–558c, 563c–e
Plato, <i>Gorgias</i> 515b–516a	<i>Alkibiades</i> 1, 134b
<i>Republic</i> 327b	Aristophanes, <i>Knights</i> 1111–30
Aristophanes, <i>Wasps</i> 1, 54, 67–213,	(Xenophon), <i>Constitution of Athens</i>
760–862, 891–1008	1.6–8, 3.1–2

In *World of Athens*: Aristophanes and politics 8.78–9.

### Time to be taken

Seven weeks

## Section Eight A–C: Aristophanes' *Birds* and visions of Utopia

### A

Dikaiopolis and the rhapsode walk on through Athens, leaving the Spartan ambassador to his fate. On the way Dikaiopolis meets his old friends, Peisetairos and Euelpides, who are leaving Athens. They explain their dissatisfaction with Athens, and particularly the politicians, and in the course of this Dikaiopolis determines to make peace somehow. The rhapsode is not eager to involve himself, and takes a different course.

In *World of Athens*: the *agora* 2.29ff.; *kuria ekklesia* 6.10ff. Cf. 2.24, 1.25–6.

θεασάμενος τὴν τῶν ἑνδεκα ἀνομίαν ὁ Δικαιοπόλις, καὶ ἀκούσας τοὺς τοῦ ἱκέτου λόγους, ἀπέρχεται διὰ τοῦ τῶν πολιτῶν πλῆθους πρὸς τὴν ἀγορὰν μετὰ τοῦ ῥαψωδοῦ. καὶ Εὐελπίδης, ὁ τοῦ Πολεμάρχου υἱός, καθορᾷ αὐτὸν πρὸς τὴν ἀγορὰν ἀπίνοντα μετὰ τοῦ ῥαψωδοῦ, κατιδὼν δὲ πέμπει πρὸς αὐτοὺς τὸν παῖδα. προσέρχεται οὖν ὁ παῖς ὁ τοῦ Εὐελπίδου ὡς τὸν Δικαιοπόλιν, προσιών δὲ βοᾷ.

5

ΠΑΙΣ μένε, ὦ Δικαιοπόλι, μένε.

ΔΙΚ. τίς ἡ βοή; τίς αἰτίος ἐστὶ τῆς βοῆς ἐκείνης;  
(ὁ παῖς προσελθὼν λαμβάνεται τοῦ ἱματίου)



παῖς τις κανοῦν ἔχων

ΠΑΙΣ ἐγὼ αἴτιος τῆς βοῆς. 10  
ΔΙΚ. τίς ὦν σύ γε τοῦ ἔμοῦ ἱματίου λαμβάνη, ὦ ἄνθρωπε;  
ΠΑΙΣ παῖς εἰμι.  
ΔΙΚ. ἀλλὰ τίνος ἀνθρώπου παῖς ὦν τυγχάνεις; τίς σε ἔπεμψεν;  
ΠΑΙΣ εἰμὶ ἐγὼ τοῦ Εὐελπίδου παῖς, καὶ ἔτυχε πέμψας με ἐκεῖνος. ἀσπάζεται 15  
γάρ σε Εὐελπίδης, ὁ τοῦ Πολεμάρχου.  
ΔΙΚ. ἀλλὰ ποῦ ἐστὶν αὐτός;  
ΠΑΙΣ οὗτος ὅπισθεν προσέρχεται. ἄρ' οὐχ ὁρᾷτε αὐτὸν τρέχοντα διὰ τοῦ 20  
τῶν πολιτῶν πλῆθους; καὶ μετ' αὐτοῦ ἐταῖρός τις ἔπεται, Πεισέταιρος,  
ὁ Στιλβωνίδου. δῆλον ὅτι ὑμῶν ἕνεκα τρέχει. ἀλλὰ περιμένετε.  
ΔΙΚ. ἀλλὰ περιμενοῦμεν.  
(ὁ Εὐελπίδης προστρέχει, κανοῦν ἔχων ἐν τῇ χειρὶ. προσδραμὼν δὲ φθάνει τὸν 25  
Πεισέταιρον, καὶ τῆς χειρὸς τῆς τοῦ Δικαιοπόλεως λαβόμενος ἀσπάζεται)  
ΕΥΕΛΠΙΔΗΣ χαῖρε, ὦ φίλε Δικαιοπόλι. ποῖ δὴ καὶ πόθεν;  
ΔΙΚ. ἐκ τοῦ Πειραιῶς, ὦ βέλτιστε. προσιών δὲ τυγχάνω πρὸς τὴν ἐκκλησίαν.  
κυρία γὰρ ἐκκλησία γενήσεται τήμερον. 25

### Vocabulary for Section Eight A

#### Grammar for 8A–C

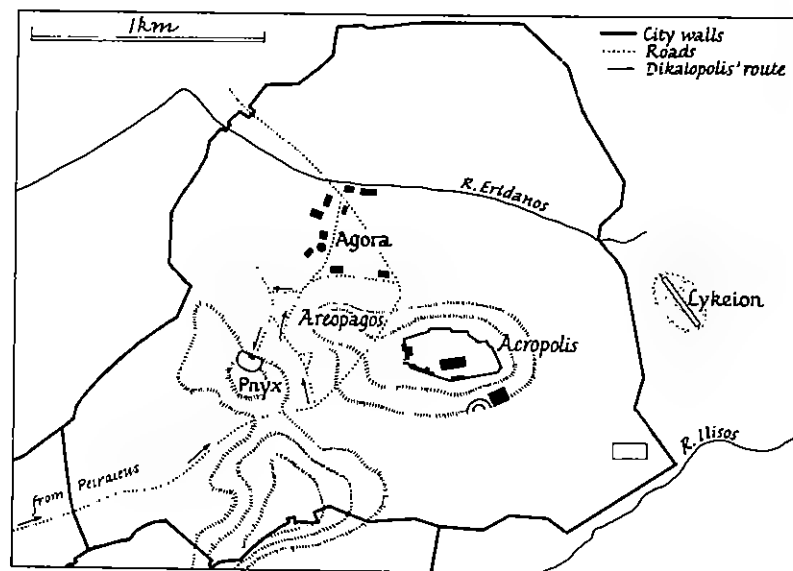
- The genitive case and its uses
- Further comparative and superlative adjectives
- Mood
- Present optative, active and middle: παύοιμι, παυοίμην
- ἀνίσταμαι 'I get up and go'

ἀγορ-ά, ἡ market-place, *agora* (1b)  
αἰτι-ος -α-ον responsible for  
ἀπ-ιόντ-α going off (acc. s. m.)  
(part. of ἀπ-έρχ-ομαι/ἀπ-εἰμι)  
ἀσπάζ-ομαι greet  
βέλτιστ-ε my very good friend  
διὰ τοῦ πλῆθ-ους through the crowd  
ἐκκλησί-α, ἡ assembly, *ekklesia* (1b)  
ἐταῖρ-ος, ὁ friend, companion (2a)  
Εὐελπίδ-ης, ὁ Euelpides (1d)  
(‘Son of great hopes’)  
καθ-ορά-ω (κατ-ιδ-) see, notice  
καν-οῦν, τό basket (2b ἐ-ον contr.) (holding sacrificial meal and knife)  
κύρι-ος -α-ον with power, sovereign  
λαμβάν-ομαι (λαβ-) take hold of  
μετ' αὐτ-οῦ with him

μετὰ τοῦ ῥαψωδ-οῦ with the rhapsode  
ὅπισθεν behind  
ὁ Στιλβωνίδ-ου Stilbonides' son  
ὁ τοῦ Πολεμάρχ-ου Polemarkhos' son  
Πεισ-έταιρ-ος, ὁ Peisetairos (2a) (‘Persuasive-friend’)  
πέμπ-ω send  
περι-μέν-ω wait around (fut. περι-μενέ-ω)  
προσ-δραμ-ὼν see προσ-τρέχ-ω  
προσ-ιών approaching (nom. s. m.) (part. of προσ-έρχ-ομαι/πρόσ-εἰμι)  
προσ-τρέχ-ω (προσδραμ-) run towards  
τῇ χειρὶ his hand  
τῆς βο-ῆς ἐκείν-ης that shout (after αἴτιος)

τῆς τοῦ Δικαιοπόλ-εως (the hand) of Dikaiopolis  
τῆς χειρ-ὸς the hand (after λαβ-όμενος)  
τίν-ος ἀνθρώπ-ου; of which man? whose?  
τοῦ ἐμ-οῦ ἱματί-ου my cloak (after λαμβάνη)  
τοῦ Εὐελπίδ-ου of Euelpides  
τοῦ ἱκέτ-ου of the suppliant  
τοῦ ἱματί-ου his cloak (after λαμβάν-εται)  
τοῦ Πειραι-ῶς the Piraeus  
τοῦ Πολεμάρχ-ου of Polemarkhos  
τῶν ἑνδεκα of the Eleven  
ὑμ-ῶν ἕνεκα for your sake, because of you  
χαῖρ-ε hello! greetings!  
ὡς (+acc.) to

- (ἐν δὲ τούτῳ τυγχάνει προσιῶν Πεισέταιρος, κόρακα ἔχων ἐπὶ τῇ χειρί)  
 ΔΙΚ. χαῖρε καὶ σύ γε, ὦ Πεισέταιρε. ποῖ δὴ μετ' ἐκείνου τοῦ κόρακος; μὲν εἰς  
 κόρακας;  
 ΠΕΙΣΕΤΑΙΡΟΣ πῶς δ' οὐ; ἀνιστάμεθα γὰρ ἐκ τῆς πατρίδος.  
 ΔΙΚ. ἀλλὰ τί βουλόμενοι οὕτως ἀνίστασθε, ὦ φίλοι; λέγοιτε ἄν. ἐγὼ γὰρ πάννυ 30  
 ἡδέως ἂν ἀκούοιμι τὴν αἰτίαν.  
 ΕΥ. λέγοιμι ἄν. ζητοῦμεν γὰρ ἡμεῖς τόπον τινὰ ἀπράγμονα. ἐκεῖσε δ' ἴμεν,  
 ἐλθόντες δὲ πόλιν ἀπράγμονα οἰκιοῦμεν.  
 ΔΙΚ. ἀλλὰ τί βουλόμενος ἐκείνους τὸν κόρακα ἔχεις ἐπὶ τῇ χειρί;  
 ΠΕΙΣ. οὗτος μὲν ὁ κόραξ ἡγεῖται, ἡμεῖς δὲ ἐπόμεθα. τίς γὰρ ἡγεμῶν βελτίων εἰς 35  
 κόρακας ἢ κόραξ;  
 ΡΑΨ. ἡγεμῶν βέλτιστος δὴ.



A sketch plan of Athens about 425. The agora was the town centre and market place, where the main civic buildings were. The assembly (ἐκκλησία) met on the hill of the Pnyx, and the Lykeion sports ground (γυμνάσιον) was a place for the men of the city to meet, exercise and discuss.

The Areopagus was the hill of Ares, where the Council of 400 met.

ἂν ἀκού-οιμι I would listen to	μὲν surely not?	βέλτιστος ἦ οὐν <i>best</i>
ἀν-ίστα-μαι get up and leave.	οἰκίζ-ω found (a city) (fut.	βελτίων βέλτιον (βελτίων-)
emigrate	οἰκίε-ω)	<i>better</i>
ἀ-πράγμων ἄ-πραγμον	Πεισ-έταιρ-ος, ὁ Peisetairos (2a)	ἐκεῖσε (to) <i>there</i>
(ἀπραγμον-) free from trouble	('Persuasive-friend')	ἐν τούτῳ <i>meanwhile</i>
βέλτιστ-ος -ῆ -ον <i>best</i>	πολίτ-ης, ὁ citizen (1d)	ἡγεμῶν (ἡγεμον-), ὁ <i>leader</i>
βελτίων βέλτιον (βελτίων-)	προσ-ιῶν approaching (nom.	(3a)
<i>better</i>	s. m.) (part. of προσ-έρχ-ομαι/	ἡγεῖσθαι <i>lead (+ dat.)</i>
ἐκεῖσε (to) <i>there</i>	πρόσ-ειμι)	καθοράω (κατιδ-) <i>see, look</i>
ἐν τούτῳ <i>meanwhile</i>	τῆς of the (s.)	<i>down on</i>
ἐπὶ τῇ χειρί on his/your hand	τῆς βο-ῆς the shout (after αἴτιος)	κόραξ (κορακ-), ὁ <i>crow</i> (3a)
ἡγεμῶν (ἡγεμον-), ὁ <i>leader</i> (3a)	τῆς πατρίδ-ος our fatherland	πέμπω <i>send</i>
ἡγέ-ομαι <i>lead</i>	τόπ-ος, ὁ place (2a)	πολίτης, ὁ <i>citizen</i> (1d)
κόραξ (κορακ-), ὁ <i>crow</i> (3a)	τοῦ of the (s.)	προστρέχω (προσδραμ-) <i>run</i>
λέγ-οιμι ἂν I will tell (you)	τῶν of the (pl.)	<i>towards</i>
λέγ-οιτε ἂν won't you (pl.)	χαῖρ-ε hello! greetings!	χαῖρε <i>hello! farewell!</i>
please tell me?		χείρ (χειρ-), ἡ <i>hand</i> (3a)
μετ' ἐκείν-ου τοῦ κόρακ-ος with that crow	<b>Vocabulary to be learnt</b> ἀγορά, ἡ <i>market-place, agora</i> (1b)	

### The city of Athens

Even at the end of the fourth century, the size of the city was extremely small by modern standards, one area being within easy walking distance of another. Although large and expensively equipped private houses were not unknown in Athens, most were still basically simple, consisting of a series of small rooms arranged round an inner court. By contrast, private and public money had for generations been spent on public buildings, whether for heated political discussion, athletic or theatrical competitions, legal wrangling or religious celebrations. It was there that the real life of the *polis* had always been lived, and in the fourth century Athenian politicians, in their efforts to castigate their opponents' indulgence in private comfort and display, nostalgically simplified the more public-spirited attitudes of the fifth-century leaders, as in the following speech ascribed to Demosthenes:

'The buildings which they left to adorn our city—the temples and harbours and all that goes with them—are on a scale which their successors cannot hope to surpass; look at the Propylaea, the docks, the colonnades and all the other adornments of the city which they have bequeathed to us. And the private houses of those in power were so modest and in keeping with the title of our constitution that, as those of you who have seen them know, the houses of Themistokles, Kimon and Aristides, the famous men of those days, were no grander than those of their neighbours. But today, my friends, ... some of the private individuals who hold any public office have built private houses which are grander not only than those of the ordinary run of citizens but even than our public buildings, and others have bought and cultivate estates on a scale undreamed of before.'

([Demosthenes], *On Organisation* 13.28–9) (*World of Athens*, 2.38)

## B

In *World of Athens*: *dikasteria* 6.39; litigiousness 6.54; 'new politicians' 1.58, 6.17.

ΔΙΚ.	μείζονα οὖν τινὰ πόλιν ἢ τὰς Ἀθήνας ζητεῖς;	
ΕΥ.	οὐ μὰ Δία οὐκ ἐκεῖνο διανοοῦμαι. οὐκ ἔστι μείζων ταύτης τῆς πόλεως πόλις. μέγισται γὰρ νῆ Δία αἱ Ἀθηναί φαινόνται οὕσαι.	
ΡΑΨ.	ἔπειτα εὐδαιμονεστέρα ταύτης τῆς πόλεως ζητεῖς πόλιν;	
ΕΥ.	οὐκ ἔστιν εὐδαιμονεστέρα ἢ αὕτη ἡ πόλις. εὐδαιμονέσται γὰρ αἱ Ἀθηναί.	5
ΔΙΚ.	τί οὖν δῆ; τί ἐν νῶ ἔχετε; μὲν μισεῖτε τὴν πόλιν;	
ΠΕΙΣ.	ἀλλ' οὐ μὰ Δία οὐκ αὐτὴν μισοῦμεν τὴν πόλιν.	
ΔΙΚ.	λέγετε οὖν, ὦ φίλοι, τί παθόντες ἢ τί βουλόμενοι ἐκ τῆς πόλεως ἀπέρχεσθε;	10
ΕΥ.	δεινὰ δὴ παθόντες καὶ ἐγὼ καὶ ὁ Πεισέταιρος οὐτοσί, ὦ Δικαιοπόλι, ἀπιέναι βουλόμεθα. βαρέως γὰρ ἴφρομεν τὰ τῆς πόλεως πράγματα, μάλιστα δὲ τὰ δικαστήρια. τοιοῦτον γὰρ τὸ πάθος ἐπάθομεν εἰς τὸ δικαστήριον εἰσελθόντες.	
ΡΑΨ.	ποῖον τὸ πάθος; τί ποιήσαντες ἢ τί ἀδικήσαντες τὸ πάθος ἐπάθετε;	15
ΕΥ.	οὐδὲν οὐτ' ἐποίησαμεν οὐτ' ἠδικήσαμεν, ἀλλ' οἱ δικασταὶ κατεψηφίσαντο ἡμῶν ἀναιτίων ὄντων διὰ τὴν τῶν μαρτύρων ψευδομαρτυρίαν.	
ΔΙΚ.	ἀλλ' οὐ θαυμάζω εἰ ἄλλην τινὰ πόλιν ζητοῦντες ἀνίστασθε, ἐπεὶ δίκαια λέγετε περὶ τοῦ τε δικαστηρίου καὶ τῶν δικαστῶν. οἱ μὲν γὰρ τέττιγες ὀλίγον χρόνον ἐπὶ τῶν κραδῶν ἄδουσιν, οἱ δὲ Ἀθηναῖοι ἐπὶ τῶν δικῶν ἄδουσιν αἶ. ταῦτ' οὖν εἰκότως ὑμεῖς ποιεῖτε. ἐγὼ δὲ εἰκότως ταῦτα οὐ ποιήσω. φιλόπολις γὰρ εἰμι, ὥσπερ οἱ ῥήτορες, οὐδὲ παύσομαι οὐδέποτε φιλόπολις ὢν.	20
ΠΕΙΣ.	ὦ Δικαιοπόλι, τί φῆς; μὲν φιλοπόλιδας ἡγῇ τοὺς ῥήτορας;	
ΔΙΚ.	ἔγωγε. τί μὴν;	25
ΠΕΙΣ.	ἀλλὰ πῶς φιλοῦσι τὸν δῆμον οἱ ῥήτορες; σκόπει γάρ. ὁ μὲν πόλεμος ἔρπει, πανταχοῦ δὲ κλαυθοὶ καὶ πυραὶ διὰ τὴν νόσον, πανταχοῦ δὲ νεκροί, πολλὰ δ' ἡ ἀνομία. ἄρ' οἰκτίρουσιν οἱ ῥήτορες τὸν δῆμον; οἰκτίρουσιν ἢ οὐ; λέγε. τί σιωπᾷς; οὐκ ἐρεῖς; οὐκ οἰκτίρουσιν, ἀλλ' ἀπολοῦσι τὴν πόλιν, εὖ οἶσθ' ὅτι. ἐγὼ γὰρ ὑπὲρ σοῦ ἀποκρινοῦμαι. καὶ πλέα μὲν ἡ γῆ τῆς τόλμης αὐτῶν, πλέα δ' ἡ ἐκκλησία, πλέα δὲ τὰ δικαστήρια, ὁ δὲ δῆμος πλέως τῆς ἀπορίας.	30

## Vocabulary for Section Eight B

ἀδικέ-ω do wrong	μάρτυς (μαρτυρ-), ὁ witness (3a)	χρόν-ος, ὁ time (2a)
ᾄδ-ω sing	μέγιστ-ος -η -ον greatest (μέγας)	ψευδο-μαρτυρί-α, ἡ false-witness, perjury (1b)
ἀν-ίστα-μαι get up and go, emigrate	μείζων μείζον (μειζον-) greater (μέγας)	
ἀπ-ολ-οῦσι they will destroy	μὲν surely not?	<b>Vocabulary to be learnt</b>
βαρέ-ως φέρ-ω find hard to bear, take badly	οἰκτίρ-ω pity	ἀδικέω be unjust, commit a crime, do wrong
δῆμ-ος, ὁ the people (2a)	πάθ-ος, τό experience (3c)	ᾄδω/ᾄειδω sing
δικαστήρι-ον, τό law-court (2b)	πανταχοῦ everywhere	ἀνίσταμαι (ἀναστα-) get up, emigrate
δικαστ-ής, ὁ juror, dikast (1d)	περὶ τοῦ δικαστηρίου καὶ τῶν δικαστῶν about the law-courts and the dikasts	δῆμος, ὁ people; deme (2a)
εἰκότ-ως reasonably	πλέ-ως -α -ων full of	δικαστήριον, τό law-court (2b)
ἐκκλησί-α, ἡ assembly, ekklesia (1b)	ποῖ-ος -α -ον; what? what sort of?	δικαστής, ὁ juror, dikast (1d)
ἐπεὶ since	ρήτωρ (ρήτορ-), ὁ politician, speaker (3a)	ἐκκλησίᾱ, ἡ assembly, ekklesia (1b)
ἐπὶ τῶν δικῶν on their lawsuits	ταύτ-ης τῆς πόλ-εως than this city (after μείζων)	εὐδαίμων εὐδαιμον (εὐδαιμον-) happy, rich, blessed by the gods (comp. εὐδαιμονέστερος ἢ οὐ; sup. εὐδαιμονέστατος ἢ οὐ)
ἐπὶ τῶν κραδῶν on their branches	τέττιξ (τεττιγ-), ὁ cicada, grasshopper (3a)	μέγιστος ἢ οὐ greatest (sup. of μέγας)
ἐρ-εῖς you (s.) will say (ἐρέ-ω, fut. of λέγ-ω)	τῆς ἀπορί-ας perplexity (after πλέως)	μείζων μείζον (μειζον-) greater (comp. of μέγας)
ἔρπ-ω go along, take its course	τῆς πόλ-εως the city (after ἐκ); of the city	μὲν; surely not?
εὐ-δαιμον-έστατ-ος -η -ον wealthiest, most blessed by the gods (εὐ-δαίμων)	τῆς τόλμ-ης the brazenness (after πλέα)	οἰκτίρω (οἰκτιρα-) pity
εὐ-δαιμον-έστερ-ος -α -ον more wealthy, more blessed (εὐ-δαίμων)	τί μὴν; of course	πάθος, τό experience, suffering (3c)
ἡγέ-ομαι consider (x to be y)	τοι-οὔτ-ος τοι-αύτ-η τοι-οὔτ-ο(ν) like this, of this kind	πανταχοῦ everywhere
ἡμ-ῶν ἀν-αιτί-ων ὄντ-ων us, although we were innocent (after καταψηφίσαντο)	ὕπέρ σοῦ for you (s.)	ρήτωρ (ρήτορ-) ὁ orator, politician (3a)
κατα-ψηφί-ζ-ομαι condemn	φιλό-πολ-ις (φιλο-πολιδ-), ὁ, ἡ patriotic	χρόνος, ὁ time (2a)
κλαυθμ-ός, ὁ lamentation (2a)		

## After Pericles

In 430 BC, a virulent plague, the medical identity of which has been long debated, broke out in Athens, and spread rapidly through the population. Thucydides himself caught the plague, but survived to give a vivid account of the suffering. Very large numbers of Athenians died, and the imminence of death led to something close to a collapse of law and order. The disaster almost broke the Athenian spirit. There was a reaction against Pericles, who was tried and fined. An attempt was made to open peace negotiations with Sparta, but nothing came of it. In 429 Pericles died, himself a victim of the plague. The passing of the man who had been a major force in democratic politics for thirty years was bound to have a profound effect on Athens. Contemporary sources present Pericles' death as marking a sea change, after which things could never be the same, only worse. (*World of Athens*, 1.57)

## C

In *World of Athens*: benefits of empire 6.74, 81–2; Pericles tried 6.26–7; peace 7.4; festivals 3.40ff.

- ΔΙΚ. ἀληθῆ γε δοκεῖς λέγειν, ὦ Πεισέταιρε. ἀλλὰ τίς σώσει τὴν πόλιν, ἐπεὶ οὐδενὸς ἄξιοι φαίνονται ὄντες οἳ γε ῥήτορες; ἴσως αὐτὸς ὁ δῆμος –
- ΕΥ. ὦ Ἡράκλεις, μὴ λέγε τοῦτό γε. ὁ γὰρ δῆμος οἴκοι μὲν ἐστὶ δεξιώτατος, ἐν δὲ τῇ ἐκκλησίᾳ μωρότατος.
- ΡΑΨ. ἀλλ' εἰ Περικλῆς –
- ΔΙΚ. τὸν Περικλέα μὴ λέγε.
- ΡΑΨ. πῶς φῆς, ὦ τᾶν; πάντων ἄριστός γε ἐδόκει ὁ Περικλῆς, ὡς φασίν.
- ΠΕΙΣ. ἀλλ' ὁ ἀγαθὸς πολίτης βελτίονας ποιεῖ τοὺς πολίτας ἀντὶ χειρόνων. τοῦτ' ἐποίει Περικλῆς, ἡ οὐ;
- ΡΑΨ. ἐποίει νῆ Δία.
- ΠΕΙΣ. οὐκοῦν, ὅτε Περικλῆς ἤρχετο λέγειν ἐν τῷ δῆμῳ, χείρονες ἦσαν οἱ Ἀθηναῖοι, ὅτε δὲ ἀπέθανε, βελτίονες;
- ΡΑΨ. εἰκός. ὁ γὰρ ἀγαθὸς πολίτης βελτίους ποιεῖ τοὺς ἄλλους.
- ΠΕΙΣ. ἀλλ' ἴσμεν σαφῶς καὶ ἐγὼ καὶ σύ, ὅτι πρῶτον μὲν εὐδόκιμος ἦν Περικλῆς ὅτε χείρους, ὡς σὺ φῆς, ἦσαν οἱ Ἀθηναῖοι, ἐπειδὴ δὲ ἐγένοντο βελτίους διὰ αὐτόν, κλοπὴν κατεψηφίσαντο αὐτοῦ, δῆλον ὅτι ἴσμεν ὅτι
- ΔΙΚ. ἀληθῆ λέγεις, εὖ οἶδ' ὅτι. τίς οὖν σώσει τὴν πόλιν; ἀνὴρ γὰρ φιλόπολις σώσει τὴν πόλιν, ἀλλ' οὐκ ἀπολεῖ. τί δὲ ποιεῖν;
- ΡΑΨ. δεῖ σε, ὦ Δικαιοπόλι, ζητεῖν τὸ τῆς πόλεως ἀγαθόν.
- ΔΙΚ. τί τὸ ἀγαθόν, ὦ ῥαψωδέ; οὐ γὰρ αὐτό, ὅ τι ποτ' ἐστὶ τὸ ἀγαθόν, τυγχάνω εἰδώς.
- ΡΑΨ. σὺ δ' οὐκ οἶσθα τί τὸ ἀγαθόν; ἐν δὲ τῇ νῆϊ ἔδοξας γε φιλόσοφος τις εἶναι, γνοὺς τὰ τῶν φιλοσόφων.
- ΔΙΚ. μὴ παῖζε πρὸς ἐμέ, ὦ ῥαψωδέ. οἱ γὰρ φιλόσοφοι ζητοῦσιν, ὡς ἀκούω, τί ἐστὶν ἀγαθόν, εὐρίσκειν δ' οὐδεὶς δύναται. οἱ μὲν γὰρ ἀρετὴν, οἱ δὲ δικαιοσύνην ἡγοῦνται τὸ ἀγαθόν. ἀλλ' οὐδὲν ἴσασιν ἐκεῖνοι. οἱ δὲ γεωργοὶ τὸ ἀγαθόν ἴσασιν, τί ἐστίν. ἐν ἀγρῷ γὰρ ἔτυχον εὐρόντες αὐτό. ἔστι δ' εἰρήνη. ὁ μὲν γὰρ πόλεμος πλέως πραγμάτων, ἀπορίας, νόσου, παρασκευῆς νεῶν, ἢ δ' εἰρήνη πλέα γάμων, ἐορτῶν, συγγενῶν, παιδῶν, φίλων, πλούτου, ὑγιείας, σίτου, οἴνου, ἡδονῆς. εἰ δ' ἄλλος τις βούλεται σπονδὰς ποιῆσθαι καὶ εἰρήνην ἄγειν, οὐκ οἶδα. ἀλλ' ἐγὼ αὐτὸς ἂν βουλοίμην. ἀλλὰ πῶς μόνος ὦν τὸν δῆμον ἀναπαύω; τί λέγων, ἢ τί βοῶν, ἢ τί κελεύω, σπονδὰς ποιήσομαι; ἀλλ' οὐκ εἰμι, ἐτοῖμος ὦν βοᾶν καὶ κακὰ λέγειν τὸν ἄλλο τι πλὴν περὶ εἰρήνης λέγοντα. φέρε νυν, εἰς τὴν ἐκκλησίαν, Δικαιοπόλι.
- ΕΥ. καὶ ΠΕΙΣ. καίτοι ἡμεῖς γ' ἀνιστάμεθα εἰς τὸν τόπον τὸν ἀπράγμονα. χαίρετε.
- ΡΑΨ. μῶρους δὲ ἡγοῦμαι τούτους τοὺς ἀνθρώπους. ἐγὼ γὰρ οὐκ ἂν ποιοίην ταῦτα. οὔτε γὰρ εἰς ἐκκλησίαν σπεύδοιμι ἄν, οὔτε ἂν ἐκ τῆς πατρίδος

φεύγειν βουλοίμην. ἄρ' οὐκ ἴσασιν ὅτι ἀληθῆ ἐποίησεν ὁ ποιητής ὁ ποιήσας;

‘ἀλλ’ ἢ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται;’

δεῖ γὰρ ἡμᾶς τὰ τῶν θεῶν δῶρα καρτερεῖν, καὶ χαλεπὰ καὶ τὰ βελτίω.

‘ἀλλὰ θεῶν μὲν δῶρα, καὶ ἄχνύμενοί περ, ἀνάγκη τέτλαμεν ἄνθρωποι. ἐπὶ γὰρ ζυγὸς ἰαχένη κεῖται.’

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## Vocabulary for Section Eight C

ἀγρῷ the country	ἐπεὶ since	παρασκευῆς equipping ( <i>after</i> πλέως)
ἄγ-ω live in, be at	ἐπὶ αὐχένι upon our neck	περὶ εἰρήν-ης about peace
ἀλλ' οὖν however that may be	ἐτοῖμ-ος -η -ον ready (to)	Περικλῆς Pericles (nom.)
ἀνάγκη of necessity	(+inf.)	πλέ-ως -α -ων full of
ἂν βουλ-οίμην (I) would like to	εὐ-δόκιμ-ος -ον well thought of	ποιέ-ομαι make
ἀνα-πεῖθ-ω bring over to one's	ζυγ-ός, ὁ yoke (2a)	πλην except
side	ἦτοι indeed	πλούτ-ου riches, wealth ( <i>after</i> πλέα)
ἂν ποι-οίην (I) would do	ἡγέ-ομαι consider (x to be y)	σίτ-ου food ( <i>after</i> πλέα)
ἀντὶ χειρόν-ων instead of worse	ἡδον-ῆς pleasure ( <i>after</i> πλέα)	σπεύδ-οιμι ἂν I would hurry
ἄξι-ος -α -ον worth	Ἡράκλεις Herakles! (voc.)	σπονδ-αί, αἱ truce, treaty (1a)
ἀπ-ολ-εῖ (he) will destroy	καὶ... πέρ despite, although	συγγεν-ῆς, ὁ relation (3d)
ἀπορί-ας lack of provision,	καίτοι nonetheless	τὰ βελτί-ω the better things (acc.)
perplexity ( <i>after</i> πλέα)	κακὰ λέγ-ω speak ill of	τᾶν my dear chap
ἀ-πράγμων ἄ-πραγμον	καρτερέ-ω endure, put up with	( <i>condescendingly</i> )
(ἀπραγμον-) free from trouble	κατα-ψηφίζ-ομαι condemn (x on	τέτλαμεν we endure
ἄρχ-ομαι begin (+ inf.)	charge of y)	τῇ ἐκκλησίᾳ the assembly
αὐτ-οῦ... πονηρ-οῦ ὄντ-ος	κεῖται (they=ταῦτα) lie;	τῇ νηὶ the ship
him... being wicked ( <i>after</i>	(it=ζυγός) lies	τῆς πατρίδ-ος my fatherland
κατεψηφίσαντο)	κλοπ-ή, ἡ theft (1a)	τῆς πόλ-εως of the city
ἄχν-ύμεν-ος ἡ-ον grieving	μόν-ος -η -ον alone	τὸν Περικλέ-α Pericles
βελτί-ους better (nom./acc.)	νε-ῶν of ships	τόπ-ος, ὁ place (2a)
γν-ούς knowing (nom. s. m.)	νόσ-ον disease ( <i>after</i> πλέως)	τῷ δῆμ-ῳ the people
(γινώσκ-ω)	νυν then	ὕγι-ας health ( <i>after</i> πλέα)
γούνασι lap (lit. 'knees')	οἶν-ου wine ( <i>after</i> πλέα)	φέρε come! (s.)
δεξι-ός -ά -όν clever, handy	οἱ δὲ others	φιλό-πολις patriotic (nom.)
δικαιοσύνη-η, ἡ justice, being	οἱ μὲν some	φιλό-σοφ-ος, ὁ philosopher (2a)
just (1a)	ὁ Περικλῆς Pericles	χαλεπ-ός -ῆ -όν difficult, hard
δῶρ-ον, τό gift (2b)	ὅ τι what	χείρ-ους worse (nom.)
εἰκός it is likely	ὅτι because of	χείρων χειρ-ον ( <i>χειρ-ον-</i> ) worse
εἰρήν-η, ἡ peace (1a)	οὐδενός nothing ( <i>after</i> ἄξιοι)	
ἐορτ-ή, -ῆ festival (1a)	πάντ-ων of all	



**Vocabulary to be learnt**

ἄγω (ἀγαγ-) live in, be at; lead, bring

ἄξιος ἄ ον worth, worthy of (+gen.)

ἀπολέω I shall kill, destroy

δεξιός ἄ ον clever; right-hand

διά (+gen.) through

ἐγγύς (+gen.) near

εἰρήνην, ἡ peace (1a)

εἰρήνην ἄγω live in/be at peace

ἐναντίον (+gen.) opposite, in

front of

ἐπεὶ since

ἐπὶ (+dat., gen.) on

ἐτοῖμος ἦ ον ready (τοῖ (+inf.))

ἡγέομαι think, consider; lead (+ dat.)

ἡδονή, ἡ pleasure (1a)

Ἡρακλῆς, ὁ Herakles (3d

uncontr.)

λαμβάνομαι take hold of

(+gen.)

μετά (+ gen.) with

μόνος ἦ ον alone

νυν then (cf. νῦν now)

ὁ μέν . . . ὁ δέ one . . .

another

περί (+gen.) about

πλέως ἁ ον full of (+ gen.) (as if α-ος α-α α-ον contr.)

ποιέομαι make

σίτος, ὁ food (2a) (pl. σῖτα, τὰ 2b)

σπονδαί, αἱ treaty, truce (1a)

συγγενής, ὁ relation (3d)

τᾶν my dear chap (voc.)

(condescendingly)

ὑπέρ (+gen.) for, on behalf of

ὑπό (+gen.) by, at the hands of

φιλόσοφος, ὁ philosopher (2a)

χαλεπός ἡ ὄν difficult, hard

χείρων χεῖρον (χειρον-) worse

**Section Nine A–J: Aristophanes' Wasps****Introduction**

The reason that Euelpides gave for leaving Athens was that he and Peisetairos had been unjustly found guilty in a law-suit. Whatever the actual rights and wrongs of the matter, the Athenians' reputation for litigiousness was notorious throughout the Mediterranean. Pericles (Περικλῆς) had introduced pay for dikasts (δικασταί, jurors) in c. 461 BC, so that even the poorest might be encouraged to take part in the democratic process of judging their fellow-man, and it would appear that some men were happy to scrape a living out of serving as dikasts. The courts handled not only judicial business, but political cases as well: their power was, potentially, enormous, and could be wielded to deadly effect. There was little 'procedure' in the courts; certainly no judge to guide dikasts and clarify the law; no question of the dikasts (usually 501 Athenian males) retiring to discuss what they had heard; few rules of evidence; and no cross-questioning of witnesses. The dikasts listened to both sides, and voted on the issue at once. In such an atmosphere, the law could easily be abused.

In *Wasps*, Aristophanes presents his vision of the 'typical' Athenian dikast, and leaves us to ponder its implications for the administration of justice in Athens.

In *World of Athens*: the law-courts 6.39ff.

**Law-court mania in Athens**

It has been estimated that, when allowance is made for festivals, ἐκκλησίαι and so on, juries might sit on between 150 and 200 days in the year . . . If we are to believe Aristophanes' *Wasps* of 422, some elderly Athenians had a passion to serve. Here a slave describes his master's mania:

'He loves it, this juror business; and he groans if he can't sit on the front bench. He doesn't get even a wink of sleep at night, but if in fact he does doze off just for a moment, his mind still flies through the night to the water-clock . . . And by god, if he saw any graffito by the doorway saying "Demos, son of Ppyrilampes, is beautiful", he would go and write beside it, "κημός (the ballot-box) is beautiful" . . . [see Text 9C 1.7]. Straight after supper he shouts for his shoes, and then off he goes to the court in the early hours and sleeps there, clinging to the court-pillar like a limpet. And through bad temper he awards the long line to all the defendants, and then comes home like a bee . . . with wax plastered under his finger-nails [because, when the jurors had to decide between penalties, they were given a wax tablet on which to mark a longer or shorter line, the former indicating the heavier penalty]. And because he's afraid that some day he may run short of voting-pebbles, he keeps a whole beach in his house. That's how mad he is . . .' (Aristophanes, *Wasps* 87–112) (*World of Athens*, 6.41)

## A

*The stage-set represents a house with a door and a window at a higher level. There is a bar across the door and a net draped over the window. In front of the house are standing two slaves, Sosias and Xanthias. They are supposed to be on guard duty, but Xanthias keeps falling asleep.*

(ἔμπροσθεν τῆς οἰκίας εἰσὶ δούλοι δύο. διαλέγονται πρῶτον μὲν ἀλλήλοις, ἔπειτα τοῖς θεαταῖς.)

- ΣΩΣΙΑΣ οὗτος, τί πάσχεις;  
(again, louder)  
οὗτος, τί πάσχεις;  
(louder still)  
σοὶ λέγω, ὦ Ξανθία.  
ΞΑΝΘΙΑΣ (wakes up with a start) τίς ἡ βοή;  
(sees Sosias)  
τίνι λέγεις, Σωσία; τί βουλόμενος οὕτω βοᾷς; ἀπολεῖς με βοῶν.  
Σ. σοὶ λέγω, ὦ κακόδοιμον Ξανθία, καὶ σοῦ ἔνεκα βοῇ χρῶμαι. ἀλλὰ τί πάσχεις;  
Ξ. καθεύδω ἡδέως.  
Σ. καθεύδεις; ἀλλὰ λέγοιμ' ἂν τί σοι, κακοδαίμονι ἄνθρωπῳ ὄντι, καὶ δυστυχεῖ.  
Ξ. τί μοι λέγοις ἂν;  
Σ. λέγοιμ' ἂν σοι ὅτι μέγα κακόν σοι ἐμπεσεῖται. ἀπολεῖ γάρ σε ὁ δεσπότης. μὴ οὖν κάθευδε. ἄρ' οὐ τυγχάνεις εἰδῶς οἷον θηρίον φυλάττομεν;  
Ξ. δοκῶ γ' εἰδέναι.  
Σ. ἀλλ' οὐτοὶ οὐκ ἴσασιν οἱ θεαταί. κάτειπε οὖν τὸν τοῦ δράματος λόγον τοῖς θεαταῖς, πολλοῖς δὲ ἰούσιν.  
Ξ. καὶ δὴ καταλέξω τῷ τῶν θεατῶν πληθύνει τὸν τοῦ ἡμετέρου δράματος λόγον.

## Vocabulary for Section Nine A

## Grammar for 9A–E

- The dat. case and its uses
- Time phrases
- More optatives: δυναίμην, ἀνισταίμην
- Principal parts: ἐρωτάω, λέγω, λανθάνω

ἀλλήλο-ις to each other	ἐμ-πεσ-εῖται it will befall (fut. of ἐμ-πίπτ-ω)	θηρί-ον, τό beast (2b)
βο-ῆ a shout (after χρῶμαι)	ἐμπρόσθεν (+ gen.) in front of, before	καὶ δὴ well, all right; look
δρᾶμα (δραματ-), τό drama, play (3b)	κακο-δαίμον-ι ἄνθρωπῳ ὄντι-ι unlucky/ill-favoured man that you are	
δυσ-τυχεῖ unlucky (goes with κακοδαίμονι ἄνθρωπῳ ὄντι)	θεατ-ής, ὁ spectator, member of the audience (1d)	κατα-λέγ-ω (κατ-εἰπ-) recount, tell

μοι to me  
Ξανθί-ας, ὁ Xanthias (1d)  
οἷ-ος -α -ον what sort of  
πολλ-οῖς οὖσιν being many (goes with τοῖς θεατ-αῖς)  
σοι to you (s.); you (after ἐμ-πεσ-εῖται)  
σοῦ ἔνεκα for your sake

Σωσί-ας, ὁ Sosias (1d)  
τίν-ι to whom? (s.)  
τοῖς to/with/by the  
τοῖς θεατ-αῖς to the audience  
τῷ to/with/by the  
τῷ πληθ-ει to the crowd  
χρά-ομαι use, employ

**Vocabulary to be learnt**  
δρᾶμα (δραματ-), τό play, drama (3b)  
θεατ-ής, ὁ spectator, member of audience (1d)

## B

In World of Athens: homosexuality 5.32–5.

- Ξ. ἔστιν γὰρ ἡμῖν δεσπότης ἐκείνοσί, ὁ ἄνω ἥσυχος καθεύδων. ἄρ' οὐχ ὁρᾶτε αὐτὸν καθεύδοντα;  
(points up to the roof)  
ἔστι μὲν οὖν ἡμῖν δεσπότης οὗτος. τῷ δὲ δεσπότῃ πατήρ ἐστι πάνυ γέρων. ὁ δὲ δεσπότης ἡμᾶς ἐκέλευε φυλάττειν τὸν πατέρα, κελεύοντι δὲ ἐπιθόμεθα. ἐν γὰρ ἀπορίᾳ ἐνέπεσεν ὁ δεσπότης περὶ τοῦ πατρός, ἐπειδὴ ἔγνω αὐτὸν πονηρότερον ὄντα τῶν ἄλλων ἐν τῇ πόλει, καὶ αἴτιον κακῶν πολλῶν. ἔστι γὰρ τῷ πατρὶ τῷ τοῦ δεσπότου νόσος τις. ἐρωτῶ οὖν ὑμᾶς, ὦ θεαταί, τί τυγχάνει ὃν τὸ ὄνομα ταύτῃ τῇ νόσῳ; ὑμεῖς δ' ἀποκρίνεσθε ἡμῖν ἐρωτῶσιν.  
(appeals to the audience for suggestions)  
φέρει νυν' τί φησιν οὗτος;  
Σ. οὐτοσί μὲν ἡμῖν ἀποκρινόμενος 'φιλόκυβον' ἡγεῖται τὸν γέροντα. ἀλλὰ λέγω τῷ ἀνδρὶ ὅτι δηλὸς ἐστὶν οὐδὲν λέγων, τοιαῦτα ἀποκρινόμενος. οὐ μὴν ἀλλὰ 'φιλο' μὲν ἐστὶν ἡ ἀρχὴ τοῦ κακοῦ.  
Ξ. φιλεῖ γάρ τι ὁ γέρων. ἀλλὰ τί φησιν οὗτος;  
Σ. οὗτος δέ μοι ἐρομένῳ ἀποκρίνεται ὅτι 'φιλοθύτην' ἢ 'φιλόξενον' νομίζει τὸν πατέρα εἶναι.  
Ξ. μὰ τὸν κύνα, ὦ τᾶν, οὐ φιλόξενος, ἐπεὶ καταπύγων ἐστὶν ὁ γε Φιλόξενος.

## Vocabulary for Section Nine B

ἄνω above, up there  
ἀπορί-α perplexity  
ἀρχ-ή, ἡ beginning (1a)  
ἐ-γνώ he realised (γιγνώσκ-ω/ἔ-γνων-ν)  
ἡμ-ῖν to us  
ἡμ-ῖν ἐρωτ-ῶσιν to us asking  
ἥσυχ-ος -ον quiet(ly)  
κατα-πύγων κατὰ-πύγων (καταπύγων-) homosexual, gay  
κελεύ-οντ-ι him ordering (after ἐπιθόμεθα)

κύων (κυν-), ὁ dog (3a)  
μοι ἐρ-ομέν-ω to me asking  
ὄνομα (ὀνοματ-), τό name (3b)  
οὐ μὴν ἀλλὰ nonetheless  
πονηρ-ός -ά -όν wicked, bad  
ταύτ-η τῇ νόσ-ω to this disease  
τῇ in/with/by the  
τῇ πόλ-ει the city  
τοι-οὔτ-ος τοι-αύτ-η τοι-οὔτ-ο(ν) of such a kind, like this  
τῷ ἀνδρ-ῖ to the man  
τῷ δεσπότ-ῃ to the master

τῷ πατρ-ὶ to the father  
φέρει come!  
φιλο- lover of  
φιλο-θύτ-ης, ὁ lover of sacrifices (1d)  
φιλό-κυβ-ος -ον lover of dice, gambler  
φιλό-ξεν-ος -ον loving strangers, hospitable  
Φιλόξεν-ος, ὁ Philoxenos (2a) (a noted homosexual)

## Vocabulary to be learnt

ἄνω *up, above*  
ἥσυχος *on quiet, peaceful*

ὄνομα (ὄνοματ-), τό *name (3b)*

πονηρός ἄ ὄν *wicked, wretched*

τοιούτος τοιαύτη τοιούτο(ν) *of this kind, of such a kind*  
φέρε *come!*

## C

In *World of Athens*: the *Eliaia* 6.39; part-source 6.41.

- Ξ. οὐδέποτε' ἐξευρήσατε, ὦ θεαταί. εἰ δὴ βούλεσθε εἰδέναι τίς ἡ νόσος ἢ τῷ πατρὶ ἐμπεσοῦσα, σιωπάτε νῦν. λέξω γὰρ ὑμῖν' ἐν ἀπορίᾳ δὴ 'οὔσι τὴν τοῦ γέροντος νόσον. φιληλιαστίης ἐστὶν ὥσπερ οὐδεὶς ἀνὴρ. δίκας γὰρ αἰεὶ δικάζει καὶ τὸ δικαστήριον φιλεῖ, τῆς' μὲν ἡμέρας καθιζόμενος ἐν τῷ δικαστηρίῳ, τῆς' δὲ 'νυκτὸς ὄνειροπολῶν δίκας. καίτοι οἱ μὲν ἐρασταὶ γράφουσιν ἐν θύρᾳ τινὶ 'Δῆμος καλός', οὗτος δὲ ἰδὼν καὶ προσίων παραγράφει πλησίον 'Κημὸς καλός'. τοῦτον οὖν φυλάττομεν τούτοις τοῖς μοχλοῖς ἐγκλείσαντες, πολλοῖς τε οὔσι καὶ μεγάλοις. ὁ γὰρ υἱὸς αὐτοῦ, ἐπεὶ τὸν πατέρα ἔμαθεν φιληλιαστίην ὄντα, τὴν νόσον βαρέως φέρων, πρῶτον μὲν ἐπειράτο ἀναπεῖθαι αὐτὸν μὴ ἐξιέναι θύραζε, τοιάδε λέγων·
- 'διὰ τί, ἦ δ' ὅς, 'αἰεὶ δίκας δικάζεις, ὦ πάτερ, ἐν τῷ δικαστηρίῳ; ἄρ' οὐ παύσῃ ἡλιαστίης ὦν; ἄρα τῷ σῶ υἱῷ οὐ πείσῃ;
- ὁ δὲ πατήρ αὐτῷ μὴ ἐξιέναι ἀναπεῖθοντι οὐκ ἐπέθετο. εἴτα ὁ υἱὸς τὸν πατέρα ἐκορυβάντιζεν. ὁ δὲ πατήρ, εἰς τὸ δικαστήριον ἐμπεσὼν, αὐτῷ τῷ τυμπάνῳ ἐδίκασεν. ἐντεῦθεν ἔνδον ἐγκλείσαντες



αὐτῷ τῷ τυμπάνῳ

αὐτὸν ἐφυλάττομεν τούτοις τοῖς δικτύοις, ἔστι δ' ὄνομα τῷ μὲν ἡγέροντι Φιλοκλέων, τῷ δ' ἡνιῶ γὰρ τούτῳ Βδελυκλέων.

## Vocabulary for Section Nine C

ἀνα-πεῖθ-ω *persuade, convince*

ἀπορί-α *perplexity*

αὐλ-ή, ἡ *courtyard (1a)*

αὐτ-ῶ ... ἀνα-πεῖθ-οντ-ι *him*

trying to persuade (him) (after ἐπέθετο)

αὐτῷ τῷ τυμπάν-ῳ *drum and all*

βαρέ-ως φέρ-ω *take hard, find hard to bear*

Βδελυ-κλέων (Βδελυκλεων-), ὁ *Bdelykleon (3a) ('Loather of Kleon')*

γράφ-ω *write*

Δῆμ-ος, ὁ Demos (2a) (a notably handsome young man)

δικάζ-ω *be a juror, decide a case*

ἐγ-κλεί-ω *shut in*

ἐξ-έρχ-ομαι *go out*

ἐπεὶ *when*

ἐραστ-ής, ὁ *lover (1d)*

ἡλιαστ-ής, ὁ *juror in the Eliaia court (1d)*

θύρ-α τιν-ι *a door*

θυράζε *out of doors*

καθ-ίζ-ομαι *sit down*

καίτοι *furthermore*

κη-ὸς, ὁ *funnel (2a) (through which the voting pebble goes into the voting urn)*

κορυβαντίζ-ω *introduce into the Korybantic rites (a mystery religion involving wildness of all kinds, and the beating of drums)*

ὄνειρο-πολέ-ω *dream*

παρα-γράφ-ω *write alongside*

πλησίον *nearby*

πολλ-οῖς *te οὔσι καὶ*

μεγάλ-οις *being many and large (goes with τούτ-οις τοῖς μόχλ-οις)*

τῆς ἡμέρ-ας *during the day*

τῆς νυκτ-ὸς *during the night*

τοιόσδε τοιάδε τοιόνδε *like this, as follows*

τούτ-οις τοῖς δικτύ-οις *with these nets*

τούτ-οις τοῖς μόχλ-οις *with these bars*

τῷ γέροντ-ι *to the old man*

τῷ δικαστηρί-ῳ *the law-court*

τῷ πατρ-ὶ *his father (after ἐμ-πεσ-οῦσ-α)*

τῷ σῶ υἱ-ῷ *your son (after πεῖθ-ῃ)*

τῷ υἱ-ῷ τούτ-ῳ *to this son here*

ὕμ-τιν . οὔσι *to you (pl.) being*

φιλ-ηλιαστ-ής, ὁ *lover of being a juror in the court of the Eliaia (1d)*

Φιλο-κλέων (Φιλοκλεων-), ὁ *Philokleon (3a) ('Lover of Kleon')*

## Vocabulary to be learnt

ἀναπεῖθω *persuade over to one's side*

βαρέως φέρω *take badly, find hard to bear*

δικάζω *be a juror; make a judgment*

ἐξέρχομαι (ἐξελθ-) *go out; come out*

ἐπεὶ *when; since*

καθίζομαι *sit down*

καθίζω *sit down*

πλησίον *nearby, (+gen.) near*



Ὁ ΠΑΙΣ ΚΑΛΟΣ

## D

In *World of Athens*: Kleon 1.58–9, 63, 67, 6.17, 6.41.

- ΒΑΕΛΥΚΛΕΩΝ (βοᾷ τοῖς δούλοις ἀπὸ τοῦ τέγους)  
 ὦ Ξανθία καὶ Σωσία, καθεύδετε;  
 Ξ. οἴμοι, τάλας.  
 Σ. τί ἐστίν;  
 Ξ. ὁ δεσπότης οὐκέτι καθεύδει ἀλλ' ἀνίσταται ἤδη καὶ βοῇ χρηται. 5  
 Σ. ἀλλὰ τίσι λέγει ὁ ἀνὴρ;  
 Ξ. λέγει τι ἡμῖν ὁ Βδελυκλέων, ὡς ἐμοὶ δοκεῖ. καὶ ἡμῖν καθεύδουσιν  
 ἐντυχὼν ἀπολεῖ ὁ δεσπότης.  
 Σ. κάμοι δοκεῖ λέγειν τι, Ξανθία. ἀλλὰ τί βουλόμενος ἀνίστασαι, ὦ δέσποτα;  
 ΒΔΕΛ. (pointing inside the house) 10  
 ὁ τι; λόγῳ μὲν ὁ πατὴρ ἡσυχάζει, Σωσία, ἔργῳ δὲ βούλεται ἐξιέναι. καὶ  
 αἰεὶ τόλμη χρηται ὁ πατὴρ ἐξιέναι βουλόμενος. νῦν δέ, ὡς ἔμοιγε δοκεῖ,  
 ὁ πατὴρ εἰς τὸν ἱπνὸν εἰσελθὼν ὁπῆν τινα ζητεῖ πολλῇ σπουδῇ.  
 (looking at the chimney)  
 ἄναξ Πόσειδον, τί ποτ' ἄρ' ἡ κάπνη ψοφεῖ; 15  
 (ἐκ τῆς κάπνης ἐξέρχεται ὁ Φιλοκλέων)  
 οὗτος τίς εἰ σύ;  
 ΦΙΛΟΚΛΕΩΝ (emerging from the chimney)  
 καπνὸς ἔγωγε ἐξέρχομαι.  
 ΒΔΕΛ. καπνός; ἀλλὰ καπνῷ μὲν ἔξιόντι οὐχ ὅμοιος εἶ, ὡς ἔμοιγε δοκεῖ, 20  
 Φιλοκλέωνι δ' ὁμοιότερος. τί δέ σοι δοκεῖ, Ξανθία;  
 Ξ. οὐδενὶ ὁμοιότερος εἶναι μοι δοκεῖ ἢ τῷ Φιλοκλέωνι, ὦ δέσποτα.  
 ΒΔΕΛ. (puts the cover back on the chimney)  
 ἐνταῦθά νυν ζήτει τιν' ἄλλην μηχανήν.

## Vocabulary for Section Nine D

ἄναξ (ἀνακτ-), ὁ lord (3a)	καπν-ός, ὁ smoke (2a)	τίσι; to whom? (pl.)
βο-ῇ a shout (after χρηται)	λόγ-ω in word (i.e. supposedly)	τοῖς δούλ-οις to the slaves
ἐμ-οἱ to me	μηχαν-ή, ἡ device, scheme (1a)	τόλμ-η brazenness (after χρηται)
ἐμ-οιγε to me at least	μοι to me	τῷ Φιλο-κλέων-ι Philokleon (after ὁμοιότερος)
ἐνταῦθα (from) here	ὅμοι-ος -α -ον like	Φιλο-κλέων-ι Philokleon (after ὅμοιος)
ἐν-τυχάν-ω (ἐν-τυχ-) meet, chance upon	ὁπ-ή, ἡ hole (1a)	χρά-ομαι use, employ (3rd s. χρηται)
ἐργ-ω in fact, indeed (i.e. actually)	ὅ τι; what?	ψοφέ-ω make a noise
ἡμ-ῖν to us	οὐδεν-ὶ no one (after ὁμοιότερος)	
ἡμ-ῖν καθεύδ-ουσιν us sleeping (after ἐντυχὼν)	πολλ-ῇ σπουδ-ῇ with much urgency (i.e. very urgently)	
ἱπν-ός, ὁ oven (2a)	σοί to you (s.)	
κάπν-η, ἡ chimney (1a)	τάλας wretched (me)	
καπν-ῷ . . . ἐξ-ιόντ-ι smoke coming out (after ὅμοιος)	τέγ-ος, τό roof (3c)	

## Vocabulary to be learnt

ἄναξ (ἀνακτ-), ὁ prince, lord, king (3a)

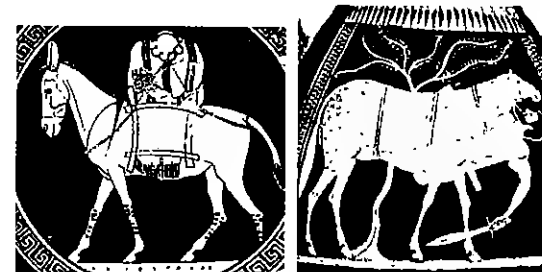
ἐνταῦθα (ἡ) here, at this that point  
 μέλας μέλαινα μέλαν (μελαν-) black  
 τάλας τάλαινα τάλαν (ταλαν-) wretched, unhappy

## E

- ΦΙΛ. (commandingly)  
 ἀλλ' ἄνοιγε τὴν θύραν.  
 ΒΔΕΛ. (resolutely)  
 μὰ τὸν Ποσειδῶ, πάτερ, οὐδέποτε γε.  
 ΦΙΛ. (a pause, then craftily) 5  
 ἀλλ' ἔστι νομηνία τήμερον.  
 ΒΔΕΛ. ὁ ἄνθρωπος οὗτος μέγα τι κακὸν παρασκευάζεται, ὡς ἔμοιγε δοκεῖ. τί σοι  
 δοκεῖ, Ξανθία;  
 Ξ. καὶ ἔμοιγε δοκεῖ.  
 ΦΙΛ. (overhears) 10  
 μὰ τὸν Δία οὐ δῆτα, ἀλλ' ἔξειμι, ἐπεὶ τὸν ἡμίονον ἐν τῇ ἀγορᾷ πωλεῖν  
 βούλομαι αὐτοῖς τοῖς κανθηλίοις.  
 ΒΔΕΛ. πωλεῖν βούλη τὸν ἡμίονον αὐτοῖς τοῖς κανθηλίοις; ἀλλ' ἐγὼ τοῦτο ἂν  
 δρᾶν δυνάμην.  
 ΦΙΛ. ἐγὼ δὲ τοῦτο ἂν δυνάμην ἄμεινον ἢ σύ. 15  
 ΒΔΕΛ. οὐ μὰ τὸν Δία, ἀλλ' ἐγὼ σοῦ ἄμεινον.  
 ΦΙΛ. ἀλλὰ εἰσιὼν τὸν ἡμίονον ἔξαγε.  
 The mule is led out of the courtyard.  
 ΒΔΕΛ. ἀλλὰ τί παθὼν στένεις, ἡμίονε; ἄρα ὅτι τήμερον πωλήσομέν σε; ἀλλὰ  
 μὴ στένε μηκέτι, ἡμίονε. τί δέ τοι τὸ πρᾶγμα; τί στένεις, εἰ μὴ φέρεις 20  
 Ὀδυσσέα τινά;

## Vocabulary for Section Nine E

ἄμεινον better	ἐξ-άγ-ω bring out, lead out	παρα-σκευάζ-ομαι devise, prepare
ἄνοιγε open!	μηκέτι no longer	πωλέ-ω sell
αὐτ-οῖς τοῖς κανθηλί-οις pack-saddle and all	νου-μηνί-α, ἡ first of the month (1b) (market-day)	στέν-ω groan
ἔμοι-γε to me	Ὀδυσσ-εύς, ὁ Odysseus (3g)	τῇ ἀγορ-ᾷ the market-place



ὁ ἡμίονος . . .

. . . φέρει Ὀδυσσέα τινά

- Σ. (*looks under the mule*)  
 ἀλλὰ ναὶ μὰ Δία φέρει κάτω γε τουτονὶ τινα.  
 ΒΔΕΛ. τίνα φέρει ὁ ἡμίονος; τίς εἶ ποτ', ὦ 'νθρωπε;  
 ΦΙΛ. Οὔτις νῆ Δία.  
 ΒΔΕΛ. Οὔτις σύ; ποδαπὸς εἶ;  
 ΦΙΛ. Ἰθακήσιος, ὁ τοῦ Ἀποδρασιππίδου.  
 ΒΔΕΛ. (*to Sosias*)  
 ὕφελκε αὐτόν.  
 (*looks at Philokleon with disgust*)  
 ὦ μιαρῶτατος. γιγνώσκω γάρ σε πάντων πονηρότατον ὄντα. τῷ γὰρ  
 Ὀδυσσεὶ δὴ ὁμοιωτάτος ἐστὶν ὁ πατήρ, ὡς ἔμοιγε δοκεῖ. ἀλλ' ὦ πάτερ,  
 σπουδῇ πάσῃ ὥθει τὸν ἡμίονον καὶ σεαυτὸν εἰς τὴν οἰκίαν.  
 (*points to a pile of stones*)  
 σὺ δέ, Σωσία, ὥθει ταῖς χερσὶ πολλοὺς τῶν λίθων πρὸς τὴν θύραν.  
 Σ. (*busies himself with the task. Suddenly . . .*)  
 οἶμοι τάλας. τί τοῦτο; πόθεν ποτ' ἐνέπεσέ μοι τὸ βῶλιον;  
 Ξ. (*points to the roof*)  
 ἰδοῦ, ὦ δέσποτα. ὁ ἀνὴρ στρουθὸς γίγνεται.  
 ΒΔΕΛ. οἶμοι κακοδαίμων. σὺ γάρ με λανθάνει ὁ πατήρ στρουθὸς γιγνώμενος.  
 ἀλλὰ φθήσεται ἡμᾶς ἐκφυγών. ποῦ ποῦ ἐστὶ μοι τὸ δίκτυον; σοῦ σοῦ,  
 πάλιν σοῦ.  
 (*τῷ δικτύῳ διώκει τὸν πατέρα*)  
 Σ. (*with relief, determined that the old man will give no more trouble*)  
 ἄγε νυν. ἐπειδὴ τουτονὶ μὲν ἐνεκλείσαμεν, ἐγκλείσασι δ' ἡμῖν καὶ  
 φύλαξιν οὔσι πράγματα οὐκ αὖθις ἵπαρξαι ὁ γέρων οὐδὲ λήσει ἡμᾶς  
 ἀποδραμῶν, τί οὐ καθεύδομεν ὀλίγον χρόνον;

ἀπο-δραμ-ῶν *see* ἀπο-τρέχ-ω  
 ἀπο-τρέχ-ω (ἀπο-δραμ-) *run away*  
 Ἀπο-δρασ-ιπ-ίδης, ὁ the son of  
 Runawayhorse (1d) (*comic*  
*name*)  
 βῶλι-ον, τό clod of earth (2b)  
 δίκτυ-ον, τό net (2b)  
 δυν-αίμην ἂν I would be able  
 (opt. of δύν-αμαι)  
 ἐγ-κλεί-σαι . . . ἡμ-ῖν to us  
 shutting (him) in  
 ἐγ-κλεί-ω shut in  
 ἐκ-φεύγ-ω (ἐκ-φυγ-) escape  
 ἡμίον-ος, ὁ mule (2a)  
 Ἰθακήσι-ος, ὁ (an) Ithakan (2a)  
 κάτω below, underneath  
 λήσ-ει he will escape notice (fut.  
 of λανθάν-ω)

λίθ-ος, ὁ stone (2a)  
 μιαρ-ός -ά -όν foul  
 μοι me (*after ἐνέπεσε*); my (*after*  
*ἐστὶ*)  
 ὅμοι-ος -α -ον like  
 ὅτι because  
 Οὔ-τις No-man  
 πάντ-ων of all  
 ποδαπός from which country?  
 πράγματα παρ-έχ-ω cause  
 problems (fut. παρ-έξ-ω)  
 σοὶ to you (s.)  
 σοῦ (Il.46-7) shoo!  
 σπουδ-ῇ πάσ-ῃ with all urgency  
 (i.e. most urgently)  
 στρουθ-ός, ὁ sparrow (2a)  
 ταῖς χερσὶ with your  
 hands

τῷ δικτύ-ῳ with the net  
 τῷ Ὀδυσσ-εῖ Odysseus (*after*  
*ὁμοιωτάτος*)  
 ὑφ-έλκ-ω drag from beneath  
 φθῆσ-εται he will anticipate (fut.  
 of φθάν-ω)  
 φύλαξιν οὔσι (to us) being  
 guards (*goes with ἐγκλείσας*  
 . . . ἡμῖν)  
 ὠθέ-ω push  
**Vocabulary to be learnt**  
 ἀμείνων ἄμεινον (*ἀμεινον-*)  
*better*  
 ἀποτρέχω (ἀποδραμ-) *run away*  
 ἐγκλείω *shut in, lock in*  
 ἐκφεύγω (ἐκφυγ-) *escape*  
 ἐξάγω (ἐξαγαγ-) *lead/bring out*

ἡμίονος, ὁ mule (2a) ὅμοιος ᾧ *on like, similar to (+dat.)* πωλέω *sell*  
 μηκέτι *no longer* παρέχω (παρασχ-) *give to, provide* στένω *groan*  
 μιαρὸς ᾧ *foul, polluted* πράγματα παρέχω *cause trouble* χράσμαι *use, employ (+ dat.)*

## F

*Bdelykleon now persuades Philokleon that he should not go out to the court, but stay at home and judge offences committed by members of his own household. The old man agrees, and they begin to set up the courtroom.*

In *World of Athens*: pay for jurors 6.41.

- (Βδελυκλέων τῷ πατρὶ λέγει)  
 ΒΔΕΛ. ἄκουε, ὦ πάτερ, οὐκ ἐτι σε ἐάσω εἰς τὸ δικαστήριον ἀπιέναι, οὐδ' ἐμὲ  
 λήσεις πειρώμενος ἐξιέναι.  
 ΦΙΛ. (*dismayed*)  
 τί τοῦτο; ἀλλ' ἀπολεῖς με, οὐκ ἐάσας ἐξιέναι.  
 ΒΔΕΛ. (*firmly*)  
 ἐνθάδε μένειν σε χρή, πάτερ, καὶ ἐμοὶ πιθέσθαι.  
 ΦΙΛ. ἀλλ' ὅμως ἐγὼ δικάζην βούλομαι.  
 (*falls to the floor in a rage*)  
 ΒΔΕΛ. ἀνίστασο, ὦ πάτερ, ἐπεὶ τήμερον δικάσαι δυνήσῃ.  
 ΦΙΛ. ἀλλὰ πῶς δικάζην μοι ἐξέσται, ἐνθάδε μένοντι;

## Vocabulary for Section Nine F

## Grammar for 9F-G

- Aorist infinitives, first and second, active and middle
- Aspect in the infinitive
- Aorist imperatives, first and second, active and middle
- Present imperatives: εἰμί, εἴμι, οἶδα, δύναμαι, ἀνίσταμαι
- ἔξεστι, δεινός
- Vocatives
- Adjectives: πᾶς

ἀν-ίστασο get up! (s.)  
 (ἀν-ίστα-μαι)  
 δυνήσ-ῃ you (s.) will be able  
 (fut. of δύν-αμαι)

ἐά-ω (ἐάσ-) allow  
 ἐνθάδε here  
 ἔξ-εστι it is possible (for x (dat.)  
 to -)

ὅμως nevertheless, however  
 πιθ-έσθαι to obey (πειθ-ομαι-έ-  
 πιθ-όμεν)  
 χρή it is necessary (for x (acc.) to-)

ΒΔΕΛ.	ἐν τῇ σαυτοῦ οἰκίᾳ ἔσται σοι δικαστήριον καὶ τοῖς οἰκέταις δικάσαι ἐξέσται.	
ΦΙΛ.	τί φῆς; ἀλλὰ τίνι τρόπῳ καὶ περὶ τίνος;	
ΒΔΕΛ.	περὶ πολλῶν. φέρε γάρ. εἰσὶ γάρ σοι πολλοὶ οἰκέται, ἀλλὰ εὖ οἶσθ' ὅτι οἱ οἰκέται οὐ βούλονται παύσασθαι ἀδικοῦντες, ἀλλ' αἰτίοι εἰσι πολλῶν κακῶν. χρή οὖν σε κατάσκοπον γενέσθαι τῶν πραγμάτων τῶν ἐν τῇ οἰκίᾳ γιγνομένων. καὶ ταῦτα τὰ κακὰ ἐξέσται σοι σκοπομένῳ τήμερον ἐξευρεῖν, ἐξευρόντι δὲ δίκην λαβεῖν. οὐκ οὐκ ἂν βούλοιο τοῦτο δρᾶν, καὶ ἀναγκάζειν τοὺς οἰκέτας τῶν κακῶν παύσασθαι καὶ βελτίους γενέσθαι;	15
ΦΙΛ.	(eagerly) καὶ πάνυ βουλοίμην ἄν. ἀναπείθεις γάρ με τοῖς λόγοις. ἀλλ' ἐκέينو οὐπω λέγεις, τὸν μισθὸν ὁπόθεν λαβεῖν δυνήσομαι. οὐκ οὐκ βούλοιο ἂν τὸ πρᾶγμα δηλοῦν;	20
ΒΔΕΛ.	λήψῃ παρ' ἐμοῦ.	
ΦΙΛ.	(satisfied) καλῶς λέγεις.	25
ΒΔΕΛ.	καὶ ποιῆσαι τοῦτο ἐθέλεις ἄν;	
ΦΙΛ.	τοῦτο ἂν ποιήην.	
ΒΔΕΛ.	ἀνάμενέ νυν. ἐγὼ γὰρ ταχέως ἤξω φέρων τὰ τοῦ δικαστηρίου ταῖς χερσί. νῆ Δία, ἐξοίσω πάντα.	30
	(ἀναμένει μὲν ὁ γέρων, ὁ δ' υἱὸς εἰς τὴν οἰκίαν εἰσέρχεται. δι' ὀλίγου Βδελυκλέων ἐξελεθὼν τὰ τοῦ δικαστηρίου ταῖς χερσὶ μόγις ἐκφέρει.)	
ΒΔΕΛ.	(panting, and finally depositing the equipment) ἰδοῦ. τέλος γὰρ ἐξήνεγκον τὰ τοῦ δικαστηρίου ἐγώ.	40
ΦΙΛ.	(looking at what Bdelykleon brought in) ἐξήνεγκας δὴ σὺ πάντα;	
ΒΔΕΛ.	νῆ Δία, δοκῶ γ' ἐνεγκεῖν πάντα. (points to a brazier) καὶ πῦρ γε τουτὶ ἐξήνεγκον. ἰδοῦ, ἐγγὺς τοῦ πυρὸς φακὴ τίς σοί ἐστιν.	45
ΦΙΛ.	(joyfully) ιοῦ ἰοῦ. ἔξεσται γάρ μοι δικάζοντι τὴν φακὴν ἐσθίειν. καὶ νῆ τὸν Δία αὐτὴν ἔδομαι, ὡς ἔμοιγε δοκεῖ, πάσῃ προθυμίᾳ, δεινὸς δὴ ὢν φαγεῖν. (pointing at a cockerel) ἀτὰρ τί βουλόμενος τὸν ἀλεκτρυόνα ἐξήνεγκας;	50
ΒΔΕΛ.	ὅ τι; ὁ ἀλεκτρυὼν σ' ἐγείρειν οἷός τ' ἔσται τῇ φωνῇ. μακροὶ μὲν γὰρ εἰσιν οἱ τῶν κατηγόρων λόγοι, σὺ δὲ δεινὸς καθεύδεις, καίπερ ἐν τῷ δικαστηρίῳ καθιζόμενος.	

ἀλεκτρυὼν (ἀλεκτρυον-), ὁ cockerel (3a)	γεν-έσθαι to become (γίγν-ομαι/ἐ-γεν-όμην)	δι' ὀλίγου after a short while
ἀναγκάζ-ω force, compel	δειν-ὸς καθεύδεις clever at sleeping	δικάσ-αι to give a judgment (δικάζ-ω)
ἀνα-μέν-ω hold on, wait around	δειν-ὸς φαγ-εῖν clever at eating	δυνήσ-ομαι I will be able (fut. of δύν-σμαι)
ἀτὰρ but		ἐγείρ-ω wake up

ἔδ-ομαι I shall eat (fut. of ἐσθί-ω)	μακρ-ός -ά -όν long	<b>Vocabulary to be learnt</b>
ἐθέλ-ω wish, want (to)	μισθ-ός, ὁ pay (2a)	ἀναμένω (ἀναμεινα-) wait, hold on
ἐκ-φέρ-ω (ἐξ-ενεγκ-) carry out	μόγις with difficulty	ἀτὰρ but
ἐνεγκ-εῖν to bring (φέρ-ω/ῆνεγκ-ον)	οἷ-ός τ' εἰμί be able (to) (+ inf.)	δεινός ἢ ὄν clever at (+ inf.); dire, terrible
ἐξ-ευρ-εῖν to discover (ἐξ-ευρίσκ-ω/ἐξ-ηῦρ-ον)	ὁπόθεν from where	ἑάω (ἑᾶσα-, aor. εἶᾶσα) allow
ἐξ-ήνεγκ-ας you (s.) brought out (aor. ἐκ-φέρ-ω)	ὅ τι; what?	ἐκφέρω (ἐξενεγκ-) carry out; (often: carry out for burial)
ἐξ-οίς-ω I shall bring out (fut. of ἐκ-φέρ-ω)	οὐπω=οὐδέπω not yet	ἐνθάδε here
ἐσθί-ω (φαγ-) eat	παρά (+ gen.) from	ἔξεσται it is possible (for X [dat.] to – [inf.])
ἦκ-ω come	πάντ-α everything (acc.)	ἐσθίω (φαγ-) eat (fut. ἔδομαι)
ἰοῦ hu-rah!	πάσ-ῃ προθυμί-ᾳ with all eagerness (i.e. most eagerly)	ὅμως nevertheless, however
κατά-σκοπ-ος, ὁ scout, spy, inspector (2a)	παύσ-ασθαι to stop; to cease from (+ gen.) (παύ-ομαι)	ὅ τι; what? (in reply to τί;)
κατήγορος, ὁ prosecutor (2a)	ποιῆσ-αι to act on (ποιέ-ω)	χρή it is necessary (for X [acc.] to – [inf.])
λαβ-εῖν to exact (λαμβάν-ω/ἔ-λαβ-ον)	πῦρ (πυρ-), τό fire, brazier (3b)	
	σκοπέομαι investigate, examine	
	τίν-ι τρόπ-ῳ how? in what way? (τρόπ-ος, ὁ way [(2a)])	
	φακ-ῇ, ἡ lentil-soup (1a)	

### Law-court procedure

Because the court is one set up at home, Philokleon can enjoy all the home comforts he presumably would not have had in a real court – hot soup, for example, (ll. 45–7). But there are two specific items mentioned in 9G. The *kados* (of which there were two) was the urn in which one placed one's vote. Each juror had two 'pebbles' for voting. One was 'live'. One placed one's 'live' one in either the innocent or guilty *kados*, and dropped the other pebble in the other. The *klepsudra* illustrated on p. 110 – the only one found in the Athenian *agora* – controlled the length of the speeches: it was filled with water, and the plug was removed when the speech began (one juror was appointed to be in charge of it). The speech had to end when the water had emptied. Both sides were thereby allotted the same time for their speeches. The illustrated *klepsudra* holds two χόες of water (note the two capital χs on the side), and runs out in six minutes. But we learn from Aristotle's *Constitution of Athens* that different sorts of cases were granted speeches of different lengths, measured in numbers of χόες – anything from three to forty-four. But we do not know whether the plugs were of the same size as the example we possess; further, that *klepsudra* belonged to the Antiokhis tribe (as the inscription indicates: ANTIOXIDAEOS, 'of Antiokhis'), not the courts.

## G

In *World of Athens*: water-clock 6.46.

- ΒΔΕΛ. ἄρα πάντ' ἀρέσκει σοι, πάτερ; εἰπέ μοι.  
 ΦΙΛ. πάντα δὴ μοι ἀρέσκει, εὖ ἴσθ' ὅτι.  
 ΒΔΕΛ. οὐκοῦν κάθιζε, πάτερ. ἰδοὺ τὴν γὰρ πρώτην δίκην καλῶ.  
 ΦΙΛ. μὴ κάλει τὴν δίκην, ὦ παῖ, ἀλλ' ἄκουσον.  
 ΒΔΕΛ. καὶ δὴ ἀκούω. τί λέγεις; ἴθι, ὦ πάτερ, λέξον.  
 ΦΙΛ. ποῦ εἰσιν οἱ κάδοι; οὐ γὰρ δύναμαι τὴν ψῆφον θέσθαι ἄνευ τῶν κάδων,  
 εὖ ἴσθ' ὅτι.  
 (ἐκτρέχων ἄρχεται ὁ γέρων)  
 ΒΔΕΛ. (shouting after him)  
 οὗτος, σὺ ποῖ σπεύδεις;  
 ΦΙΛ. κάδων ἔνεκα ἐκτρέχω.  
 ΒΔΕΛ. μὴ ἄπιθι μηδαμῶς, ἀλλ' ἐμοὶ πιθοῦ καὶ ἄκουσον, ὦ πάτερ.  
 ΦΙΛ. (looking back over his shoulder)  
 ἀλλ' ὦ παῖ, δεῖ με τοὺς κάδους ζητήσαντα τὴν ψῆφον θέσθαι. ἀλλ' ἔασον.  
 (αὖθις ἄρχεται ἐκτρέχων)  
 ΒΔΕΛ. (points to some cups)  
 παῦσαι ἐκτρέχων, πάτερ, ἐπειδὴ τυγχάνω ἔχων ταῦτα τὰ κυμβία. μὴ οὖν  
 ἄπιθι.  
 ΦΙΛ. (satisfied)  
 καλῶς γε. πάντα γὰρ τὰ τοῦ δικαστηρίου πάρεστι –  
 (has a sudden thought)  
 πλήν –  
 ΒΔΕΛ. λέξον· τὸ τί;



αἱ κλεψύδραι



ἡ ἀμὶς κλεψύδρα ἀρίστη

- ΦΙΛ. πλὴν τῆς κλεψύδρας. ποῦ ἐστὶν ἡ κλεψύδρα; ἔνεγκέ μοι.  
 ΒΔΕΛ. ἰδοὺ.  
 (τὴν τοῦ πατρὸς ἀμίδα δηλοῖ)  
 εἰπέ, αὕτη δὴ τίς ἐστίν; οὐχὶ κλεψύδραν ἀρίστην ἡγῇ τὴν ἀμίδα ταύτην;  
 πάντα νῦν πάρεστιν.  
*Sosias enters, leading two dogs. It seems that one, Labes (Λάβης 'Grabber'), has*  
*wolfed a whole cheese. It is decided that the other dog should charge him with theft.*  
*Bdelykleon orders the slaves to clear the 'courtroom' and asks for ritual prayers.*  
 ΒΔΕΛ. κάθιζε οὖν, πάτερ, καὶ παῦσαι φροντίζων. ἀκούσατε, παῖδες, καὶ ἐμοὶ  
 πίθεσθε, καὶ ἐξενέγκατε τὸ πῦρ. ὑμεῖς δὲ εὐξασθε πᾶσι τοῖς θεοῖς,  
 εὐξάμενοι δὲ κατηγορεῖτε.  
 (ἐξευεγκόντες τὸ πῦρ ἀπέρχονται πάντες οἱ δοῦλοι, εὐχονται δὲ τοῖς θεοῖς οἱ  
 παρόντες)



κάδον φέρει



‘ΚΑΔΟΣ ΕΙΜΙ’

## Vocabulary for Section Nine G

ἀκούο-αι listen! pay attention! (pl.) (ἀκού-ω)	θέ-σθαι to cast (τίθεμαι/ ἐ-θέ-μην)	πίθ-εσθε obey! (pl.) (πεῖθ-ομαι/ἐ-πιθ-όμην)
ἄκουσ-ον listen! pay attention! (s.) (ἀκού-ω)	ἴθι come! (s.) (ἔρχ-ομαι/εἶμι)	πιθ-οῦ obey! (s.) (πεῖθ-ομαι/ ἐ-πιθ-όμην)
ἀμὶς (ἀμίδ-), ἡ chamber-pot (3a)	ἴσθι know! (s.) (οἶδα)	πλὴν (+ gen.) except
ἄνευ + gen.) without	κάδ-ος, ὁ voting-urn (2a)	πῦρ (πυρ-), τό fire (3b)
ἀπ-ιθι go away! (s.)	κάδ-ων ἔνεκα because of the urns	ψῆφ-ος, ἡ vote (2a) (lit. pebble)
(ἀπ-έρχ-ομαι/ἀπ-εἰμι)	καὶ δὴ well, all right (you have my attention)	
ἀρέσκ-ει it pleases (+dat.)	καλῶς γε fine!	<b>Vocabulary to be learnt</b>
ἀρχ-ομαι begin (+ part.)	κατηγορέ-ω accuse, prosecute	ἀρχομαι begin (+inf. or part.)
ἔασ-ον (lit. 'allow!') leave off! (s.) (ἑά-ω)	κλεψύδρ-α, ἡ water-clock (1b)	ἐκτρέχω (ἐκδραμ-) run out
ἐκ-τρέχ-ω run out	κυμβί-ον, τό cup (2b)	ἔνεκα (+ gen.) because, for the sake of (usually placed after the noun)
ἐνεγκ-έ fetch! (φέρ-ω/ ἦνεγκ-ον)	λέξ-ον (lit. 'speak!') out with it! (λέγ-ω)	πᾶς πᾶσα πᾶν (παντ-) all
ἐξ-ενέγκ-ατε fetch out! (pl.) (ἐκ-φέρ-ω/ἐξ-ἦνεγκ-α)	μηδαμ-ὼς in no way	ὁ πᾶς the whole of
εὐξ-ασθε pray! (pl.) (εὐχ-ομαι)	πάντ-α everything; all (nom.)	πλὴν (+ gen.) except
	πάντ-ες all (nom. pl. m.)	πῦρ (πυρ-), τό fire (3b)
	πᾶσι to all (dat. pl. m.)	
	παῦσ-αι stop! (s.) (παύ-ομαι)	

## H

After the prayers, Bdelykleon acts as herald and opens the proceedings. Philokleon eats happily as he listens to the case, which is α γραφή for theft brought by Dog against Labes.

In *World of Athens*: coming to trial 6.49–50.

ΒΔΕΛ.	εἴ τις ἡλιαστής ἔξω ὦν τυγχάνει, εἰσίτω καὶ σπευδέτω.	
ΦΙΛ.	(looks about expectantly)	
	τίς ἐσθ' ὁ φεύγων; προσίτω.	
	(προσέρχεται ὁ φεύγων, κύων ὦν)	
ΒΔΕΛ.	ἀκούσατ' ἤδη τῆς γραφῆς.	5
	(he reads out the charge)	
	ἐγράψατο Κύων Κυδαθηναίεὺς κύνα Λάβητ' Αἰξωνέα κλοπῆς. ἡδίκησε γὰρ ὁ φεύγων, μόνος τὸν τυρὸν καταφαγών. καὶ μὴν ὁ φεύγων οὐτοσί Λάβης πάρεστιν.	
ΦΙΛ.	(regarding the dog balefully)	10
	προσίτω. ὦ μιὰρὸς οὗτος, γινώσκω σε κλέπτην ὄντα. ἀλλ' ἔξαπατήσῃ μ' ἐλπίζεις, εὐ οἶδα. ποῦ δ' ἐσθ' ὁ διώκων, ὁ Κυδαθηναίεὺς κύων; ἴθι, κύον.	
ΚΥΩΝ	αὐ̃ αὐ̃.	
ΒΔΕΛ.	πάρεστιν οὗτος.	15
ΞΑΝΘΙΑΣ	ἕτερος οὗτος αὐ̃ Λάβης εἶναι μοι δοκεῖ, λόγῳ μὲν ἀναίτιος ὦν, ἔργῳ δὲ κλέπτης καὶ αὐτός, καὶ ἀγαθός γε καταφαγεῖν πάντα τὸν τυρὸν.	



The trial of Labes from Aristophanes' *Wasps*

## Vocabulary for Section Nine H

## Grammar for 9H–J

- Third person imperatives, present and aorist, active and middle, incl. εἰμί, εἶμι, οἶδα
- Future infinitive and its uses
- Root aorists: ἔβην, ἔγνω
- ἐπίσταμαι 'I know'
- Principal parts: αἰρέω, αἰρέομαι, πάσχω, φέρω, πείθω, πείθομαι

ἀγαθ-ός -ή -όν good (at) (+ inf.)	ἐλπίζ-ω hope, expect (to) ἐξ-απατήσ-ειν to deceive (ἐξ-απατά-ω)	Κυδαθηναί-εύς, ὁ man from the deme Kydathene (3g)
Αἰξων-εύς, ὁ man from the deme Aixone (3g)	ἔξω outside	Λάβης (Λαβητ-), ὁ Labes (3a) (‘Grabber’)
ἀν-αίτι-ος -ον innocent	ἡλιάστ-ης, ὁ juror in the Eliaia court (1d)	προσ-ίτω let him come forward (προσ-έρχ-ομαι/πρόσ-ειμι)
αὐ̃ αὐ̃ woof! woof!	καὶ μὴν and look . . .	σπευδ-έτω let him hurry! (σπεύδ-ω)
γράφ-ομαι indict x (acc.) for γ (gen.)	κλέπτ-ης, ὁ thief (1d)	
διώκ-ω prosecute	κλοπ-ή, ἡ theft (1a)	φεύγ-ω be a defendant

## Kleon and Lakhes

The trial between the two dogs is an extended satire on two contemporary politicians, Kleon and Lakhes. The dog from Kudathenaion represents Kleon, Labes from Aixone represents Lakhes. Kleon is already at the heart of *Wasps* because it was he who had raised jury pay: hence Philokleon ‘Love-Kleon’, and Bdelukleon ‘Loathe-Kleon’. Here Aristophanes sees a further chance to mock Kleon by turning him into a dog and having him prosecute Labes/Lakhes for ‘eating up all the Sicilian cheese’. Lakhes had been involved with an expedition round Sicily in 427–4, and it seems he had been accused of helping himself to the money that Athens’ allies in Sicily had been providing for the upkeep of the fleet. Whether Kleon had actually prosecuted Lakhes on these grounds is not known; but since Kleon was renowned for putting himself forward as a ‘champion of the people’ by prosecuting officials whose financial conduct was dodgy, and had recently been making comments about Lakhes’ behaviour, Aristophanes saw a chance to have a bit of fun at his expense. It is notable that, throughout the trial, the dog Kleon is presented as every bit as bad as Labes/Lakhes (see e.g. *Text* 9H 1.16, 9I 11.23–4). Aristophanes always had it in for Kleon. The point is that the majority of leaders of the people before Pericles had been from traditional families whose wealth was in land; but after the death of Pericles, the new breed of politicians came from un-landed, *nouveau-riche* families, whom Aristophanes despised.



- ΒΔΕΛ. σίγα, κάθιζε. σὺ δέ, ὦ κύον, ἀναβὰς κατηγορεῖ.  
(ὁ δὲ κύων, ἀναβῆναι οὐκ ἐθέλων, ἀποτρέχει)  
*The dog runs off round the courtroom. At last he is caught and put on the rostrum.* 20
- ΦΙΛ. εὖ γε. τέλος γὰρ ἀνέβη ὁ κύων. ἐγὼ δέ, ἅμα δικάζων, πᾶσαν τὴν φακῆν  
ἔδομαι, τῆς δὲ κατηγορίας ἀκούσομαι ἐσθίων.
- ΚΥΩΝ τῆς μὲν γραφῆς ἠκούσας, ὦ ἄνδρες δικασταί. οὗτος γὰρ ὁ ἀδίκησας με  
ἔλαθε ἀπιὼν μόνος, καὶ πάντα τὸν τυρόν καταφαγών. καὶ ὅτε μέρος  
ῥητῆσα ἐγὼ, οὐ παρεῖχε μοι αἰτοῦντι. παύσομαι κατηγορῶν· δίκασον. 25
- ΦΙΛ. ἀλλ' ὦ γαθέ, τὸ πρᾶγμα φανερόν ἐστιν. αὐτὸ γὰρ βοᾷ. τὴν ψῆφον οὖν  
θέσθαι με δεῖ, καὶ ἐλεῖν αὐτόν.
- ΒΔΕΛ. (*appeals to Philokleon*)  
ἴθι, πάτερ, πρὸς τῶν θεῶν, ἐμοὶ πιθοῦ καὶ μὴ προκαταγίνωσκε. δεῖ γάρ  
σε ἀμφοτέρων ἀκούσαι, ἀκούσαντα δὲ οὕτω τὴν ψῆφον θέσθαι. 30
- ΚΥΩΝ κολάσατε αὐτόν, ὥς ὄντα αὐτὸν πολὺ κυνῶν ἀπάντων ἄνδρα  
μονοφαγίστατον, καὶ ἔλετε τοῦτον.
- ΒΔΕΛ. νῦν δὲ τοὺς μάρτυρας εἰσκαλῶ ἔγωγε.  
(*calls out a summons*)  
προσιόντων πάντες οἱ Λάβητος μάρτυρες, κυμβίων, τυρόκνηστις, χύτρα,  
καὶ τὰ ἄλλα σκεύη πάντα. ἴθι, ὦ κύον, ἀνάβαινε, ἀπολογοῦ.  
(*there is a long silence from Labes*)  
τί παθὼν σιωπᾷς; λέγοις ἄν. ἔξεστι γὰρ καὶ ἡ δὲ δεῖ σε ἀπολογεῖσθαι.  
ΦΙΛ. ἀλλὰ οὐ δύναται οὗτός γ', ὥς ἔμοιγε δοκεῖ. οὐ γὰρ ἐπίσταται λέγειν.  
ΒΔΕΛ. κατάβηθι, ὦ κύον. ἐγὼ γὰρ μέλλω ἀπολογήσεσθαι, εὖ εἰδώς περὶ τὰ  
δικανικά. 40



χύτρα καὶ τὰ ἄλλα σκεύη

- αἰρέ-ω (ἐλ-) convict  
αἰτέ-ω ask (for)  
ἀκού-ω listen (to) (+gen.)  
ἀμφοτέρ-οι -αι -α both  
ἀνα-βάς going up  
(ἀνα-βαίν-ω/ἀν-έ-βην)  
ἀνα-βῆν-αι to go up  
(ἀνα-βαίν-ω/ἀν-έ-βην)  
ἀν-έ-βη (he) went up  
(ἀνα-βαίν-ω/ἀν-έ-βην)  
ἅπας ἅπασ-α ἅπαν (ἅπαντ-) all  
ἀπο-λογέ-ομαι make speech for  
the defence  
ἀπο-λογήσ-εσθαι to make the  
defence speech  
αὖ again, moreover  
γραφ-ή, ἡ indictment, charge  
(1a)  
δικανικ-ά, τὰ court affairs, legal  
matters (2b)  
ἐθέλ-ω wish, want (to)  
εἰσ-ίτω let him come in!  
(εἰσ-έρχ-ομαι/εἰσ-ειμι)  
εἰσ-καλέ-ω call in,  
summon  
ἐλ-εῖν see αἰρέ-ω  
ἔλ-ετε see αἰρέ-ω  
ἐπ-ίστα-μαι know how (to)  
(+ inf.)  
εὖγε well done! hurrah!  
θέ-σθαι to cast (τίθε-μαι/  
ἐ-θέ-μην)
- καὶ δὴ and indeed  
κατά-βηθι get down! (s.)  
(κατα-βαίν-ω/κατ-έ-βην)  
κατ-εσθί-ω (κατα-φαγ-) eat up  
κατηγορέ-ω prosecute, make a  
prosecution speech  
κατηγορί-α, ἡ prosecution (1b)  
κηρύττ-ω announce  
κυμβί-ον, τό cup (2b)  
κύων (κυν-), ὁ dog (3a)  
μάρτυς (μαρτυρ-), ὁ witness (3a)  
μέλλ-ω be about (to)  
μέρ-ος, τό share (3c)  
μονο-φαγ-ίστατ-ος most selfish  
(lit. 'alone') eater  
πολύ much  
προ-κατα-γινώσκ-ω  
prejudge  
πρὸς (+ gen.) in the name of  
προσ-ιόντων let them come  
forward! (προσ-έρχ-ομαι/  
πρόσ-ειμι)  
σιγά-ω be quiet  
τυρό-κνηστις (τυροκνηστιδ-), ἡ  
cheese-grater (3a)  
τυρ-ός, ὁ cheese (2a)  
φακ-ή, ἡ lentil-soup (1a)  
φανερ-ός -ά -όν clear,  
obvious  
χυτρ-ά, ἡ cooking-pot  
ψηφ-ος, ἡ vote (2a) (lit.  
'pebble')
- Vocabulary to be learnt**  
ἀκούω *hear, listen to* (+ gen. of  
person/thing)  
ἀπολογέομαι *defend oneself,*  
*make a speech in one's own*  
*defence*  
γραφῆ, ἡ *indictment, charge,*  
*case* (1a)  
γράφομαι *indict, charge*  
γραφῆν γράφομαι *indict*  
*X (acc.) on charge of Y*  
(gen.)  
διώκω *prosecute, pursue*  
ἐθέλω *wish, want* (to)  
κατηγορέω *prosecute*  
*X (gen.) on a charge of*  
*Y (acc.)*  
κατηγορίᾱ, ἡ *speech for the*  
*prosecution* (1b)  
κύων (κυν-), ὁ *dog* (3a)  
μάρτυς (μαρτυρ-), ὁ *witness*  
(3a)  
μέρος, τό *share, part* (3c)  
πολύ (*adv.*) *much*  
πρὸς (+ gen.) *in the name of,*  
*under the protection of*  
φεύγω (φυγ-) *be a defendant, be*  
*on trial; flee*  
ψηφός, ἡ *vote, voting-pebble*  
(2a)

In *World of Athens*: witnesses and evidence 6.46; cheese 2.16.

(ὁ Βδελυκλέων, τῆς ἀπολογίας ἀρχόμενος, λέγει)

ΒΔΕΛ. χαλεπὸν μὲν, ὦνδρες, ἐστὶν ὑπὲρ κυνὸς τοσαύτης διαβολῆς  
τυχόντος ἀποκρίνασθαι, λέξω δ' ὅμως. γινώσκω γὰρ αὐτὸν ἀγαθὸν ὄντα  
καὶ διώκοντα τοὺς λύκους.

ΦΙΛ. (*dissenting*)

κλέπτης μὲν οὖν οὗτός γ' εἶναι μοι δοκεῖ καὶ ἄξιός θανάτου. δεῖ οὖν με  
ἐλεῖν αὐτὸν κλέψαντα, ἐλόντα δ' ἑτέραν αὐτοῦ δίκην δικάζειν.

ΒΔΕΛ. μὰ Δι', ἀλλ' ἄριστός ἐστι πάντων τῶν νυνὶ κυνῶν, ἐπειδὴ οἶός τ' ἐστὶ  
πολλὰ πρόβατα φυλάττειν.

ΦΙΛ. τί οὖν ὄφελος, εἰ τὸν τυρόν ὑφαιρείται, ὑφελόμενος δὲ κατεσθίει;

ΒΔΕΛ. ὅ τι; φυλάττει γὰρ καὶ τὴν θύραν. εἰ δ' ὑφείλετο τὸν τυρόν,  
συγγνώμην ἔχετε. καθαρίζειν γὰρ οὐκ ἐπίσταται. ἄκουσον, ὦ δαιμόνιε,  
τῶν μαρτύρων. ἀνάβηθι, τυρόκνηστι, καὶ λέξον μέγα. σὺ γὰρ τὸν τυρόν  
φυλάττουσα ἔτυχες.

(ἀνίσταται ἡ τυρόκνηστις)

ἀπόκριναι σαφῶς ἄρα κατέκνησας τὸν τυρόν ἀμφοτέροις τοῖς κυσίν;  
(*bends his head towards the grater and pretends to listen*)

λέγει ὅτι πάντα κατέκνησεν ἀμφοτέροις.

ΦΙΛ. νῆ Δία, ἀλλὰ γινώσκω αὐτὴν ψευδομένην.

ΒΔΕΛ. (*pleading*)

ἀλλ' ὦ δαιμόνιε, οἴκτιρε τοὺς κακὰ πάσχοντας. οὗτος γὰρ ὁ Λάβης  
οὐδέποτε ἐν τῇ οἰκίᾳ μένει, ἀλλὰ τὰ σιτία ζητῶν ἐκ τῆς οἰκίας ἐξέρχεται.  
ὁ δ' ἕτερος κύων τὴν οἰκίαν φυλάττει μόνον. ἐνθάδε γὰρ μένων ἐλπίζει  
τὰ σιτία ὑφαίρῃσθαι παρὰ τῶν ἄλλων. καὶ ὑφελόμενος μηδὲν, δάκνει.

ΦΙΛ. (*feels his resolve breaking*)

αἰβοῖ. τί κακὸν πότ' ἐστὶ τόδε; κακὸν τι περιβαίνει με, καὶ ὁ λέγων με  
πεῖθει τοῖς λόγοις.

ΒΔΕΛ. (*still pleading*)

ἴθ' ἀντιβόλῃ σε, οἴκτιράτε αὐτόν, ὦ πάτερ, κακὰ παθόντα, καὶ  
ἀπολύσατε. ποῦ τὰ παιδιά; ἀναβαίνετε, ὦ πονηρά, αἰτεῖτε καὶ ἀντιβόλεῖτε  
δακρύνοντα.

ΦΙΛ. (*exasperated*)

κατάβηθι, κατάβηθι, κατάβηθι, κατάβηθι.

ΒΔΕΛ. καταβήσομαι. καίτοι τὸ 'κατάβηθι' τοῦτο πολλοὺς δὴ πάνυ ἐξαπατᾷ. οἱ  
γὰρ δικασταὶ τὸν φεύγοντα καταβῆναι κελεύουσιν, εἴτα καταβάντος  
αὐτοῦ καταδικάζουσιν. ἀτὰρ ὅμως καταβήσομαι.



γυνή τις τυροκνήστιδι χρωμένη

### Vocabulary for Section Nine I

αἰβοῖ yuk! arghh!	κατα-δικάζ-ω convict, find guilty (+gen.)	τυρό-κνηστις (τυροκνηστιδ-), ἡ cheese-grater (3a)
αἰρέ-ω (ἐλ-) convict		ὑφ-αιρέ-ομαι (ὑφ-ελ-) steal, take by stealth for oneself
αἰτέ-ω ask	κατα-κνά-ω grate	ὑφ-αιρήσ-εσθαι to steal
ἀμφοτέρ-οι -αι -α both	κατ-εσθί-ω eat up	(ὑφ-αιρέ-ομαι) ψεύδ-ομαι lie
ἀνά-βηθι go up! (s.)	κιθαρίζ-ω play the kithara (i.e. be educated)	
(ἀνα-βαίν-ω/ἀν-έ-βην)	κλέπτ-ης, ὁ thief (1d)	
ἀντι-βολέ-ω beg, plead (with)	λύκ-ος, ὁ wolf (2a)	
ἀπο-λογί-α, ἡ defence speech (1b)	μέγα loudly	
ἀπο-λύ-ω acquit	μὲν οὖν no, rather	
ἀπο-λύσ-ατε pl., as if to a whole jury	μηδεῖς μηδεμί-α μηδέν (μηδεν-)	
ἄρχ-ομαι begin (+gen.)	no	
αὐ again, further	νυνί=vūn	
δαιμόνι-ε my good fellow	ὅδε ἦδε τόδε this (here)	
δακρύ-ω weep	οἰκτίρ-ατε pl., as if to a whole jury	
ἐλ-εῖν } see αἰρέ-ω	οἶ-ός τ' εἶμί be able (to)	
ἐλ-όντ-α }	ὄφελ-ος, τό use (3c)	
ἐλπίζ-ω hope, expect	παιδί-ον, τό puppy (2b)	
ἐξ-απατά-ω deceive	παρὰ (+gen.) from	
ἐπ-ίστα-μαι know (how to) (+inf.)	περι-βαίν-ω surround	
θάνατ-ος, ὁ death (2a)	πονηρ-ός -ά -όν poor, wretched	
καίτοι and yet	πρόβατ-α, τά sheep (2b)	
κατα-βάντ-ος getting down (gen. s. m.) (κατα-βαίν-ω/κατ-έ-βην)	σιτί-α, τά provisions, food (2b)	
κατά-βηθι get down! (s.) (κατα-βαίν-ω/κατ-έ-βην)	συγγνώμ-ην ἔχ-ω forgive	
κατα-βῆναι to get down (κατα-βαίν-ω/κατ-έ-βην)	τόδε see ὅδε	
κατα-βήσ-ομαι I shall get down (κατα-βαίν-ω/κατ-έ-βην)	τοσ-οὔτ-ος, τοσ-αύτ-η to (+gen.); happen (to), be actually (+part.)	
	τυγχάν-ω (τυχ-) chance on, happen upon, hit upon (+gen.)	
		τύρο-κνηστις (τυροκνηστιδ-), ἡ cheese-grater (3a)
		ὑφ-αιρέ-ομαι (ὑφ-ελ-) steal, take for oneself by stealth

### Vocabulary to be learnt

αἰρέω (ἐλ-) take, capture, convict
αἰτέω ask (for)
ἀμφοτέροι αι α both
ἀπολογία, ἡ speech in one's own defence (1b)
ἀρχομαι begin (+gen.); begin to (+part. or inf.)
αὐ again, moreover
ἐλπίζω hope, expect (+fut. inf.)
θάνατος, ὁ death (2a)
καταδικάζω condemn, convict (X [gen.] on charge of Y [acc.])
κλέπτεις, ὁ thief (1d)
παιδίον, τό child; slave (2b)
παρά (+gen.) from
τυγχάνω (τυχ-) hit, chance on, happen on, be subject to (+gen.); happen (to), be actually (+part.)
ὑφαίρεομαι (ὑφελ-) steal, take for oneself by stealth

## J

In *World of Athens*: voting 6.51.

- ΦΙΛ. (*weeping*)  
εἰς κόρακας. ὥς οὐκ ἀγαθὴν νομίζω τὴν φακῆν. ἐγὼ γὰρ ἀπεδάκρυσσα,  
τὴν φακῆν ταύτην κατεσθίων.
- ΒΔΕΛ. οὐκ οὐν ἀποφεύγει δῆτα ὁ κύων;
- ΦΙΛ. χαλεπὸν μοί ἐστιν εἰδέναι.
- ΒΔΕΛ. (*pleads again*)  
ἴθ', ὦ πατρίδιον, ἐπὶ τὰ βελτίω τρέπου.  
(*hands him a voting-pebble*)  
τῇνδε λαβὼν τὴν ψῆφον τῇ χειρί, θές ἐν τῷ ὑστέρω κάδῳ, καὶ  
ἀπόλυσον, ὦ πάτερ.
- ΦΙΛ. (*his resolve returns*)  
οὐ δῆτα. κιθαρίζειν γὰρ οὐκ ἐπίσταμαι.
- ΒΔΕΛ. φέρε' νῦν σε τῇδε ὑπερίαγω.
- (*υπερίαγων οὐν περίπατον πολύν, ἐπὶ τὸν ὑστερον κάδον πρῶτον βαδίζει*)
- ΦΙΛ. ὅδε ἐσθ' ὁ πρότερος;
- ΒΔΕΛ. οὗτος. θές τὴν ψῆφον.
- ΦΙΛ. αὕτη ἡ ψῆφος ἐνταῦθ' ἔνεστιν.  
(*puts pebble into the acquittal urn*)
- ΒΔΕΛ. (πρὸς ἑαυτὸν λέγει)  
εὖ γε. ἐξηπάτησα αὐτόν. ἀπέλυσε γὰρ Φιλοκλέων τὸν κύνα  
οὐχ ἐκὼν, τὴν ψῆφον θείς ἐν τῷ ὑστέρω κάδῳ.
- ΦΙΛ. πῶς ἄρ' ἡγωνισάμεθα;
- ΒΔΕΛ. δηλώσειν μέλλω.  
(*looks in the urn, counts, and then declares*)  
ἀπέφυγες, ὦ Λάβης.  
(*Philokleon faints*)  
πάτερ, πάτερ. τί πάσχεις; οἴμοι ποῦ ἐσθ' ὕδωρ; ἔπαιρε σεαυτόν, ἀνίστασο.
- ΦΙΛ. (*still not believing what has happened*)  
εἰπέ νυν ἐκεῖνό μοι, ὄντως ἀπέφυγεν; ἀπολεῖς με τῷ λόγῳ.
- ΒΔΕΛ. νῆ Δία.
- ΦΙΛ. οὐδέν εἰμ' ἄρα.
- ΒΔΕΛ. μὴ φρόντιζε, ὦ δαιμόνιε, ἀλλ' ἀνίστασο.
- ΦΙΛ. ἀλλ' ἐγὼ φεύγοντα ἀπέλυσα ἄνδρα τῇ ψήφῳ; τί πάσχω; τί ποτε πείσομαι;  
ἀλλ' ὦ πολυτίμητοι θεοί, συγγνώμην μοι ἔχετε, ὅτι ἄκων αὐτὸ ἔδρασα,  
τὴν ψῆφον θείς καὶ οὐχ ἐλών.

## Vocabulary for Section Nine J

- |   |   |   |
|---|---|---|
| ἀγωνίζ-ομαι contest                       | κατ-εσθί-ω eat up                             | ὑστερ-ος α -ον last (of two), further                                 |
| ἄκων ἄκουσ-α ἄκον (ἀκοντ-) unwilling(ly)  | κιθαρίζ-ω play the kithara (i.e. be educated) | φακ-ῆ, ἡ lentil-soup (1a)   |
| ἀπο-δακρύ-ω burst into tears              | μέλλ-ω be about to                            | φέρε . . . περιάγω come . . . let me take you round                   |
| ἀπο-λύ-ω acquit                           | ὅδε ἦδε τόδε this (here)                      |   |
| ἀπο-φεύγ-ω (ἀποφυγ-) be acquitted         | ὄντ-ως really                                 |   |
| βαδίζ-ω walk                              | ὅτι because                                   | <b>Vocabulary to be learnt</b>  |
| δαιμόνι-ε my dear fellow                  | πατρίδιον daddy dear (2b)                     | ἀπολύω <i>acquit, release</i>   |
| δηλώσ-ειν to reveal (δηλό-ω)              | πείσ-ομαι I shall suffer (fut. of πάσχ-ω)     | ἐξαπατάω <i>deceive, trick</i>  |
| ἐκὼν ἐκοῦσ-α ἐκόν (ἐκοντ-) willing(ly)    | περι-άγ-ω lead round                          | ἐπίσταμαι <i>know how to (+inf.); understand</i>                      |
| ἐξ-απατά-ω deceive                        | περί-πατ-ος, ὁ walkabout (2a)                 | μέλλω <i>be about to (+fut. inf.); intend; hesitate (+pres. inf.)</i> |
| ἐπ-αίρ-ω raise up, lift                   | πολυ-τίμητ-ος -ον much-honoured               | ὅδε ἦδε τόδε <i>this here</i>   |
| ἐπ-ίστα-μαι know (how to) (+ inf.)        | πρότερ-ος -α -ον first (of two), former       | ὅτι <i>because</i>  |
| εὖγε hurrah!                              | συγγνώμ-ην ἔχ-ω forgive (+dat.)               | συγγνώμην ἔχω <i>forgive, pardon (+dat.)</i>                          |
| θε-ς put! (s.) (τίθη-μι/-θε-)             | τῇδε this way                                 | ὑστερος α -ον <i>later, last (of two)</i>                             |
| θε-ίς putting (nom. s. m.) (τίθη-μι/-θε-) | τῇνδε <i>see</i> ὅδε                          | ὑστερον <i>later, further</i>   |
| κάδ-ος, ὁ voting-urn (2a)                 | ὑδωρ (ὕδατ-), τό water (3b)                   |   |

Section Ten A–E: Aristophanes' *Lysistrata*

## Introduction

Peisetairos and Euelpides decided that the only solution to the troubles of Athens was to escape to Cloudcuckooland. In *Lysistrata*, Aristophanes envisages the women of Athens finding a different solution.

An Athenian woman had no political rights at all, but that did not mean that she had no influence, and Aristophanes could make good comedy from the idea of women taking command of their men and of public affairs, as he often did.

In *World of Athens*: women 5.23ff; in myth 3.11–12; Athens vs. Sparta 1.75ff.

## A

*Lysistrata* has gathered together a group of women from all over Greece to talk of ways to end the war. Lampito is a Spartan.

- ΛΥΣΙΣΤΡΑΤΗ (Λυσιστράτη, ἡ Ἀθηναία ἐστὶ γυνή, παρελθοῦσα λέγει)  
 ἄρα ἐλπίζετε, ὦ γυναῖκες, μετ' ἐμοῦ καταλύσειν τὸν πόλεμον; εὖ γὰρ ἴστε ὅτι,  
 τὸν πόλεμον καταλύσασαι, τὴν εἰρήνην αὐθὺς ὀψόμεθα.
- ΜΥΡΡΙΝΗ (Μυρρίνη, ἡ φίλη ἐστὶ Λυσιστράτη, ὁμολογεῖ)  
 νῆ τοὺς θεοὺς ἡδέως ἂν ἴδοιμι ἔγωγε τὴν εἰρήνην, τὸν πόλεμον καταλύσασα.
- ΚΛΕΟΝΙΚΗ (καὶ Κλεονίκη, ἡ ἐτέρα φίλη τυγχάνει οὖσα, ὁμολογεῖ)  
 κάμοι δοκεῖ τὸν πόλεμον καταλύσαι. ἀλλὰ πῶς ἔξεστιν ἡμῖν, γυναιξὶν  
 οὖσαις; ἄρα μηχανὴν τιν' ἔχεις; δεῖ γὰρ τοὺς ἄνδρας, οἳ τὰς μάχας μάχονται,  
 καταλύσαντας τὸν πόλεμον σπονδὰς ποιῆσθαι.
- ΛΥ. λέγοιμ' ἂν. οὐ γὰρ δεῖ σιωπᾶν. ἀλλ', ὦ γυναῖκες, εἴπερ μέλλομεν  
 ἀναγκάσειν τοὺς ἄνδρας εἰρήνην ἄγειν, ἡμᾶς χρὴ ἀπέχεσθαι –
- ΜΥ. τίνο; τίς ἡ μηχανή; λέξον ἐκεῖνο ὃ ἐν νῷ ἔχεις.
- ΛΥ. ποιήσεται οὖν ὃ κελεύω;
- ΜΥ. ποιήσομεν πάνθ' ὃ κελεύεις.
- ΛΥ. δεῖ τοίνυν ἡμᾶς ἀπέχεσθαι τῶν ἀφροδισίων.
- (αἱ γυναῖκες πᾶσαι, ἀκούσασαι τοὺς λόγους, οὗς λέγει Λυσιστράτη, ἀπιέναι ἄρχονται)
- ΛΥ. ποῖ βαδίζετε; τί δακρύετε; ποιήσεται ἢ οὐ ποιήσετε ὃ κελεύω; ἢ τί μέλλετε;
- ΜΥ. (resolutely)  
 οὐκ ἂν ποιήσασιν τοῦθ' ὃ λέγεις, ὦ Λυσιστράτη, ἀλλ' ὁ πόλεμος ἐρπύτω.
- ΚΛ. μὰ Δι' οὐδ' ἐγὼ γάρ, ἀλλ' ὁ πόλεμος ἐρπύτω. κέλευσόν με διὰ τοῦ πυρὸς  
 βαδίζειν. τοῦτο μάλλον' ἐθέλησαιμι ἂν ποιεῖν ἢ τῶν ἀφροδισίων  
 ἀπέχεσθαι. οὐδὲν γὰρ τοῖς ἀφροδισίοις ὅμοιον, ὦ φίλη Λυσιστράτη. οὐκ  
 ἂν ποιήσασιν οὐδαμῶς.
- ΛΥ. (turns back to Myrrhine)  
 τί δαί σύ; ποιήσεις ἢ ὃ κελεύω;

- ΜΥ. καὶ γὰρ ἐθέλησαιμι ἂν διὰ τοῦ πυρὸς. οὐ μὰ Δία, οὐκ ἂν ποιήσασιν ἐγώ.
- ΛΥ. ὦ παγκατάπυγον τὸ ἡμέτερον ἅπαν γένος, ἄρ' οὐδεμία ποιήσεται ἂν, ὃ κελεύω;  
 (addresses the Spartan, Lampito)  
 ἀλλ' ὦ φίλη Λάκαινα, ἄρα συμψηφίσαιο ἂν μοι; οὕτω γὰρ τὸ πρᾶγμα  
 σώσασιν ἂν ἔτι.
- ΛΑΜΠΙΤΩ χαλεπὸν μὲν ναί τῳ ἴσιν ἔστιν ἡμῖν ἄνευ τῶν ἀφροδισίων  
 καθεύδειν. ἀλλὰ δεῖ ἡμᾶς, τὸν πόλεμον καταλυσάσας, εἰρήνην ἄγειν.  
 συμψηφισαίμην ἂν σοι.
- ΛΥ. (joyfully)  
 ὦ φιλότατή σύ καὶ μόνη τούτων γυνή.
- ΜΥ. (reluctantly)  
 εἴ τοι δοκεῖ ὑμῖν ταῦτα, καὶ ἡμῖν συνδοκεῖ.

## Vocabulary for Section Ten A

## Grammar for 10A–E

- Aorist optative, active and middle
- Verbs: δίδωμι, γινώσκω
- Adjectives: ἀμελής, γλυκύς
- Relatives: 'who/which/what/that'

- |                                   |                                 |                                 |
|-----------------------------------|---------------------------------|---------------------------------|
| ἄ what, which (acc. pl. n.)       | Λυσι-στράτ-η, ἡ Lysistrata (1a) | συμ-ψηφί-σαιο ἂν will you (s.)  |
| ἀναγκάζ-ω compel                  | ('Destroyer of the army')       | vote with (συμ-ψηφί-σμαι)       |
| ἄνευ (+gen.) without              | μᾶλλον . . . ἢ rather than      | (+dat.)                         |
| ἂν ἴδ-οιμι I would (like to) see  | μέλλ-ω intend                   | συν-δοκ-εῖ it seems a good idea |
| (ὁρά-ω/εἶδ-ον)                    | μηχαν-ή, ἡ plan, scheme (1a)    | to x (dat.) also                |
| ἂν ποιή-σ-αιμι I will do (ποιέ-ω) | Μυρρίν-η, ἡ Myrrhine (1a)       | σώ-σ-αιμεν ἂν we might save     |
| ἅπας ἅπασ-α ἅπαν (ἅπαντ-) all,    | ναί τῳ σῳ (Spartan dialect) by  | (σώζ-ω)                         |
| the whole                         | the Two Gods! (Castor and       | τοῖ then                        |
| ἀπ-έχ-ομαι refrain from (+gen.)   | Pollux)                         | τοίνυν so, then                 |
| ἀφροδισι-α, τά sex (2b)           | ὃ what, which (acc. s. n.)      | φίλτατ-ος -η -ον most dear      |
| βαδίζ-ω walk                      | οἱ who (nom. pl. m.)            | (φίλ-ος)                        |
| γέν-ος, τό race, kind (3c)        | οὐδαμ-ῶς not at all, in no      | χῆμιν=καὶ ἡμῖν                  |
| δαί then                          | way                             |                                 |
| δακρύ-ω weep                      | οὗς which, who (acc. pl. m.)    |                                 |
| δοκ-εῖ it seems a good idea (to x | ὀψ-όμεθα we shall see (fut. of  | <b>Vocabulary to be learnt</b>  |
| (dat.) to y (inf.))               | ὁρά-ω)                          | ἅπας ἅπασ-α ἅπαν (ἅπαντ-) all,  |
| ἐθέλη-σ-αιμι ἂν I would (like to) | παγ-κατάπυγον totally           | the whole                       |
| (ἐθέλ-ω)                          | lascivious                      | ἀπέχομαι refrain, keep away     |
| εἴπερ if indeed, if really (-περ  | παρ-έρχ-ομαι (παρ-ελθ-) come    | (from) (+gen.)                  |
| strengthens the word to which     | forward                         | βαδίζ-ω walk, go (fut.          |
| it is attached)                   | ποιή-σ-εας ἂν will you (s.) do  | βαδιέομαι)                      |
| ἔρπ-ω go along, take its course   | (ποιέ-ω)                        | δοκεῖ it seems a good idea to X |
| ἢ who (nom. s. f.)                | ποιή-σ-ειε ἂν will (he) do      | (dat.) to do Y (inf.); X (dat.) |
| κατα-λύ-ω bring to an end         | (ποιέ-ω)                        | decides to do Y (inf.)          |
| Κλεονίκ-η, ἡ Kleonike (1a)        | συμ-ψηφισ-αίμην ἂν I will vote  | καταλῶ bring to an end; finish  |
| Λάκαιν-α, ἡ Spartan woman (1c)    | with (+dat.) (συμ-ψηφί-σ-ομαι)  | μηχανή, ἡ device, plan (1a)     |
|                                   |                                 | οὐδαμῶς in no way, not at all   |

## B

In *World of Athens*: treasury 8.95; economics of empire 6.75ff.

- ΛΑΜ. ἡμεῖς οὖν, τοὺς ἡμετέρους ἄνδρας πείσασαι, ἀναγκάσομεν εἰρήνην ἄγειν.  
τίνι τρόπῳ τοὺς ὑμετέρους δυνήσεσθε πείσαι, οἱ τὰς τριήρεις γ' ἔχουσι  
καὶ τὰργύριον; ἢ χρήμασιν ἢ δώροις ἢ τί ποιοῦσαι;
- ΛΥ. ἀλλὰ καὶ τοῦτ' εὖ παρεσκευασάμεθα, ὅτι καταληψόμεθα τήμερον τὴν  
ἀκρόπολιν, θύειν δοκοῦσαι. καταλαβοῦσαι δέ, φυλάζομεν αὐτὴν αὐτῷ  
τῷ ἀργυρίῳ.
- (βοήν τινα ἐξαίφνης ἀκούει ἡ Λαμπιτώ, ἀκούσασα δὲ τὴν Λυσιστράτην προσαγορεύει)
- ΛΑΜ. τίς ἐβόησε; τίς αἴτιος τῆς βοῆς;
- ΛΥ. τοῦτ' ἐκεῖνο ὃ ἔλεγον. αἱ γὰρ γράες, ἃς ἔδει τὴν ἀκρόπολιν τῆς θεοῦ  
καταλαβεῖν, νῦν ἔχουσιν. ἀλλ' ὦ Λαμπιτοῖ, σὺ μὲν, οἴκαδε ἐλθοῦσα, τὰ  
παρ' ὑμῖν εὖ θές, ἡμεῖς δ' εἰσελθοῦσαι τὴν ἀκρόπολιν, ἣν ἄρτι κατέλαβον  
αἱ γράες, φυλάζομεν.
- (ἡ μὲν Λαμπιτώ ἀπιοῦσα βαδίζει τὴν ὁδόν, ἣ εἰς Λακεδαίμονα φέρει, αἱ δ' ἄλλαι  
εἰσελθοῦσαι τὴν ἀκρόπολιν φυλάττουσιν. ἐξαίφνης δὲ βοᾷ ἡ Λυσιστράτη, ἰδοῦσα  
ἄνδρα τινά, ὃς τυγχάνει προσιών.)
- ΛΥ. ἰοῦ ἰοῦ γυναικες, ἵτε δεῦρο ὡς ἐμὲ ταχέως.
- ΚΛ. τί δ' ἐστίν; εἰπέ μοι, τίς ἡ βοή;
- ΛΥ. ἄνδρα ἄνδρα ὁρῶ προσιόντα. ὁρᾶτε. γινώσκει τις ὑμῶν τὸν ἄνδρα ὃς  
προσέρχεται;
- ΜΥ. οἴμοι.
- ΚΛ. ἀλλὰ δῆλον, Λυσιστράτη, ὅτι ἡ Μυρρίνη αὐτὸν ἔγνω. ἰδοῦσα γὰρ καὶ  
γνοῦσα ὥμωξε.
- ΛΥ. λέγε, ὦ Μυρρίνη. ἄρ' ἡ Κλεονίκη ἀληθῆ λέγει; τὸν ἄνδρα ἔγνω σύ; κάμοι  
γὰρ δοκεῖς τὸν ἄνδρα γνῶναι.
- ΜΥ. νῆ Δία ἔγνω ἔγωγε. ἔστι γὰρ Κινησίας, οὗ γυνή εἰμι ἐγώ.
- ΛΥ. (reveals her plan)
- ΜΥ. σὸν ἔργον ἦδη τοῦτον, ὦ συνοικεῖς, ἐξαπατᾶν καὶ φιλεῖν καὶ μὴ φιλεῖν.
- ΜΥ. ποιήσω ταῦτ' ἐγώ.
- ΛΥ. καὶ μὴν ἐγὼ συνεξαπατήσαιμ' ἂν σοι παραμένουσα ἐνθάδε,  
ἀποπέμψασα τὰς γραῦς, ὧν ἔργον ἐστὶ τὴν ἀκρόπολιν φυλάττειν.

## Vocabulary for Section Ten B

ἀκρόπολ-ις, ἡ acropolis (3e)	ἄρτι just now, recently	δῶρ-ον, τό gift, bribe (2b)
ἀναγκάζ-ω compel	ἃς [for] whom (acc. pl. f.) (after ἔδει)	ἔ-γνω-ν (I) recognised
ἀπο-πέμπ-ω send away, dismiss		(γινώσκ-ω/ἔ-γνω-ν)
ἀργύρι-ον, τό silver (2b)	γν-οῦσ-α recognising (nom. s. f.)	ἔ-γνω-ς you (s.) recognised
(deposited in the Parthenon; these were reserves built up from the silver mines at Laurion)	(γινώσκ-ω/ἔ-γνω-ν)	(γινώσκ-ω/ἔ-γνω-ν)
	γνώ-ναι to recognise (γινώσκ- ω/ἔ-γνω-ν)	ἔ-γνω (she) recognised
	γραῦς (γρα-). ἡ old woman (3a)	(γινώσκ-ω/ἔ-γνω-ν)
		ἐξαίφνης suddenly

ἣ which (nom. s. f.)	ὃς who (nom. s. m.)	ὡς (+acc.) to
ἣν which (acc. s. f.)	οὗ whose (gen. s. m.)	
ἰοῦ oh!	παρά (+dat.) with, at, beside	<b>Vocabulary to be learnt</b>
καὶ μὴν look!	παρα-μέν-ω remain beside	ἀναγκάζω force, compel
Κινησί-ας, ὁ Kinesias (1d)	παρα-σκευάζ-ομαι prepare	ἄρτι just now, recently
(comic name implying sexual prowess)	προσ-αγορεύ-ω address	γραῦς (γρα-). ἡ old woman
Λακεδαιμίων (Λακεδαίμων-), ἡ Sparta (3a)	συν-εξ-απατήσ-αιμ' ἂν I will join with x (dat.) in deceiving (συν- εξ-απατά-ω)	(3 irr.) (acc. s. γραῦν; acc. pl γραῦς)
Λαμπιτώ, ἡ Lampito (voc. Λαμπιτοῖ)	συν-οικέ-ω live (with) (+dat.)	δῶρον, τό gift, bribe (2b)
δ which (acc. s. n.)	τριήρ-ης, ἡ trireme (3d)	ἐξαίφνης suddenly
ὁδ-ός, ἡ road (2a)	τίν-ι τρόπ-ω how? in what way?	παρά (+dat.) with, beside, in the presence of
οἱ who (nom. pl. m.)	φέρ-ω lead	συνοικέω live with, live together
οἰμώζ-ω cry οἴμοι	ὥ with whom (dat. s. m.)	
	ὧν whose (gen. pl. f.)	

## Athenian finances

*Lysistrata* is known as the play about a sex-strike. But that was only one side of *Lysistrata*'s plan. She knew that while the men controlled the finances, they could keep the war going, sex-strike or not. So her second plan was to capture the Parthenon, where the money was kept. Only then could she be certain of forcing the men to give in to her. The passage from *World of Athens* below describes the state of Athenian finances in the years preceding *Wasps*. The tribute referred to came from Athens' allies in the Delian league, an alliance of states of which Athens was the predominant member, formed after the Persian Wars to guarantee Greek security against further Persian invasion. Members paid Athens in money or ships:

'Thucydides made Pericles declare in 431 that Athens' reserve fund stood at the gigantic figure of 6,000 talents – and this despite the expenditure on the Acropolis building programme and the heavy cost of putting down the revolt of Samos in 440/39; further, that the annual external income from tribute, fines and other sources, amounted to 600 talents. With reason did Pericles stress Athens' financial preparedness for the coming war. Five years later, however, the demands of the war were proving unmanageable, and in these circumstances the Athenian attitude to their allies seems to have changed markedly. First of all they tightened up on tribute collection. From 430 onwards we hear of the Athenians sending out ships to collect the tribute, and in 426 the Athenians passed a decree making it a treasonable offence to impede the collection of tribute. Second, they put up the amounts of tribute they demanded. Tribute levels seem to have been steady over the previous three decades, adjusted only in the light of local circumstances, but in 425 the amount of tribute demanded from cities was increased by anything up to a factor of five, bringing the total demanded to perhaps as much as 1,460 talents per annum.' (*World of Athens*, 6.80)

## C

(αἱ μὲν οὖν γῤῥαες ἀπέρχονται, ὁ δὲ Κινησίᾳς ἀφικνεῖται, προσίων δ' ὀλοφύρεται)

ΚΙΝΗΣΙΑΣ οἴμοι κακοδαίμων, οἶος ὁ σπασμός μ' ἔχει.

ΛΥ. (ἀπὸ τοῦ τείχους λέγουσα)

τίς οὗτος ὃς διὰ τῶν φυλάκων λαθῶν ἐβιάσατο;

ΚΙΝ. ἐγώ.

ΛΥ. ἀνὴρ εἶ;

ΚΙΝ. ἀνὴρ δῆτα.

ΛΥ. οὐκ ἄπει δῆτ' ἐκποδών;

ΚΙΝ. σὺ δ' εἰ τίς, ἢ ἐκβάλλεις με;

ΛΥ. φύλαξ.

ΚΙΝ. οἴμοι.

(πρὸς ἑαυτὸν λέγων)

δῆλον ὅτι δεῖ με - δυστυχῇ - ὄντα εὖξασθαι τοῖς θεοῖς ἅπασιν. ἴσως δὲ οἱ θεοί, οἷς εὖχομαι, δώσουσί μοι τὴν γυναῖκα ἰδεῖν.

(εὖχεται ὁ ἀνὴρ)

ἀλλ' ὦ πάντες θεοί, δότε μοι τὴν γυναῖκα ἰδεῖν.

(αὐθις τὴν Λυσιστράτην προσαγορεύει)

πρὸς τῶν θεῶν νῦν ἐκκάλεσόν μοι Μυρρίνην.

ΛΥ. (*appearing to soften*)

σὺ δὲ τίς εἶ;

ΚΙΝ. ἀνὴρ ἐκείνης, Κινησίας Παιονίδης, ᾧ συνοικεῖ.

(πρὸς ἑαυτὸν λέγων)

εὖ γε, ὡς εὖξαμένῳ ἔδοσάν μοι οἱ θεοὶ τὴν Μυρρίνην ἰδεῖν.

ΛΥ. (*very friendly*)

ὦ χαῖρε, φίλτατε Κινησία. εὖ ἴσμεν γὰρ τὸ σὸν ὄνομα καὶ ἡμεῖς. αἰεὶ γὰρ ἡ γυνὴ σ' ἔχει διὰ στόμα. καὶ μὴν λαβοῦσα μῆλον 'ὡς ἡδέως', φησί, 'Κινησία τοῦτ' ἀν' διδοίην.'

ΚΙΝ. (*his passion increasing*)

ὦ πρὸς τῶν θεῶν· ἐγὼ ὁ ἀνὴρ ᾧ Μυρρίνη βούλεται μῆλα διδόναι;

ΛΥ. νῆ τὴν Ἀφροδίτην. καὶ δὴ καὶ χθές, ὅτε περὶ ἀνδρῶν ἐνέπεσε λόγος τις, ἡ σὴ γυνὴ 'πάντων', ἔφη, 'ἄριστον νομίζω τὸν Κινησίαν.'

ΚΙΝ. (*desperately*)

ἴθι νυν κάλεσον αὐτήν.

ΛΥ. (*stretching out her hand*)

τί οὖν; δώσεις τί μοι;

ΚΙΝ. νῆ τὸν Δία ἔγωγέ σοι τι δώσω. ἔχω δὲ τοῦτο· ὅπερ οὖν ἔχω δίδωμί σοι. σὺ οὖν, ἢ δίδωμι τόδε, κάλεσον αὐτήν.

(ὁ ἔχει ἐν τῇ χειρὶ δίδωσι τῇ Λυσιστράτῃ)

ΛΥ. εἶεν· καταβᾶσα καλῶ σοι αὐτήν.

(καταβαίνει ἀπὸ τοῦ τείχους)

ΚΙΝ. ταχέως.

ΜΥ. (ἔνδον οὔσα)

σὺ δ' ἐμὲ τούτῳ μὴ κάλει, Λυσιστράτη. οὐ γὰρ βούλομαι καταβῆναι.

ΚΙΝ. ὦ Μυρρινίδιον, τί ταῦτα δρᾷς; καταβᾶσα πάση σπουδῇ δεῦρ' ἔλθέ.

ΜΥ. μὰ Δί' ἐγὼ μὲν οὐ. ἀλλ' ἄπειμι.

ΚΙΝ. μὴ δῆτ' ἄπιθι, ἀλλὰ τῷ γοῦν παιδίῳ ὑπάκουσον.

(τῷ παιδίῳ λέγει, ὁ θεράπων τις φέρει)

οὗτος, οὐ καλεῖς τὴν μαμμίαν;

ΠΑΙΣ μαμμία μαμμία μαμμία.

ΚΙΝ. αὐτῇ, τί πάσχεις; ἄρ' οὐκ οἰκτίρεις τὸ παιδίον, ὃ ἄλουτον ὄν τυγχάνει;

ΜΥ. ἔγωγε οἰκτίρω δῆτα.

ΚΙΝ. κατάβηθι οὖν, ὦ δαιμονία, τοῦ παιδίου ἔνεκα.

ΜΥ. (*sighing*)

οἶον τὸ τεκεῖν. χρή καταβῆναι.

## Vocabulary for Section Ten C

ἄ-λουτ-ος -ον unwashed

ἡ who (nom. s. f.)

ἂν διδ-οίην I would like to give

θεράπων (θεραποντ-), ὁ slave,

(δίδω-μι/δο-)

servant (3a)

γοῦν at any rate

καὶ μὴν look!

δαιμονί-α my dear lady

καλ-ὦ I shall call (fut. of

διὰ στόμα on her lips

καλέ-ω, ἐ-ω contr.)

διδό-ναι to give (δίδω-μι/δο-)

μαμμί-α, ἡ mummy (1b)

δίδω-μι I give, offer

μῆλ-ον, τό apple (2b)

δώσ-ω I shall give (δίδω-μι/δο-)

Μυρρινίδιον Myrrhine baby

δώσ-εις you (s.) will give

ὃ which (acc. s. n.); which (nom.

(δίδω-μι/δο-)

s. n.)

δώσ-ουσι they will grant

οἷ-ος-α-ον what sort of a!

(δίδω-μι/δο-)

οἷς to whom (dat. pl. m.)

ἔ-δο-σαν they granted

ὅπερ what indeed, the very thing

(δίδω-μι/δο-)

which (acc. s. n.)

δό-τε grant! (pl.) (δίδω-μι/δο-)

ὃς who (nom. s. m.)

δυσ-τυχ-ῇ unlucky (acc. s. m.)

Παιονίδ-ης, ὁ of the deme

εἶεν very well

Paionis (1d) (*comic name*

ἐκ-καλέ-ω call out

implying sexual prowess)

ἐκποδών out of the way

προσ-αγορεύ-ω address

εὖ γε hurrah! good!

σπασμ-ός, ὁ agony (2a)

σπουδ-ή, ἡ haste (1a)

τείχ-ος, τό wall (of a city) (3c)

τὸ τεκ-εῖν to be a mother.

motherhood (τίκτ-ω/

ἔ-τεκ-ον)

ὑπ-ακού-ω obey, listen to (+dat.)

φίλτατ-ος -η -ον dearest

(φίλ-ος)

φύλαξ (φυλακ-), ὁ, ἡ guard (3a)

ᾧ with/to whom (dat. s. m.)

ὡς since, because

## Vocabulary to be learnt

οἶος ἂν *what a! what sort of a!*

προσαγορεύω *address, speak to*

σπουδῇ, ἡ *haste, zeal,*

*seriousness (1a)*

τείχος, τό *wall (of a city) (3c)*

φίλτατος ἡ *on most dear (φίλος)*

φύλαξ (φυλακ-), ὁ, ἡ *guard*

*(3a)*

## D

In *World of Athens*: purification 3.33; slaves 5.63.

- (καταβᾶσα δὲ καὶ ἀφικομένη ἡ Μυρρίνη εἰς τὴν πύλην, τὸ παιδίον προσαγορεύει)  
 MY. (*cuddling the child*)  
 ὦ τέκνον, ὡς γλυκὺς εἶ σύ. φέρε' σε 'φιλήσω. γλυκὺ γὰρ τὸ τῆς μητρὸς  
 φίλημα. γλυκεῖα δὲ καὶ ἡ μήτηρ· ἀλλ' οὐ γλυκὺν ἔχεις τὸν πατέρα,  
 ἀλλ' ἀμελῇ. ἐγὼ δὲ μέμφομαι τῷ σῷ πατρὶ ἀμελεῖ ὄντι. ὦ τέκνον, ὡς  
 δυστυχὴς φαίνεται ὦν διὰ τὸν πατέρα.  
 KIN. (*angrily*)  
 ἀλλὰ σὺ τὸν ἄνδρα ἀμελῇ καλεῖς; οὐδεμία μὲν γάρ ἐστι σοῦ ἀμελεστέρα,  
 οὐδεὶς δὲ δυστυχέστερος ἐμοῦ.  
 (προσάγων τῇ γυναικὶ τὴν χεῖρα, λέγει)  
 MY. (*brushing aside his advances*)  
 τί βουλομένη, ὦ πονηρά, ταῦτα ποιεῖς, γυναιξὶ πιθομένη τοιαύταις;  
 KIN. (*pleading*)  
 παῦσαι, κάκιστε, καὶ μὴ πρόσαγε τὴν χεῖρά μοι.  
 MY. (*firmly*)  
 οἴκαδε δ' οὐ βαδιῇ πάλιν;  
 KIN. (*pleading*)  
 οἴκαδε δ' οὐ βαδιῇ πάλιν;  
 MY. (*firmly*)  
 μὰ Δί' οὐκ ἔγωγε οἴκαδε βαδιοῦμαι. ἀλλὰ πρότερον τοὺς ἄνδρας δεῖ, τοῦ  
 πολέμου παυσαμένους, σπονδὰς ποιῆσθαι. ποιήσετε ταῦτα;  
 KIN. (*pleading*)  
 σὺ δὲ τί οὐ κατακλίνῃ μετ' ἐμοῦ ὀλίγον χρόνον;  
 MY. (*firmly*)  
 οὐ δῆτα· καίτοι σ' οὐκ ἐρῶ γ' ὡς οὐ φιλω.  
 KIN. (*pleading*)  
 φιλεῖς; τί οὖν οὐ κατακλίνῃ;  
 MY. (*firmly*)  
 ὦ καταγέλαστε, ἐναντίον τοῦ παιδίου;  
 KIN. (*turning to the slave*)  
 μὰ Δί', ἀλλὰ τοῦτο γ' οἴκαδε, ὦ Μανῆ, φέρε.  
 (ὁ θεράπων, ὃς τὸ παιδίον φέρει, οἴκαδε ἀπέρχεται)  
 MY. (*firmly*)  
 ἰδοὺ, τὸ μὲν σοι παιδίον καὶ δὴ ἐκποδὼν, σὺ δ' οὐ κατακλίνῃ;



καίτοι σ' οὐκ ἐρῶ γ' ὡς οὐ φιλω

- MY. ἀλλὰ ποῦ γὰρ ἂν' τις ἰδράσειε τοῦτο; πρῶτον γὰρ δεῖ μ' ἐνεγκεῖν κλινίδιον.  
 KIN. μηδαμῶς, ἐπειδὴ ἔξεστιν ἡμῖν χαμαὶ κατακλίνεσθαι.  
 MY. (*firmly*)  
 μὰ τὸν Ἀπόλλω, οὐκ ἐάσω σ' ἐγὼ, καίπερ τοιοῦτον ὄντα, κατακλίνεσθαι χαμαί. 30  
 (ἐξέρχεται)  
 KIN. (*joyfully*)  
 ὦ τῆς εὐτυχίας· ἦ τοι γυνὴ φιλοῦσά με δὴλῃ ἐστίν.

## Vocabulary for Section Ten D

ἀ-μελ-εῖ uncaring (dat. s. m.)	θεράπων (θεραποντ-), ὁ servant,	πύλ-η, ἡ gate (1a)
ἀ-μελέστερ-ος -α -ον more	slave (3a)	τέκν-ον, τό child (2b)
uncaring (ἀ-μελ-ής)	καὶ δὴ there!	τοὶ then
ἀ-μελ-ῇ uncaring (acc. s. m.)	καίτοι and yet	φέρε . . . φιλήσω come . . let
ἂν δράσ-ειε (he) might do (δρά-ω)	κατα-γέλαστ-ος -ον laughable,	me kiss
βαδι-οῦμαι I shall walk (fut. of	silly	φίλημα (φιληματ-), τό kiss (3b)
βαδίζ-ω; ἐ-ω contr.)	κατα-κλίν-ομαι lie down	χαμαὶ on the ground
βαδι-ῇ you (s.) will walk (fut. of	κλινίδι-ον, τό little couch (2b)	
βαδίζ-ω; ἐ-ω contr.)	Μαν-ῆς, ὁ Manes (voc. Μαν-ῆ)	<b>Vocabulary to be learnt</b>
γλυκ-εῖ-α sweet (nom. s. f.)	(1d)	καίτοι and yet
γλυκ-ύ sweet (nom. s. n.)	μέμφ-ομαι criticise (+dat.)	κατακλίνομαι lie down
γλυκ-ύν sweet (acc. s. m.)	μηδαμ-ῶς not at all	μέμφομαι blame, criticise, find
γλυκ-ύς sweet (nom. s. m.)	μήτηρ (μητ(ε)ρ-), ἡ mother (3a)	fault with (+acc. or dat.)
δυσ-τυχέστερ-ος -α -ον more	ὅς who (nom. s. m.)	μηδαμῶς not at all, in no way
unlucky (δυσ-τυχ-ής)	παύ-ομαι cease from (+gen.)	μήτηρ (μητ(ε)ρ-), ἡ mother (3a)
ἐκποδών out of the way	προσ-άγ-ω bring (to) (+dat.)	παύομαι cease from (+gen.)
εὐ-τυχί-α, ἡ good luck (1b)	πρότερον before, first	τοὶ then (inference)

## E

- (ἐπανέρχεται ἡ Μυρρίνη κλινίδιον φέρουσα)  
 MY. ἰδοὺ ἐγὼ ἐκδύομαι.  
 (has a sudden thought)  
 καίτοι ψίαθον χρὴ μ' ἐνεγκεῖν.  
 KIN. (*surprised*)  
 ποῖα ψίαθος; μὴ μοί γε. ἀλλὰ δός μοι νυν κύσαι.  
 MY. ἰδοὺ.  
 (κύσασα τὸν ἄνδρα, αὐθις ἐξέρχεται. φέρουσα δὲ ψίαθον, πάνυ ταχέως ἐπανέρχεται.)  
 ἰδοὺ, ψίαθος, ἀλλὰ τί οὐ κατακλίνῃ; καὶ δὴ ἐκδύομαι.  
 (another sudden thought)  
 καίτοι προσκεφάλαιον οὐκ ἔχεις. 10

## Vocabulary for Section Ten E

δός grant! (s.) (δίδω-μι/δο-)	κλινίδι-ον, τό small couch (2b)	προσ-κεφάλαι-ον, τό pillow (2b)
ἐκ-δύ-ομαι undress	κυνέ-ω (κυσ-) kiss	ψίαθ-ος, ἡ mattress (2a)
καὶ δὴ there!	ποῖ-ος -α -ον; what sort of?	

- KIN. (*belligerently*)  
ἀλλ' οὐ δέομαι οὐδὲν ἔγωγε.
- MY. (*firmly*)  
νὴ Δί', ἀλλ' ἐγὼ δέομαι. 15  
(αὐθις ἐξέρχεται. ἐπανερχεται δὲ προσκεφάλαιον φέρουσα.)
- MY. ἀνίστασο, ἀναπήδησον.
- KIN. (*shaking his head*)  
ἤδη πάντ' ἔχω, ὅσων δέομαι. 20
- MY. ἅπαντα δῆτα;
- KIN. δεῦρό νυν, ὦ Μυρρινίδιον.
- MY. (*teasing, then seriously*)  
τὸ στρόφιον ἤδη λύομαι. ἀλλὰ φύλαξαι μὴ μ' ἐξαπατᾶν περὶ τῶν  
σπονδῶν, περὶ ὧν ἄρτι λόγους ἐποιούμεθα.
- KIN. (*absently*) 25  
νὴ Δί', ἀπολοίμην ἄρα.
- MY. (ἐξαίφνης παύεται ἐκδυομένη)



τὸ στρόφιον ἤδη λύομαι



νῦν σε φιλήσω

- KIN. σισύραν οὐκ ἔχεις.  
(*shouting out in frustration*)  
μὰ Δί', οὐδὲ δέομαί γε, ἀλλὰ βινεῖν βούλομαι. 30
- MY. (*teasing again*)  
ἀμέλει ποιήσεις τοῦτο. ταχὺ γὰρ ἔρχομαι.  
(ἐξέρχεται)
- KIN. (*sighing wearily*)  
ὦ ἄνθρωπος διαφθερεῖ με ταῖς σισύραις. 35  
(ἐπανερχεται ἡ Μυρρίνη σισύραν φέρουσα)
- MY. (*firmly*)  
νῦν σε φιλήσω. ἰδοῦ.  
(*holds him off*)

- KIN. ἀνάμενε. ἄρα μυριῶ σε; 40  
μὰ τὸν Ἀπόλλω, μὴ ἐμέ γε.
- MY. (*firmly, picking up a flask of ointment*)  
νὴ τὴν Ἀφροδίτην, ποιήσω τοῦτο. πρότεινε δὴ τὴν χεῖρα καὶ ἀλείφου  
λαβῶν, ὅ σοι δώσω.
- KIN. (*suspiciously*) 45  
οὐχ ἡδὺ τὸ μύρον ὃ μοι ἔδωκας. διατριβῆς γὰρ ὄζει, ἀλλ' οὐκ ὀζει γάμων.
- MY. (*looking in mock anger at the flask*)  
τάλαιν' ἐγὼ, τὸ Ῥόδιον ἤνεγκον μύρον.
- KIN. (*impatiently*)  
ἀγαθόν. ἔα αὐτό, ὦ δαιμονία. κάκιστ' ἀπόλοιτο, ὅστις πρῶτος ἐποίησε 50  
μύρον. ἀλλὰ κατακλίνεθι καὶ μὴ μοι φέρε μηδέν.
- MY. ποιήσω ταῦτα, νὴ τὴν Ἄρτεμιν. ὑπολύομαι γοῦν. ἀλλ', ὦ φίλτατε,  
σπονδὰς ποιῆσθαι ψηφιεῖ;
- KIN. (*absently*) 55  
ψηφιοῦμαι.  
(ἡ Μυρρίνη ἀποτρέχει)  
τί δὲ τοῦτ' ἐπ' ἄγχα; ἡ γυνὴ ἀπελθοῦσά μ' ἔλιπεν. οἴμοι, τί πάσχω; τί  
πείσομαι; οἴμοι, ἀπολεῖ με ἡ γυνή. τίνα νῦν βινήσω; οἴμοι. δυστυχέστατος  
ἐγώ.

ἀλείφ-ομαι anoint (oneself)  
ἀμέλει of course  
ἀνα-πηδά-ω jump up  
ἀπ-ολ-οίμην may I die  
(ἀπ-όλλ-ομαι/ἀπ-ολ-)  
ἀπ-όλ-οιτο may he die  
(ἀπ-όλλ-ομαι/ἀπ-ολ-)  
Ἄρτεμις, ἡ Artemis (3a) (acc.  
Ἄρτεμιν) (goddess of hunting  
and chastity)  
βινέ-ω screw (*colloquial*)  
γοῦν at any rate  
δαιμονί-α my dear lady  
δέ-ομαι need, ask for (+gen.)  
δια-τριβ-ή, ἡ delay (1a)  
δυσ-τυχέστατ-ος -ῃ -ον most  
unlucky (δυσ-τυχ-ής)  
δώσ-ω I shall give (δίδω-μι/  
δο-)  
ἔ-δωκ-ας you (s.) gave  
(δίδω-μι/δο-)  
ἔ-λιπ-ον see λείπ-ω  
ἡδ-ύ sweet, pleasant (nom. s. n.)

κάκιστα most badly (tr. 'an  
awful death')  
κατα-κλίν-εθι lie down! (s.)  
λείπ-ω (λιπ-) leave  
λύ-ομαι undo (one's own)  
μηδεῖς μηδεμί-α μηδέν (μηδεν-)  
no one, nothing  
μυρίζ-ω anoint with myrrh (fut.  
μυριέ-ω)  
μύρ-ον, τό myrrh (2b)  
Μυρρινίδιον Myrrhine, darling  
ὅ what, which (acc. s. n.)  
ὄζ-ω smell of (+gen.)  
ὅσ-ων of all the things which  
(gen. pl. n.) (lit. 'as many as')  
ὅσ-τις he who (nom. s. m.)  
προ-τείν-ω stretch forth  
Ῥόδι-ος -α -ον from Rhodes  
σισύρ-α, ἡ blanket (1b)  
στρόφι-ον, τό sash (2b)  
ταχὺ quickly  
ὑπο-λύ-ομαι undo one's shoes  
φιλέ-ω kiss

φυλάττ-ομαι μὴ take care not  
(to)  
ψηφίζ-ομαι vote (fut.  
ψηφιε-ομαι)  
ὧν which (gen. pl. f.)

**Vocabulary to be learnt**

ἀμελής ἐς *uncaring*  
γλυκύς εἶα ὦ *sweet*  
γοῦν *at any rate*  
δέομαι *need, ask, beg (+gen.)*  
δίδωμι (δο-) *give, grant*  
ἐκδύομαι *undress*  
μηδεῖς μηδεμία μηδέν (μηδεν-)  
*no, no one*  
ὅς ἢ ὁ *who, what, which*  
ὅσπερ ἤπερ ὅπερ *who/which*  
*indeed*  
ὅστις ἦτις ὅ τι *who(ever),*  
*what(ever)*  
ποῖος ᾧ οὐ; *what sort of?*  
ψηφίζομαι *vote (fut.*  
*ψηφιεομαι)*

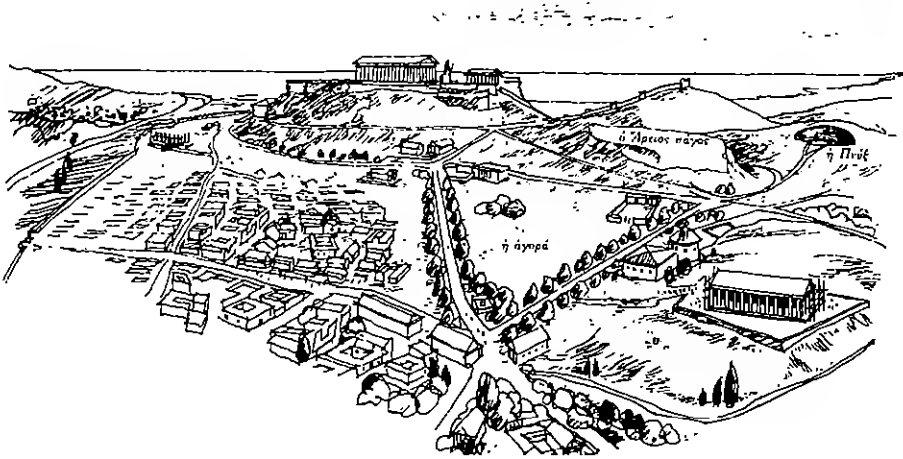


## Section Eleven A–C: Aristophanes' *Akharnians*

### Introduction

We return for the last time to Dikaiopolis, who ceases to be a mere observer of the troubles which seem to him to infect Athens, and which he attributes chiefly to the war and the Athenians' obstinate refusal to end it. Dikaiopolis is the hero of Aristophanes' comedy *Akharnians*.

In *World of Athens*: democracy in Athens 6.1ff.; comic technique 8.77; the rope 6.10; prutaneis 6.9; herald 6.33–4; Scythian archer 5.63, 6.31; embassies 6.35–7.



View across the agora from the north west (c. 425)

### Comic plots

Aristophanes' plots usually follow this sort of pattern: (1) a great and fantastic idea is put forward (the more outrageous the better), frequently involving salvation for oneself, one's family or the whole of Greece. The originator of this idea becomes the hero(ine). (2) The idea is advanced and after a series of minor setbacks, the main struggle takes place, after which the 'great idea' is realised. (3) The consequences of the success of the 'great idea' are worked out.

So in the following extract from *Akharnians*. The great idea is to end the war with Sparta. That being impossible, Dikaiopolis decides to make his own personal treaty with the Spartans. Many people resist this idea, including the war-like people of Akharnes who live nearby. But Dikaiopolis triumphs over them all, and the play ends with Dikaiopolis celebrating the rural festival of Dionysus with a drunken, sexual orgy.

Aristophanes generally pulled no punches and took no hostages. It is true he never called for a change in the radical democratic constitution of fifth-century Athens, nor did he (in his surviving work) seriously attack public figures such as Nikias or Alcibiades. But apart from these, all was grist to his mill: the audience, the gods, politicians, intellectuals, homosexuals, jurors, bureaucrats, students, the military. In all this, his purpose was to win first prize; but the appeal to his audience, which included farmers, city men, the poor, sailors, soldiers, the successful and the disillusioned, the educated and the illiterate, surely resided in the *hope* he gave them. Aristophanes' heroes like Dikaiopolis were all little people of no importance, but still individuals who felt passionately about something probably close to the heart of the audience and who made heroic efforts to achieve their ends – usually successfully. In the strongly competitive world of Athenian society, this reassertion of the little man's will to win and to overcome his superiors must have been as reassuring as the discomfiture of the high and mighty. (*World of Athens*, 8.73, 78)

## A

*Dikaiopolis has made his way to the Assembly on the Pnyx, and is determined to take action to find peace for himself. He looks around in surprise at the empty Assembly.*

ΔΙΚΑΙΟΠΟΛΙΣ ἀλλὰ τί τοῦτο; οἶδα γὰρ ὅτι κυρία ἐκκλησία γενήσεσθαι μέλλει  
τῆμερον. ἀλλ' ἐρήμος ἡ Πνύξ αὐτῇ.  
(looks down into the agora)  
οἱ δὲ ἐν τῇ ἀγορᾷ, πρὸς ἀλλήλους διαλεγόμενοι, ἄνω καὶ κάτω τὸ  
σχοινίον φεύγουσιν. ὅψε δὲ οἱ πρυτάνεις ἤξουσιν, εὖ οἶδα. ἀλλ' ὅπως  
εἰρήνη ἔσται, φροντίζει οὐδείς, ἐγὼ δ' αἰὲν πρῶτος εἰς τὴν ἐκκλησίαν  
εἰσιὼν καθίζω, καὶ μόνος ὢν, ἀποβλέπω εἰς τὸν ἀγρόν, εἰρήνην φιλῶν,  
μισῶν μὲν ἄστου, τὸν δ' ἐμὸν δῆμον ποθῶν.  
(pauses; looks at the entrance)  
ἀλλ' οἱ πρυτάνεις γὰρ οὐτοὶ ὅψε ἤκουσι. τοῦτ' ἐκεῖνο δ' ἐγὼ ἔλεγον.  
10  
*Proceedings begin: the herald invites speakers.*  
ΚΗΡΥΞ (κηρύττει)  
πάριτ' εἰς τὸ πρόσθεν. πάριτ' ἐντὸς τοῦ καθάρματος.  
(παρέρχονται εἰς τὸ πρόσθεν πάντες οἱ παρόντες. παρελθόντων δὲ πάντων, ἐξαίφνης  
τὸν κήρυκα προσαγορεύει τις, Ἀμφίθεος ὀνόματι.)  
15  
ΑΜΦΙΘΕΟΣ (anxiously)  
ἤδη τις εἶπε;  
(ὁ μὲν Ἀμφίθεος μένει, ὁ δὲ κήρυξ οὐκ ἀποκρίνεται. μένοντος δ' Ἀμφιθέου, κηρύττει ἔτι.)  
ΚΗΡΥΞ τίς ἀγορεύειν βούλεται;  
ΑΜΦΙ. (αὐτίς τὸν κήρυκα προσαγορεύει)  
20  
ἐγώ.  
ΚΗΡΥΞ τίς ὢν;  
ΑΜΦΙ. Ἀμφίθεος.  
ΚΗΡΥΞ οὐκ ἄνθρωπος;  
ΑΜΦΙ. οὐκ, ἀλλὰ ἀθάνατος, ὃν ἐκέλευσαν οἱ θεοὶ σπονδὰς ποιῆσαι πρὸς  
Λακεδαιμονίους. ἀλλ' ἀθανάτω ὄντι, ὦνδρες, ἐφόδια οὐκ ἔστι μοι ἃ δεῖ.  
οὐ γὰρ διδῶσιν οἱ πρυτάνεις. ἐλπίζω οὖν δέξεσθαι τὰ ἐφόδια –  
ΡΗΤΩΡ ΤΙΣ εὖ ἴστε, ὦ ἄνδρες Ἀθηναῖοι, ὅτι εὐνοὺς εἰμι τῷ πλήθει. μὴ οὖν ἀκούετε  
τούτου, εἰ μὴ περὶ πολέμου λέγοντος.  
30  
(ἐπαινοῦσι καὶ θορυβοῦσιν οἱ Ἀθηναῖοι)  
ΚΗΡΥΞ οἱ τοξόται.  
(εἰσελθόντες οἱ τοξόται τὸν Ἀμφίθεον ἀπάγουσιν. ἀπαγόντων δὲ αὐτῶν, ὀργίζεται  
Δικαιοπόλις.)  
ΔΙΚ. ὦνδρες πρυτάνεις, ἀδικεῖτε τὴν ἐκκλησίαν, τὸν ἄνδρα ἀπάγοντες ὅστις  
ἡμῖν ἔμελλε σπονδὰς ποιῆσειν.  
35  
ΚΗΡΥΞ κάθιζε, σίγα  
ΔΙΚ. μὰ τὸν Ἀπόλλω, ἐγὼ μὲν οὐ, ἀλλὰ περὶ εἰρήνης χρηματίσατε.  
ΚΗΡΥΞ οἱ πρέσβεις οἱ παρὰ βασιλέως.

## Vocabulary for Section Eleven A

## Grammar for 11A–C

- Present and imperfect passive
- Genitive absolute
- Comparative adverbs and two-termination adjectives
- Optative of φημί 'I say'

ἀγορεύ-ω speak	μένοντος Ἀμφιθέου	slaves used for a variety of
ἀγρ-ός, ὁ country (2a)	Amphitheos remaining	policing duties)
ἀ-θάνατ-ος -ον immortal	ὅπως how, that	χρηματίζ-ω do business
Ἀμφί-θε-ος, ὁ Amphitheos (2a)	ὀργίζ-ομαι become/be made angry	
(comic name; 'god on both sides')	ὄψε late	<b>Vocabulary to be learnt</b>
ἀπαγόντων . . . αὐτῶν them	παρελθόντων πάντων all	ἀγορεύω speak (in assembly),
leading (him) off	coming forward	proclaim
ἀπο-βλέπ-ω look out	παρ-έρχ-ομαι/πάρ-ειμι	ἀγρός, ὁ field, country(side) (2a)
ἐντός (+gen.) inside	(παρελθ-) come forward	ἀθάνατος ὁν immortal
ἐρήμ-ος -ον empty, deserted	Πνύξ (Πνυκ-), ἡ Pnyx(3a)	ἀποβλέπω look steadfastly at (and
εὖ-νους -ουν well-disposed	(meeting-place of the ekklesia)	away from everything else)
ἐφ-όδι-α, τὰ	ποθέ-ω desire	ἦκω come, have come
travelling-expenses,	πρόσθεν in front	θορυβέω make a disturbance, din
journey-money (2b)	πρύταν-ις, ὁ prytanis (3e)	κάτω below
ἦκ-ω come	(current administrative officer of the βουλή)	κηρύττω announce, proclaim
θορυβέ-ω clamour, raise a clamour	σιγά-ω be quiet	ὅπως how? (answer to πῶς;),
κάθαρμα (καθαματ-), τό	σχοινί-ον, τό rope (2b) (this	how (indir. q.)
purified place (3b)	was stained with red dye, and	παρέρχομαι (παρελθ-) come
κάτω down	swept up and down the agora	forward, pass by, go by
κηρύττ-ω proclaim, herald,	by slaves to drive the citizens	πρύτανις, ὁ prytanis (3e)
announce	into the ekklesia)	(member of the βουλή
κύρι-ος -α -ον sovereign, with	τοξότ-ης, ὁ archer (1d) (Scythian	committee currently in charge
power	archers in Athens were public	of public affairs)
		σιγάω be quiet



τοξότης τις

## B

In *World of Athens*: debate and democracy 6.16; citizen power 6.9; trade and manufacture 1.100, 5.55–7.

- ΔΙΚ. ὁλοῖντο πάντες Ἀθηναῖοι ὅσοι ἐπαινοῦσί τε καὶ πείθονται οἷς λέγουσιν οἱ πρυτάνεις, κάκιστα δ' ἀπόλοιντο οἱ ῥήτορες οἱ τὸν δῆμον θωπεύουσι καὶ ἐξαπατῶσιν αἰεὶ. τί γὰρ οὐ πάσχομεν ἡμεῖς οἱ γεωργοὶ ὑπ' αὐτῶν; αἰεὶ γὰρ ὑπ' αὐτῶν ἐξαπατῶμεθα καὶ ἀδικούμεθα καὶ ἀπολλύμεθα. ἀλλὰ τί ἔξεστιν ἡμῖν ποιεῖν, οὕτως αἰεὶ ὑπ' αὐτῶν ἀδικούμενοι; ὁ γὰρ δῆμος δοκεῖ γ' ἥδεσθαι πειθόμενος ὑπὸ τῶν ῥητόρων, καὶ τοῖς λόγοις αὐτῶν θωπευόμενος καὶ ἐξαπατῶμενος καὶ διαφθειρόμενος. αἰεὶ γὰρ τιμᾶται ὑπὸ τοῦ δήμου ὁ λέγων ὅτι 'εὐνους εἰμὶ τῷ πλήθει', οὐδέποτε τιμᾶται ὁ χρηστὸς ὁ τὰ χρηστὰ συμβουλευών.
- Ἰσως δὲ ἂν φραίη τις 'τί οὖν; ἐλεύθερός γ' ὁ δῆμος καὶ αὐτὸς ἄρχει, καὶ ὑπ' οὐδενὸς ἄλλου ἄρχεται. εἰ δὲ τυγχάνει βουλόμενος ὑπὸ τῶν ῥητόρων ἐξαπατᾶσθαι καὶ πείθεσθαι καὶ θωπεύεσθαι, ἔστω.'
- ἐγὼ δ' ἀποκρίνομαι, 'καίτοι οἱ μὲν ναῦται κρατοῦσιν ἐν τῇ ἐκκλησίᾳ, οἱ δὲ γεωργοὶ ἄκοντες ἀναγκάζονται οἰκεῖν ἐν τῷ ἄστει, ἀπολλύμενοι τῇ οἰκίῃ καὶ τῇ ἀπορίᾳ καὶ τῇ νόσῳ.'
- Ἰσως δὲ ἀποκρίναιτ' ἂν οὗτος 'σὺ δὲ ἐλεύθερος ὢν οὐ τυγχάνεις; μὴ οὖν φρόντιζε μηδὲν, μήτε τοῦ δήμου μήτε τῶν ῥητόρων μήτε τοῦ πολέμου μήτε τῶν νόμων ἢ γεγραμμένων ἢ ἀγράφων. ἐν γὰρ ταύτῃ τῇ πόλει οὐδεὶς ὑπ' οὐδενὸς οὐδέποτε ἀναγκάζεται ποιεῖν ἃ μὴ ἐθέλει. ἀτεχνῶς δὲ ἐλευθέρους ἡγοῦμαι τοὺς τε ἵππους καὶ τοὺς ἡμιόνους τοὺς ἐν τῇ πόλει, οἱ κατὰ τὰς ὁδοὺς πορευόμενοι ἐμβάλλειν φιλοῦσι τοῖς ὁδοιπόροις τοῖς μὴ ἐξισταμένοις.'
- εἶεν. γνοὺς οὖν ἐμαυτὸν ἐλεύθερόν γ' ὄντα καὶ οὐκ ἀναγκαζόμενον ὑπ' οὐδενὸς ποιεῖν ἃ μὴ ἐθέλω, τῶν ἄλλων πολεμούντων, ἐγὼ αὐτὸς οὐ πολεμήσω, ἀλλ' εἰρήνην ἄξω. Ἀμφίθεε, δεῦρ' ἐλθέ' ἀλλ' Ἀμφίθεός μοι ποῦ ἔστιν;
- ΑΜΦΙ. πάρειμι.
- ΔΙΚ. (δοὺς τῷ Ἀμφιθέῳ ὀκτὼ δραχμάς)  
σὺ, ταυτασί λαβὼν ὀκτὼ δραχμάς, σπονδὰς ποιῆσαι πρὸς Λακεδαιμονίου ἐμοὶ μόνῳ καὶ τοῖς παιδίοις.
- (τοῦ Δικαιοπόλεως δόντος τὰ ἐφόδια, ἀπέρχεται ὁ Ἀμφίθεος)  
(turns to the Prytanes)  
ὑμεῖς δὲ πρεσβεύεσθε, ἔπειτα δὲ ἐκδικάζετε, ἔπειτα χρηματίζετε περὶ τοῦ πολέμου καὶ περὶ πόρου χρημάτων καὶ περὶ νόμων θέσεως καὶ περὶ συμμαχῶν καὶ περὶ τριήρων καὶ περὶ νεωρίων καὶ περὶ ἱερῶν, ἀλλ' οὕτε τριήρων οὕτε νεωρίων δεῖται ἡ πόλις, εἰ μέλλει εὐδαιμονήσῃ, οὕτε πλήθους οὕτε μεγέθους, ἄνευ εἰρήνης.

## Vocabulary for Section Eleven B

ἄ-γραφ-ος -ον unwritten	ἐξ-ίστα-μαι get out of the way	τιμ-ᾶται (he) is (being) honoured
ἀδικ-ούμεθα we are being wronged (ἀδικέ-ω)	ἔστω let it be: so be it	(τιμά-ω)
ἀδικ-ομέν-οις being wronged (ἀδικέ-ω)	εὖ-δαιμονέ-ω be happy	τριήρ-ης, ἡ trireme (3d)
ἄκων ἄκουσ-α ἄκον (ἀκοντ-) unwilling(ly)	εὖ-νους -ουν well-disposed	τοῦ Δικαιοπόλεως δόντος
ἀναγκά-ζεται he is forced (ἀναγκάζ-ω)	ἐφ-όδι-α, τὰ travelling expenses (2b)	Dikaiopolis giving
ἀναγκαζ-όμεν-ον being forced (ἀναγκάζ-ω)	θέο-ις, ἡ making (3e)	τῶν ἄλλων πολεμούντων the others making war
ἀναγκά-ζονται they are (being) forced (ἀναγκάζ-ω)	θωπευ-όμεν-ος being flattered (θωπεύ-ω)	χρηματίζ-ω do business
ἄνευ (+gen.) without	θωπεύ-εσθαι to be flattered (θωπεύ-ω)	φραίη he might say (with ἄν) (opt. of φημί)
ἀπ-ολλύ-μεθα we are being ruined (ἀπ-όλλυ-μι/ἀπολ-)	θωπεύ-ω flatter	φιλέ-ω be accustomed, used to
ἀπ-ολλύ-μεν-οι being ruined (ἀπ-όλλυ-μι)	ἱερ-ά, τὰ sacrifices (2b)	
ἀπ-όλ-οιντο may they perish! (ἀπ-όλλυ-μαι/ἀπολ-)	κάκιστα most horribly	<b>Vocabulary to be learnt</b>
ἄρχ-εται (it) is ruled (ἄρχ-ω)	μέγεθ-ος, τό great size (3c)	ἄκων ἄκουσα ἄκον (ἀκοντ-) unwilling(ly)
ἄρχ-ω rule	μήτε . . . μήτε neither . . . nor	ἄνευ (+gen.) without
ἄτεχν-ῶς really, utterly	νεώρι-ον, τό dockyard (2b)	ἀπόλλυμι (ἀπολεσα-, ἀπολ-) kill, ruin, destroy; (in pass.) be killed etc. (aor. ἀπωλόμην)
γεγραμμέν-ος -η -ον written	ὁδοι-πόρ-ος, ὁ traveller (2a)	δραχμή, ἡ drachma (1a) (com); pay for two days' attendance at the <i>ekklesia</i>
δια-φθειρ-όμεν-ος being corrupted (δια-φθείρ-ω)	ὁδ-ός, ἡ road (2a)	εἶεν very well then'
δραχμ-ή, ἡ drachma (1a)	οἷς what (after πείθ-ομαι)	εὐνους οὖν well-disposed
εἶεν all right then	ὅσοι -αι- α as many as	μήτε . . . μήτε neither . . . nor
ἐκ-δικάζ-ω make judgment	ὀκτὼ eight	ὁδοιπόρος, ὁ traveller (2a)
ἐμ-βάλλ-ω bump into (+dat.)	ὀλ-οῖντο may they die (ὀλλυ-μαι/ὀλ-)	ὁδός, ἡ road, way (2a)
ἐξ-απατ-ᾶσθαι to be deceived (ἐξ-απατά-ω)	πειθ-εσθαι to be persuaded (πειθ-ω)	ὀλλυμι (ὀλεσα-, ὀλ-) destroy; kill; (in pass.) be killed, die, perish (aor. ὠλόμην)
ἐξ-απατ-ώμεθα we are (being) deceived (ἐξ-απατά-ω)	πειθ-ομέν-ος being persuaded (πειθ-ω)	ὅσο-ς η ον as much as (pl. as many as)
ἐξ-απατ-όμεν-ος being deceived (ἐξ-απατά-ω)	πειθ-ονται they are (being) persuaded (πειθ-ω)	πολεμέω make war
	πολεμέ ω make war	τριήρης, ἡ trireme (3d)
	πόρ-ος, ὁ ways of raising, provision (2a)	φιλέω be used to; love; kiss
	πρεσβευ-ομαι deal with ambassadors	χρηματίζω do business
	συμ-βουλεύ-ω give advice	
	σύμ-μαχ-ος, ὁ ally (2a)	

## Critics of Athenian democracy

Dikaiopolis' rant at 11.1–22 is taken from those critics of democracy who felt that the δῆμος, male citizens over 18 who in the ἐκκλησία made all the decisions that politicians make for us today, was basically irresponsible. In his *Republic* (563), Plato argues that excess of freedom ultimately leads to excess of slavery and points out that in democracy, pets have more freedom than anywhere else: 'horses and donkeys learn to strut about with absolute freedom, bumping into anyone they happen to meet who doesn't get out of the way'!

## C

In *World of Athens*: Akharnai and Akharnians 2.22; Marathon-fighters 1.30; peace 7.4; festivals 8.45–7; city Dionysia 2.21, 2.29, 3.43–4.

- ΔΙΚ. ἀλλ' ἐκ Λακεδαίμονος γάρ Ἀμφίθεος ὁδὶ χαῖρ', Ἀμφίθεε.  
(Δικαιοπόλεως δὲ ταῦτα εἰπόντος, ὁ Ἀμφίθεος τρέχει ἔτι)
- ΑΜΦΙ. μήπω γε, Δικαιοπόλι. δεῖ γάρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνέας.  
ΔΙΚ. τί δ' ἐστίν;  
ΑΜΦΙ. (*looks around anxiously*)  
ἐγὼ μὲν δεῦρὸ σοι σπονδὰς φέρων ἔσπευδον. ἀλλ' οὐκ ἔλαθον τοὺς  
Ἀχαρνέας. οἱ δὲ γέροντες ἐκεῖνοι, Μαραθωνομάχαι ὄντες, εὐθὺς αἰσθόμενοι  
με σπονδὰς φέροντα, ἐβόησαν πάντες, 'ὦ μιαιώτατε, σπονδὰς φέρεις,  
Λακεδαιμονίων τὴν ἡμετέραν γῆν ὀλεσάντων;' καὶ λίθους ἔλαβον. λίθους  
δὲ λαβόντων αὐτῶν, ἐγὼ ἔφευγον. οἱ δ' ἐδίωκον καὶ ἐβόων.  
ΔΙΚ. οἱ δ' οὖν βοώντων. ἀλλὰ τὰς σπονδὰς φέρεις;  
ΑΜΦΙ. ἔγωγέ φημι.  
(*produces some sample bottles from his pouch*)  
τρία γε ταυτὶ γεύματα..  
(δίδωσιν αὐτῷ γεῦμα τι)  
αὐταὶ μὲν εἰσι πεντέτεις. γεῦσαι λαβών.  
ΔΙΚ. (δόντος Ἀμφιθέου, γεύεται Δικαιοπόλις)  
αἰβοῖ.  
ΑΜΦΙ. τί ἐστίν;  
ΔΙΚ. οὐκ ἀρέσκουσί μοι ὅτι ὄζουσι παρασκευῆς νεῶν.  
ΑΜΦΙ. (δοὺς ἄλλο τι γεῦμα)  
σὺ δ' ἀλλά, ταοδὶ τὰς δεκέτεις, γεῦσαι λαβών.  
ΔΙΚ. ὄζουσι χαῖται πρεσβέων εἰς τὰς πόλεις ὀξύτατα.



δίδωσιν αὐτῷ γεῦμα τι

- ΑΜΦΙ. ἀλλ' αὐταὶ εἰσι σπονδαὶ τριακοντούτεις κατὰ γῆν τε καὶ θάλατταν.  
ΔΙΚ. (*joyfully*)  
ὦ Διονύσια, αὐταὶ μὲν ὄζουσ' ἀμβροσίας καὶ νέκταρος. ταύτας ἡδιστ' ἂν  
αἰροίμην, χαίρειν πολλὰ κελεύων τοὺς Ἀχαρνέας. ἐγὼ δέ, πολέμου καὶ  
κακῶν παυσάμενος, ἄξιν μέλλω εἰσιῶν τὰ κατ' ἀγροὺς Διονύσια.  
ΑΜΦΙ. (κατιδὼν προσιδόντας τοὺς Ἀχαρνέας)  
ἐγὼ δὲ φεύξομαί γε τοὺς Ἀχαρνέας.

## Vocabulary for Section Eleven C

αἰβοῖ yuk!	λαβόντων αὐτῶν them taking	<b>Vocabulary to be learnt</b>
αἰρέ-ομαι choose	Λακεδαιμονίων ... ὀλεσάντων	αἰρέομαι (ἐλ-) choose
αἰσθάν-ομαι (αἰσθ-) perceive, notice	the Spartans destroying	αἰσθάνομαι (αἰσθ-) perceive, notice
ἀμβροσί-α, ἡ ambrosia (1b)	Λακεδαίμων (Λακεδαιμον-), ἡ Sparta (3a)	ἀρέσκω please (+dat.)
ἀρέσκ-ω please (+dat.)	λίθ-ος, ὁ stone (2a)	ἄρχομαι be ruled
Ἀχαρν-εύς, ὁ member of the deme Akharnai (3g) (in central Attica, in the path of Spartan attacks)	Μαραθωνο-μάχ-ης, ὁ fighter at the battle of Marathon (which took place in 490) (1d)	ἄρχω rule (+gen.)
γεῦμα (γευματ-), τό taste, sample (3b)	μήπω not yet	γεῦμα (γευματ-), τό taste, sample (3b)
γεύ-ομαι taste	νέκταρ (νεκταρ-), τό nectar (3b)	γεύομαι taste
δεκέτ-ης -ες for ten years	ὄζ-ω smell of (+gen.)	ἡδιστος η ον most pleasant (sup. of ἡδύς)
Δικαιοπόλεως ... εἰπόντος	ὄξ-ύτατ-α most sharply (ὄξ-ύς)	λίθος, ὁ stone (2a)
Διονύσι-α, τὰ festival of Dionysos (2b)	παρα-σκευ-ή, ἡ preparation, equipping (1a)	ὁδέ and/but he
δόντος Ἀμφιθέου Amphitheos	πεντέτ-ης -ες for five years	οἰδέ and/but they
giving	τρία three (n. of τρεῖς)	ὄξύς εἶα ὁ sharp; bitter; shrill
ἡδιστα most pleasurably (ἡδ-ύς)	τριακοντούτ-ης -ες for thirty years	παρασκευή, ἡ preparation, equipping; force (1a)
	χαίρειν πολλὰ κελεύων bidding a long farewell to	τρεῖς τρία three

## Part Four Women in Athenian society

### Introduction

Institutionally, Athenian society was male-dominated; and nearly all Greek literature was written by men. How then can we assess the impact and importance of women in Athenian society, especially when we cannot help but see them through twentieth-century eyes? A straight, short and true answer is 'With much difficulty'. But the question is an important one for many reasons, particularly because women play such a dominant role in much Greek literature (e.g. Homer, tragedy and, as we have seen, comedy).

One of the best sources we have for the attitudes and prejudices of the ordinary people in Athenian society is the speeches from the law courts, and much information about women's lives emerges almost incidentally from these to balance the silence of some literary sources and the 'tragic' stature of the great dramatic heroines.

In the *Prosecution of Neaira* the prosecutor, Apollodoros, charges the woman Neaira with being an alien (i.e. non-Athenian) and living with an Athenian Stephanos as if she were his wife, so falsely claiming the privileges of Athenian citizenship. Apollodoros describes her early life in Corinth as a slave and prostitute, and how her subsequent career took her all over Greece and brought her into contact with men in the first rank of Athenian society, before she eventually settled down with Stephanos. Apollodoros' condemnation of her behaviour, which he denounces as a threat and affront to the status and security of native Athenian women, indicates by contrast his attitude to citizen women.



An Athenian wedding

It is important to remember that Apollodoros' aim is to win his case. We can therefore assume that everything he says is, in his opinion, calculated to persuade the hearts and minds of the jury, 501 Athenian males over the age of 30. You must continually ask yourself the question 'What do Apollodoros' words tell us about the average Athenian male's attitude to the subject under discussion?'

Counterpointing the speech are discussions of some of the prosecutor's points by three listening dikasts, Komias, Euergides and Strymodoros. Their reactions serve to bring out some of the attitudes and prejudices which the prosecutor was trying to arouse. The dikast dialogue is invented, but most of it is based closely on arguments in the speech.

The picture of the status of women in Athens given in Apollodoros' prosecution of Neaira is balanced by the figure of a mythical heroine. Alkestis was traditionally the supreme example of a woman's devotion. Euripides enables us to see the mythical heroine very much in terms of a fifth-century Athenian woman in her concern for her husband and children.

In *World of Athens*: law-courts 6.38ff.; Apollodoros 5.70, 6.45–6.

### Sources

Demosthenes 59, <i>The Prosecution of Neaira</i> (pass.)	(For the dikast dialogue) Extracts from Plato; Aristophanes, Solon,
Euripides, <i>Alkestis</i> 150–207	Theokritos, Demosthenes, Lysias

The best edition of the whole of the prosecution of Neaira, with text, facing-page translation and commentary on the translation, is by Christopher Carey, *Apollodoros Against Neaira [Demosthenes] 59* (Greek Orators vol. VI, Aris and Phillips 1992). Debra Hamel, *Trying Neaira* (Yale 2003) tells the 'true story' of Neaira's life.

### Time to be taken

Seven weeks

## Sections Twelve to Fourteen: The prosecution of Neaira

### Introduction

These selections are adapted from the speech *Κατὰ Νεαίρας*, *The Prosecution of Neaira* (attributed to Demosthenes), given by Apollodoros in the Athenian courts about 340. Neaira is accused of being non-Athenian and of claiming marriage to the Athenian Stephanos, and so usurping the privileges of citizenship. Citizenship at Athens was restricted to the children of two Athenian citizen parents, legally married, and it was a jealously guarded privilege. Apollodoros was therefore able to bring the charge as a matter of public interest, in a *γραφή*. He sketches Neaira's past to prove that she is an alien, but also makes great play of the fact that she was a slave and prostitute as well, thus making her 'pretence' to Athenian citizenship all the more shocking; and goes on to show that Stephanos and Neaira were treating Neaira's alien children as if they were entitled to Athenian citizenship. This evidence gives Apollodoros the occasion to claim that Neaira and Stephanos are undermining the whole fabric of society.

Apollodoros had a personal interest in the matter as well, for he had a long-standing feud with Stephanos, as the start of the speech makes clear. If Apollodoros secured Neaira's conviction, she would be sold into slavery: Stephanos' 'family' would be broken up (and Neaira and Stephanos, formally married or not, had been living together for probably thirty years by the time of this case) and Stephanos himself would be liable to a heavy fine; if he could not pay it, he would lose his rights of citizenship (*ἀτιμία*). It is revenge on Stephanos that Apollodoros is really after, which is why Stephanos is so heavily implicated in the incidents cited. Neaira just happens to be the weak point through which Apollodoros can hit at Stephanos.

The speech draws attention to a number of important points about the Athenian world, among which we draw especial attention to:

- (i) Personal security for oneself, one's property and one's family depended first and foremost on being a full citizen of the *πόλις*. In return for this personal security, the citizen was expected to do his duty by the community of which he was a member. This bond of obligation between citizen and *πόλις*, expressed most powerfully in the laws of the community, was shaken if outsiders forced their way in, and consequently the *πόλις* was at risk if those who had no duty to it inveigled their way in. The close link which the native inhabitants felt with their local patron god, on whose protection they had a strong claim, could also be weakened by the intrusion of outsiders.
- (ii) Athenians were extremely sensitive about their status in other people's eyes. In the face of a personal affront (however justified), an Athenian would be applauded for taking swift and decisive steps to gain revenge (remember that Christianity was some 500 years away from fifth-century Athens). Any citizen whose rights to citizenship had been put at risk (as Apollodoros'

had been by Stephanos) would be quick to seek retribution, on whatever grounds he could find, and he would not be afraid to explain that personal revenge was the motive for the attack (imagine the consequences of saying that to a jury today).

- (iii) While it is dangerous to generalise about the status of women in the ancient world, Apollodoros in this speech says what he thinks he *ought* to say about Neaira in particular and women in general in order to win over a jury of 501 males over the age of 30. He paints an unpleasant and quite unsympathetic picture of Neaira because he hopes the jury will respond favourably to that; and while we may feel moved to sympathy by Neaira's experience as a slave and prostitute (over which she almost certainly had no choice) and by her efforts to gain security for her children by marriage with Stephanos, Apollodoros clearly presumed that his audience's response would be very different.

Again, Apollodoros' picture of citizen women as either highly virtuous or rather weak-headed was not drawn because he necessarily believed it or because it was the case. It was supposed to strike a chord in the hearts of his listeners – nothing more or less. The speech thus gives us an invaluable glimpse into what an average Athenian male might be presumed to think about the opposite sex, both citizen and alien. With such evidence of attitudes and prejudices before us, it should be easier for us to assess, for example, the emotional impact that a figure such as Antigone or Medea might have had upon an Athenian audience.

- (iv) In a world where the spoken word is the main means of communication and persuasion, and the mass meeting the main context, the orator's art is of the highest importance. It was a skill much cultivated and admired by Athenian writers, and much suspected by thinkers like Plato (himself, of course, a master of the art). However unsympathetic the twenty-first century may be to the orator's art (though it is simply one variant of a number of means of persuading people, with which we are far more conversant than the Greeks who did not have radio, T.V., newspapers or the Internet), it is important to understand it and the impact it had on the Greek world.

### The speech

The speech is set in the context of a meeting between three of the *dikasts* who will be judging the case – the experienced Komias and Euergides, and the inexperienced Strymodoros. They appear at the beginning and end of the speech, but hardly interrupt the flow of evidence at all.

The speech is divided up as follows:

#### Section Twelve: Neaira as slave

A–B: The *dikasts* enter the court.

C. Apollodoros outlines in general his motives for bringing the action and the *dikasts* urge Strymodoros not to believe everything that he hears.

- D: Apollodoros reviews his grudge against Stephanos and details the charge against Neaira.  
 E: The dikasts argue about the validity of Apollodoros' motives.  
 F: Apollodoros sketches Neaira's past as a slave in Corinth.  
 G: Strymodoros' memory lets him down.  
 H: Neaira runs away from Phrynion and meets Stephanos.  
 I: Neaira sets up home with Stephanos in Athens.

### *Section Thirteen: Neaira as married woman*

- A: Stephanos marries off Neaira's daughter Phano to the Athenian Phrastor, briefly.  
 B: Phrastor falls ill and re-adopts Phano's son.  
 C: Phrastor recovers and marries someone else.  
 D: The incident between Phano and Phrastor is reviewed.  
 E: Stephanos marries Phano off to Theogenes.  
 F: The Areopagos find out and call Theogenes to account.  
 G: Komias suggests arguments Stephanos will use to clear his name.  
 I: Apollodoros implicates Stephanos along with Neaira in the charges.

### *Section Fourteen: guarding a woman's purity*

- A–B: How could anyone not condemn a woman like Neaira?  
 C–D: Komias argues that the acquittal of Neaira would be intolerable.  
 E: Apollodoros' final appeal to the dikasts.  
 F: The dikasts await the speech for the defence – and their pay.

### *The characters*

The main characters involved are:

- Komias, Euergides, Strymodoros: three listening dikasts.  
 Apollodoros: the prosecutor, making the speech, a man with a reputation for litigiousness.  
 Neaira: the defendant, a woman now living in Athens with Stephanos. It is her past that Apollodoros uncovers in an attempt to prove that she is non-Athenian and pretending to be married to Stephanos.  
 Stephanos: a personal enemy of Apollodoros and an old adversary in several legal and political battles in the past. He brought Neaira back to Athens from Megara, and is claimed by Apollodoros to be living with Neaira as if they were husband and wife.  
 Nikarete: Neaira's owner and 'madam' in Corinth in her youth.  
 Phrynion: one of Neaira's lovers, a wealthy and well-connected figure in Athenian society. She went to live with him after buying her freedom from her two previous lovers Timanoridas and Eukrates (largely because he gave her most of the money for her freedom). She ran away from him to Megara; on her return to Athens with Stephanos, Phrynion and Stephanos clashed over who rightfully owned her.

Phano: Neaira's daughter, and therefore non-Athenian. But Stephanos tried to palm her off as *his* own Athenian daughter to a number of Athenian men. These included:

Phrastor: a self-made man who had quarrelled with his family, and Theogenes: a poor man who had been chosen by lot as *archon basileus*, the position of greatest importance in conducting the religious rites of the Athenian state.

## Section Twelve A-I: Neaira as slave

## A

κελεύοντος τοῦ κήρυκος, ἤκουσιν οἱ δικασταὶ εἰς τὸ δικαστήριον. καὶ ἄλλος ἄλλον ὡς ὀρώσιν ἤκοντα, εὐθὺς ἀσπάζονται, λαβόμενοι τῆς χειρός. ἐπεὶ δὲ ἤκουσιν ὁ Κωμίας καὶ Εὐεργίδης εἰς τὸ δικαστήριον – οὐ μέλλουσι δικάσειν γραφὴν τινα περὶ Νεαίρας – ἀσπάζεται ὁ ἕτερος τὸν ἕτερον.

ΕΥΕΡΓΙΔΗΣ χαῖρε, ὦ Κωμία.

ΚΩΜΙΑΣ νῆ·καὶ·σύ·γε, ὦ Εὐεργίδη. ὅσος ὁ ὄχλος. ἀλλὰ τίς ἐστι οὗτος; οὐ δῆπου Στρυμόδωρος ὁ γείτων; ναὶ μὰ τὸν Δία, αὐτὸς δῆτ' ἐκεῖνος. ὦ τῆς τύχης. ἀλλ' οὐκ ἤλπιζον Στρυμοδώρῳ ἐντεύξεσθαι ἐν δικαστηρίῳ διατρίβοντι, νέψ δὲ ὄντι καὶ ἀπείρω τῶν δικανικῶν.

ΕΥ. τί οὐ καλεῖς αὐτὸν δεῦρο; ἐξέσται γὰρ αὐτῷ μεθ' ἡμῶν καθίζειν.

ΚΩ. ἀλλὰ καλῶς λέγεις καὶ καλοῦμεν αὐτόν. ὦ Στρυμόδωρε, Στρυμόδωρε.

ΣΤΡΥΜΟΔΩΡΟΣ χαίρετε, ὦ γείτονες. ὅσον τὸ χρῆμα τοῦ ὄχλου.

(ὠθεῖται ὑπὸ δικαστοῦ τινος, ὃς τοῦ ἱματίου λαμβάνεται)

οὗτος, τί βουλόμενος ἐλάβου τοῦ ἐμοῦ ἱματίου; ὄλοιο.

ΕΥ. εὐ γε. κάθισε.



The agora area of Athens, where the law-courts were.

## Vocabulary for Section Twelve A

*Note:* from now on, prefixes in compounds will not be hyphenated, and new forms will be glossed as a whole, without hyphens.

## Grammar for 12A–D

- Aorist passive
- Verbs: ἵστημι, καθίστημι

ἄλλος . . . ἄλλον one . . . another  
ἀπειρ-ος -ον inexperienced in  
(+gen.)

Ἀπολλόδωρ-ος, ὁ Apollodoros  
(2a) (*prosecuting in the case*)

ἀσπάζ-ομαι greet, welcome

διατρίβ-ω pass time, be

δικανικ-ός -ή -όν judicial

ἐντεύξεσθαι fut. inf. of

ἐντυχάνω

ἐντυχάν-ω meet (+dat.)

ἕτερος . . . ἕτερον one . . .

another (of two)

Εὐεργίδ-ης, ὁ Euergides (1d)

(a *dikast*)

ἱμάτι-ον, τὸ cloak (2b)

Κωμί-ας, ὁ Komias (1d) (a  
*dikast*)

λαμπρ-ός -ά -όν famous,

notorious

μηδέ . . . μηδέ neither . . . nor

Νεαίρ-α, ἡ Neaira (1b)

(*defendant in the case*)

νῆ καὶ σύ γε and you, too

οὐ where (at)

ὄχλ-ος, ὁ crowd (2a)

Στρυμόδωρ-ος, ὁ Strymodoros

(2a) (a *young dikast*)

τύχ-η, ἡ fortune, piece of luck

(1a)

χρῆμα (χρηματ-), τὸ astonishing

size, amount (3b)

ὠθέ-ω push, shove

## Vocabulary to be learnt

ἄλλος . . . ἄλλον one . . .

another

ἀσπάζομαι greet, welcome

δικανικός ἡ ὄν judicial

ἐντυχάνω (ἐντυχ-) meet with,

come upon (dat.)

ἕτερος . . . ἕτερον one . . .

another (of two)

ἱμάτιον, τὸ cloak (2b)

μηδέ . . . μηδέ neither . . . nor

τύχη, ἡ chance, fortune (good or

bad) (1a)

ὠθέω push, shove

## B

In *World of Athens*: meddling 6.54; persuasion 8.20–1.

(εἰσέρχεται Ἀπολλόδωρος ὁ κατήγορος)

ΣΤΡ. ἀλλὰ τίς ἐστὶν ἐκεῖνος, ὃς πρὸς τὸ βῆμα προσέρχεται ταχέως βαδίζων;

ΚΩ. τυγχάνει κατηγορῶν ἐν τῇ δίκῃ οὗτος, ᾧ ὄνομά ἐστιν Ἀπολλόδωρος, φύσις δὲ αὐτοῦ πολυπράγμων.

ΕΥ. ἀλλ' οὐδὲν διαφέρει εἴτε πολυπράγμων ἢ φύσις αὐτοῦ ἢ οὐ. δεῖ γὰρ ἡμᾶς κοινήν τὴν εὐνοίαν τοῖς ἀγωνιζομένοις παρέχειν, καὶ ὁμοίως ἀκοῦσαι τοὺς λόγους οἷς χρήται ἑκάτερος, κατὰ τὸν ὅρκον δὲν ἀπέδομεν. καὶ μὴν ὁ Ἀπολλόδωρος ἑαυτῷ καὶ ἄλλοις πολλοῖς δοκεῖ εὐεργετεῖν τὴν πόλιν καὶ κυρίους ποιεῖν τοὺς νόμους, τὴν Νεαίραν γραψάμενος γραφὴν ξενίας.

## Vocabulary for Section Twelve B

ἀγωνίζ-ομαι go to law

ἀποδίδω-μι (ἀποδο-) pledge,

give back

βῆμα (βηματ-), τὸ stand, podium

(3b)

διαφέρ-ω make a difference

εἴτε . . . εἴτε whether . . . or

εὐεργετέ-ω benefit

εὖνοι-α, ἡ good will (1b)

κατὰ (+acc.) in accordance with

κατήγορ-ος, ὁ prosecutor,

accuser (2a)

κοιν-ός -ή -όν common,

undivided

κύρι-ος -α -ον valid

ξενί-α, ἡ alien status (1b)

ὅρκ-ος, ὁ oath (2a)

πολυπράγμων πολυπραγμον

meddling

φύσ-ις, ἡ nature (3e)



- ΚΩ. ἴσως δὴ φιλόπολις ἔφω ὁ Ἀπολλόδωρος. ἀλλὰ γινώσκω σέ, ὦ Εὐεργίδη, κατήγορον ὄντα πάνυ δεινὸν λέγειν. αἰεὶ γὰρ ὑπὸ τῶν δικόντων λέγεται τὰ τοιαῦτα. καὶ Ἀπολλόδωρος, εὖ οἶδ' ὅτι, τὰ αὐτὰ ἔρει· 'οὐχ ὑπῆρξα τῆς ἔχθρας', φήσει, καὶ 'ὁ φεύγων ἡμᾶς ἡδίκησε μάλιστα', καὶ 'βούλομαι τιμωρεῖσθαι αὐτόν.' ἐγὼ δὲ οὐκ αἰεὶ ὑπὸ τῶν τοιούτων πείθομαι. 15
- ΕΥ. εἰκός. νῦν δὲ οὐκ ἂν σιγῶις καὶ προσέχοις τὸν νοῦν; χρέμπτεται γὰρ ἤδη ὁ Ἀπολλόδωρος, ὅπερ ποιοῦσιν οἱ ἀρχόμενοι λέγοντες, καὶ ἀνίσταται.
- ΚΩ. σιγήσομαι, ὦ Εὐεργίδη. ἀλλ' ὅπως σιωπήσεις καὶ σύ, ὦ Στρυμόδωρε, καὶ προσέξεις τὸν νοῦν. 20

εἰκός rightly, reasonably  
ἐκάτερος -α -ον each (of two)  
ἔφω-v be, be naturally (from  
φύ-ομαι)  
ἔχθρ-α, ἡ hostility, enmity  
(1b)  
καὶ μήν what's more  
ὅπως see to it that (+ fut. ind.)  
προκαταγινώσκ-ω  
(προκαταγνο-) pre-judge  
προσέχ-ω τὸν νοῦν pay attention

τιμωρέ-ομαι revenge oneself on  
ὑπάρχ-ω begin, start (+gen.)  
φιλόπολις patriotic, loyal  
φύ-ομαι grow (see ἔφω)  
χρέμπτ-ομαι clear one's  
throat  
**Vocabulary to be learnt**  
διαφέρ-ω make a difference;  
differ from (+gen.), be  
superior to (+gen.)

εἴτε... εἴτε whether... or  
ἐκάτερος α ὅν both (of two)  
εὐνοία, ἡ good will (1b)  
καὶ μήν what's more; look!  
κατά (+ acc.) according to; down;  
throughout; in relation to  
κατήγορος, ὁ prosecutor  
(2a)  
ὄρκος, ὁ oath (2a)  
προσέχω τὸν νοῦν pay attention  
to (+ dat.)

## C

*Apollodoros outlines in general his motives for bringing the action, and the dikasts urge Strymodoros not to believe everything that he hears.*

In *World of Athens*: revenge 4.8ff.; friends and enemies 4.2, 14–16; poverty 4.21; *atimia* 4.12, 6.55–8.

πολλῶν ἔνεκα, ὧ ἄνδρες Ἀθηναῖοι, ἐβουλόμην γράψασθαι Νέαιραν τὴν γραφήν, ἣν νυνὶ διώκω, καὶ εἰσελθεῖν εἰς ὑμᾶς. καὶ γὰρ ἡδίκηθην μέγιστα ὑπὸ Στεφάνου, οὗ γυνὴ ἐστὶν ἡ Νέαιρα αὐτῇ. καὶ ἀδικηθεὶς ὑπ' αὐτοῦ εἰς κινδύνους τοὺς ἐσχάτους κατέστην, καὶ οὐ μόνον ἐγὼ ἀλλὰ καὶ αἱ θυγατέρες καὶ ἡ γυνὴ ἡ ἐμὴ. τιμωρίας οὖν ἔνεκα ἀγωνίζομαι τὸν ἀγῶνα τουτονί, καταστάς εἰς τοιοῦτον κίνδυνον. οὐ γὰρ ὑπῆρξα τῆς ἔχθρας ἐγώ, ἀλλὰ Στέφανος, οὐδὲν ὑφ' ἡμῶν πώποτε οὔτε λόγῳ οὔτε ἔργῳ ἀδικηθεὶς. βούλομαι δ' ὑμῖν προδηγήσασθαι πάνθ' ὅ ἐπάθομεν καὶ ὡς ἀδικηθέντες ὑπ' αὐτοῦ εἰς τοὺς ἐσχάτους κινδύνους κατέστημεν περὶ τε τῆς πενίας καὶ περὶ ἀτιμίας. 5

ΣΤΡ. δεινὸς δὲ λέγειν, ὡς ἔοικεν, Ἀπολλόδωρος, ὅς ὑπὸ Στεφάνου ἡδίκηθη. εὐνοίαν δ' ἔχω εἰς αὐτόν ὅτι ὑπῆρξε τῆς ἔχθρας Στέφανος. τίς γὰρ οὐκ ἂν βούλοιο τιμωρεῖσθαι τὸν ἐχθρόν; πάντες γὰρ ἐθέλουσι τοὺς μὲν φίλους εὖ ποιεῖν, τοὺς δ' ἐχθροὺς κακῶς. 10

- ΚΩ. ὅπως μὴ ῥαδίως τοῖς ἀντιδίκοις πιστεύσεις, ὦ Στρυμόδωρε. ἀναστάντες γὰρ ἐν τῷ δικαστηρίῳ οἱ ἀντίδικοι τοὺς δικαστὰς, πάσαις χρώμενοι τέχναις, εἰς εὐνοίαν καθίστασιν. 15
- ΣΤΡ. ἀλλ' ἡδέως ἂν τι μάθοιμι. ὁ γὰρ Ἀπολλόδωρος λέγει ὅτι ἀδικηθεὶς ὑπὸ τοῦ Στεφάνου εἰς κίνδυνον κατέστη περὶ τῆς πενίας. τί ποιῶν ὁ Στέφανος κατέστησε τὸν Ἀπολλόδωρον εἰς τοῦτον τὸν κίνδυνον;
- ΕΥ. ἀλλ' ἄκουε. περὶ γὰρ τῆς τοῦ ἀγῶνος ἀρχῆς διατελεῖ λέγων ὁ Ἀπολλόδωρος. 20

## Vocabulary for Section Twelve C

ἀγών (ἀγων-), ὁ trial, contest  
(3a)  
ἀγωνίζ-ομαι go to law, fight  
ἀδικηθεὶς harmed, wronged  
(nom. s. m.) (ἀδικέ-ω)  
ἀδικηθέντες harmed, wronged  
(nom. pl. m.) (ἀδικέ-ω)  
ἀναστάντες standing up (nom.  
pl. m.) (ἀνίσταμαι/ἀναστα-)  
ἀντίδικ-ος, ὁ contestant (2a)  
ἀρχ-ή, ἡ start (1a)  
διατελέ-ω continue  
ἔοικε it seems  
ἐσχάτ-ος -η -ον furthest, worst  
εὖ ποιέ-ω do good to, treat well  
ἔχθρ-α, ἡ hostility (1b)  
ἔχθρ-ός, ὁ an enemy (2a)  
ἡδίκηθη (he) was harmed,  
wronged (ἀδικέ-ω)  
ἡδίκηθην I was harmed,  
wronged (ἀδικέ-ω)  
θυγάτηρ (θυγατ(ε)ρ-), ἡ  
daughter (3a)  
καθίστη-μι (καταστήσ-) set up,  
put, place (x in y position)  
καὶ γὰρ in fact

καταστάς being put, made (nom.  
s. m.) (καθίσταμαι/καταστα-)  
κατέστην I was placed, found  
myself in (καθίσταμαι/  
καταστα-)  
κατέστη he was placed, found  
himself in (καθίσταμαι/  
καταστα-)  
κατέστημεν we were placed,  
found ourselves in  
(καθίσταμαι/ καταστα-)  
κατέστησε (he) placed  
(καθίστημι/καταστήσ-)  
μεγάλα very much, greatly  
ὅπως see to it that (+fut. ind.)  
οὐ μόνον... ἀλλὰ καὶ not only  
... but also  
πενί-α, ἡ poverty (1b)  
πιστεύ-ω trust (+dat.)  
προδηγέ-ομαι give a  
preliminary outline of  
πώποτε ever, yet  
Στέφαν-ος, ὁ Stephanos (2a)  
(who lived with Neaira in  
Athens)  
τιμωρέ-ομαι take revenge on

τιμωρί-α, ἡ revenge (1b)  
ὑπάρχ-ω begin (+gen.)

## Vocabulary to be learnt

ἀγών (ἀγων-), ὁ contest, trial  
(3a)  
ἀγωνίζομαι contest, go to law  
ἀντίδικος, ὁ contestant in  
lawsuit (2a)  
ἀρχή, ἡ beginning, start (1a)  
εὖ ποιέω treat well, do good to  
ἔχθρᾱ, ἡ enmity, hostility  
(1b)  
ἐχθρός, ὁ enemy (2a)  
ἐχθρός α ὄν hostile, enemy  
θωπεύω flatter  
καὶ γὰρ in fact; yes, certainly  
οὐ μόνον... ἀλλὰ καὶ not only  
... but also  
πιστεύω trust (+dat.)  
τιμωρέομαι take revenge on  
τιμωριᾶ, ἡ revenge, vengeance  
(1b)  
ὑπάρχω begin (+gen.)



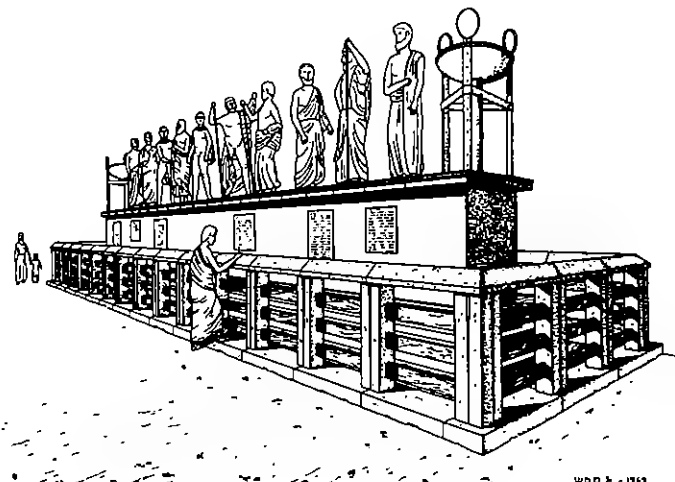
*Apollodoros reviews his grudge against Stephanos—that some time ago Stephanos had successfully brought a charge (γραφὴ παρανόμων) against him for proposing an illegal change in the law, and this had almost reduced him to poverty. He details the charge against Neaira.*

In *World of Athens*: *psephisma* 6.9; *proix* 5.19, 6.45, 9.3; family; marriage and property 5.17–18; state and religion 3.56–7.

ἐγὼ μὲν γὰρ βουλευτής ποτε καταστάς ἔγραψα ψήφισμά τι ὃ ἐξήνεγκα εἰς τὸν δῆμον. ὁ δὲ Στέφανος οὐτοσί, γραψάμενος παρανόμων τὸ ἐμὸν ψήφισμα, τῆς ἐχθρας ὑπῆρξεν. ἐλὼν γὰρ τὸ ψήφισμα, ψευδεῖς μάρτυρας παρασχόμενος, ἤτησε τίμημα μέγα, ὃ οὐχ οἶός τ' ἦ ἐκτεῖσαι. ἐζήτει γάρ, εἰς τὴν ἐσχάτην ἀπορίαν καταστήσας ἐμέ, ἄτιμον ποιῆσθαι, ὀφείλοντα τὰ χρήματα τῇ πόλει καὶ οὐ δυνάμενον ἐκτεῖσαι.

ἐμέλλομεν οὖν ἡμεῖς ἅπαντες εἰς ἔνδειαν καταστήσεσθαι. μεγάλη δ' ἔμελλεν ἔσεσθαι ἡ συμφορά, καὶ μεγάλη ἡ αἰσχύνῃ μοι, ὑπὲρ τε τῆς γυναικὸς καὶ τῶν θυγατέρων, εἰς πενίαν καταστάντι καὶ προῖκα οὐ δυνάμενῳ παρασχεῖν καὶ τὸ τίμημα τῇ πόλει ὀφείλοντι. πολλὴν οὖν χάριν οἶδα τοῖς δικασταῖς, οἳ οὐκ ἐπέισθησαν ὑπὸ Στεφάνου, ἀλλ' ἐλάττωνά μοι ἐτίμησαν δίκην.

οὐκοῦν τοσούτων κακῶν αἴτιος ἡμῖν πᾶσιν ἐγένετο Στέφανος, οὐδέποτε ὑφ' ἡμῶν ἀδικηθεῖς. νῦν δέ, πάντων τῶν φίλων παρακαλούντων με καὶ κελευόντων τιμωρεῖσθαι Στέφανον, ὑφ' οὗ τοιαῦτα ἡδικήθην, εἰσάγω εἰς ὑμᾶς ταύτην τὴν δίκην.



Proposals for new laws were displayed in front of the monument of the Eponymous Heroes in the agora

ὀνειδίζουσι γάρ μοι οἱ φίλοι, ἀνανδρότατον ἀνθρώπων καλοῦντες, εἰ μὴ λήψομαι δίκην ὑπὲρ τε τῶν θυγατέρων καὶ τῆς γυναικὸς τῆς ἐμῆς.

εἰσάγω οὖν εἰς ὑμᾶς καὶ ἐξελέγχω τὴν Νέαιραν ταυτηνί, ἥ εἰς τοὺς θεοὺς ἄσεβεῖ, καὶ εἰς τὴν πόλιν ὕβριζει, καὶ τῶν νόμων τῶν ὑμετέρων καταφρονεῖ. Στέφανος γὰρ ἐπειράτῳ με ἀφαιρεῖσθαι τοὺς οἰκείους παρὰ τοὺς νόμους. οὕτω καὶ ἐγὼ ἤκω εἰς ὑμᾶς καὶ φάσκω Στέφανον τοῦτον συνοικεῖν μὲν ξένη γυναικί παρὰ τὸν νόμον, εἰσαγαγεῖν δὲ ἄλλοτρίου παῖδας εἰς τε τοὺς φράτερας καὶ εἰς τοὺς δημότας, ἐγγυᾶν δὲ τὰς τῶν ἐταίρων θυγατέρας ὥσπερ αὐτοῦ οὐσας, ἄσεβεῖν δὲ εἰς τοὺς θεοὺς.

ὅτι μὲν οὖν ὑπὸ τοῦ Στεφάνου πρότερον ἡδικήθην, εὖ ἴστε. ὅτι δὲ Νέαιρά ἐστι ξένη καὶ συνοικεῖ Στεφάνῳ παρὰ τοὺς νόμους, ταῦθ' ὑμῖν βούλομαι σαφῶς ἐπιδείξαι.

### Vocabulary for Section Twelve D

ἀδικηθεῖς wronged, harmed (nom. s. m.) (ἀδικέω)  
αἰσχύν-η, ἡ sense of shame, humiliation (1a)  
ἄλλοτρι-ος -α -ον alien  
ἀνδρ-ος -ον cowardly, feeble  
ἄσεβ-ε εἰς commit sacrilege upon  
ἄτιμ-ος -ον deprived of all rights  
ἀφαιρέ-ομαι take X (acc.) from Y (acc.), claim  
βουλευτ-ής, ὁ member of βουλή (1d)  
γράφ-ω propose  
δημότ-ης, ὁ member of deme, demesman (1d)  
ἐγγυά-ω give in marriage  
εἰσάγ-ω (εἰσαγαγ-) introduce  
ἐκτίν-ω (ἐκτεῖσ-) pay (a fine)  
ἐλάττων (ἐλάττων-) less, smaller (comp. of ὀλίγος)  
ἐνδει-α, ἡ poverty (1b)  
ἐξελέγχ-ω convict, expose  
ἐπέισθησαν (they) were persuaded (πειθω)  
ἐπιδείκνυ-μι (ἐπιδειξ-) demonstrate, prove  
ἐσχάτ-ος -η -ον worst, most severe  
ἐταίρ-α, ἡ whore, prostitute (1b)  
ἡδικήθην I was wronged, harmed (ἀδικέω)  
θυγάτηρ (θυγατ(ε)ρ-), ἡ daughter (3a)  
καταστάς (καταστάντ-) placed, put, made (καθίσταμαι/καταστα-)

καταστήσας (καταστησαντ-) placing, putting, making (καθίσταμαι/καταστησ-)  
καταστήσεσθαι to be put (καθίσταμαι/καταστα-)  
καταφρονέ-ω despise, hold in contempt (+gen.)  
οἰκεῖ-ος ὁ relative (2a)  
οἶός τ' εἰμί be able to (+inf.)  
ὀνειδίζ-ω rebuke, reproach (+dat.)  
παρά (+acc.) against  
παρακαλέ-ω encourage, urge  
παρανόμων as illegal  
πενί-α, ἡ poverty (1b)  
προῖξ (προικ-), ἡ dowry (3a)  
πρότερον previously, first  
συμφορ-ά, ἡ chance, misfortune, disaster (1b)  
τιμά-ω fine (+dat.)  
τίμημα (τιμηματ-), τό a fine (3b)  
τοσ-οῦτος -αύτη -οῦτο(v) so great  
ὕβριζ-ω eis act violently against  
φάσκ-ω allege  
φράτηρ (φρατερ-), ὁ member of a phratry (3a) (a phratry is a group of families: as such it fulfilled various religious and social functions)  
ψευδ-ής -ές false, lying  
ψευδίσμα (ψηφισματ-), τό decree (3b)  
χάριν οἶδα be grateful to (+dat.)

**Vocabulary to be learnt**  
ἀλλότριος ἄν on someone else's, alien  
ἄσεβέω eis commit sacrilege upon  
ἄτιμος on deprived of citizen rights  
ἀφαιρέομαι (ἀφελ-) take X (acc.) from Y (acc.), claim  
εἰσάγω (εἰσαγαγ-) introduce  
ἐσχάτος η on worst, furthest, last  
θυγάτηρ (θυγατ(ε)ρ-), ἡ daughter (3a)  
καθίσταμαι (καταστησ-) set up, make, place, put X (acc.) in (εἰς) Y  
καθίσταμαι (καταστα-) be placed, find oneself in, be made  
ξένη, ἡ foreign/alien woman (1a)  
οἶός τ' εἰμί be able to (+inf.)  
παρά (+acc.) against; to; compared with; except; along, beside  
πενίᾱ, ἡ poverty (1b)  
πρότερος ἄν on first (of two), previous  
πρότερον (adv.) previously  
τίμάω fine (+dat.)  
τίμημα (τιμηματ-), τό a fine (3b)  
τοσούτος αὕτη οὔτο(v) so great  
ψευδής ἐς false, lying  
ψηφίσμα (ψηφισματ-), τό decree (3b)

## E

*The dikasts argue about the validity of Apollodoros' motives.*

- KΩ. οὐχ ὁρᾷς; τοῦτ' ἐκεῖνο δ' ἔλεγον. τοιαῦτα δὴ αἰὲν λέγουσιν οἱ ἀντίδικοι, ἀλλ' οὐ πείθομαι ὑπ' αὐτῶν ἔγωγε.
- ΣΤΡ. εἰκός γε· φησὶ γὰρ ὁ Ἀπολλόδωρος τὸν Στέφανον ἄρξει τῆς ἔχθρας, καὶ αὐτὸς τιμωρίας ἔνεκα ἀγωνίζεσθαι ἀδικηθεὶς ὑπ' αὐτοῦ. ἅ πάντα ἔλεγεσ σύ, ὦ Κωμία.
- ΕΥ. ταῦτα δὴ ἐλέχθη ὑπὸ Ἀπολλοδώρου, ἀλλ' ἡγοῦμαι τὸν Ἀπολλόδωρον ἴσως γέ τι σπουδαῖον λέγειν. πρῶτον μὲν γὰρ ἔφη Ἀπολλόδωρος εἰς κίνδυνον καταστῆναι περὶ πενίας καὶ ἀτιμίας, καὶ οὐ δυνήσεσθαι τὰς θυγατέρας ἐκδοῦναι· ἔπειτα δὲ Στέφανον καὶ Νέαιραν τῶν νόμων καταφρονεῖν καὶ εἰς τοὺς θεοὺς ἀσεβεῖν. τίς οὐκ ἂν σπουδάξοι περὶ ταῦτα;
- ΣΤΡ. οὐδεὶς, μὰ Δία. πῶς γὰρ οὐκ ἂν αἰσχύνοιτο ὁ Ἀπολλόδωρος, τὰς θυγατέρας ἀνεκδότους ἔχων; καὶ τίς ἂν γαμοίη γυναῖκα προῖκα οὐκ ἔχουσαν παρὰ τοιούτου πατρός;
- ΕΥ. ἀλλ' ἴσως ὁ Κωμίας οὐκ ἂν ὁμολογοίη;
- ΚΩ. περὶ τῆς πενίας ὁμολογοίην ἄν. πῶς γὰρ οὐ; περὶ δὲ τῶν νόμων καὶ τῶν θεῶν, οὐ σαφῶς οἶδα. τεκμηρίων δὲ βεβαίων ὑπὸ τοῦ Ἀπολλοδώρου παρεχομένων, ἀκριβῶς μαθησόμεθα.

### Vocabulary for Section Twelve E

#### Grammar for 12E

- Infinitives in reported speech

αἰσχύν-ομαι feel shame, be ashamed  
 ἀνέκδοτ-ος -ον unmarried  
 ἄρχ-ω begin (+gen.)  
 ἀτιμί-α, ἡ loss of rights (1b)  
 γαμέ-ω marry  
 εἰκός right(ly)  
 ἐκδίδω-μι (ἐκδο-) give in marriage  
 καταφρονέ-ω despise (+gen.)  
 πᾶς τις everyone

προίξ (προικ-), ἡ dowry (3a)  
 σπουδάξ-ω be concerned  
 σπουδαῖ-ος -α -ον important, serious  
 τεκμήρι-ον, τό evidence (2b)  
**Vocabulary to be learnt**  
 αἰσχύνομαι be ashamed, feel shame  
 ἄρχω begin (+gen.); rule (+gen.)

ἀτιμία, ἡ loss of citizen rights (1b)  
 εἰκός likely, probable, reasonable, fair  
 καταφρονέω despise, look down on (+gen.)  
 σπουδάξω be concerned, serious; do seriously  
 σπουδαῖος ἂν important, serious

## F

### Introduction

Apollodoros has introduced the case by indicating his personal and political motives for bringing it, and has outlined the charges he is making against Neaira. The law he is invoking runs as follows:

'If a ξένος lives with (συνοικεῖν) an ἀσθή in any way at all, any qualified Athenian who wishes to may bring a case against him before the Thesmothetai. If he is convicted, both the man and his property shall be sold and a third of the proceeds shall go to the man who secured the conviction. The same shall apply if a ξένη lives with an ἀστός. In this case, the man living with the convicted ξένη shall be fined 1,000 drachmas in addition.'

ξένος a non-Athenian male, without Athenian citizen rights; an alien.  
 ξένη a non-Athenian female, without Athenian citizen rights; an alien.  
 ἀστός a male Athenian citizen.  
 ἀσθή a female Athenian citizen.

Apollodoros has then to establish two charges. First, that Neaira is an alien; second, that Stephanos is living with her as if she were his wife. The proof of the first charge will occupy the rest of Section Twelve; the proof of the second charge will occupy Section Thirteen.

In *World of Athens*: *sumoikein* 5.19; *Lysias* 1.82, 2.24, 3.45, 5.69; the *Mysteries* 2.22, 3.50–2; witnesses and evidence 6.47.

*Apollodoros sketches Neaira's past as a slave in Corinth, under the 'care' of Nikarete.*

τοῦ νόμου τοίνυν ἠκούσατε, ὦ ἄνδρες δικασταί, ὅς οὐκ ἔα τὴν ξένην τῷ ἀστῷ συνοικεῖν, οὐδὲ τὴν ἀσθὴν τῷ ξένῳ, οὐδὲ παιδοποιεῖσθαι. ὅτι οὖν ἐστὶν οὐ μόνον ξένη Νέαιρα ἀλλὰ καὶ δούλη καὶ ἐταίρα, τοῦθ' ὑμῖν βούλομαι ἐξ ἀρχῆς ἀκριβῶς ἐπιδειξάι.

### Vocabulary for Section Twelve F

#### Grammar for 12F

- τίθημι 'I place, put' δείκνυμι 'I show, reveal'

ἀσθ-ή, ἡ female citizen (1a)  
 ἀσ-ός, ὁ male citizen (2a)

ἐπιδείκνυ-μι (ἐπιδειξ-) show, prove

ἐταίρ-α, ἡ whore, prostitute (1b)  
 παιδοποιέ-ομαι have children

ἡ γὰρ Νέαιρα πρῶτον μὲν δούλη ἐν Κορίνθῳ ἦν Νικαρέτης, ὑφ' ἧς ἐτρέφετο παῖς  
 μικρὰ οὔσα. καὶ τόδε φανερόν καὶ βέβαιον τεκμήριόν ἐστι τούτου· ἦν γὰρ δὴ ἑτέρα  
 δούλη Νικαρέτης, Μετάνειρα ὀνόματι, ἧς ἔραστής ὦν Λυσίας ὁ σοφιστὴς πολλὰς  
 δραχμὰς ἔθηκεν ὑπὲρ αὐτῆς. ἀλλ' ἐπειδὴ ὑπὸ Νικαρέτης ἐλήφθησαν πᾶσαι αἱ  
 δραχμαὶ ἄς ἔθηκεν, ἔδοξεν αὐτῷ μῆσαι αὐτήν καὶ πολλὰ χρήματα καταθεῖναι εἰς τὴν  
 ἐορτήν καὶ τὰ μυστήρια, βουλομένῳ ὑπὲρ Μετάνειρας καὶ οὐχ ὑπὲρ Νικαρέτης  
 τιθέναι τὰ χρήματα. καὶ ἐπέισθη Νικαρέτῃ ἐλθεῖν εἰς τὰ μυστήρια, ἄγουσα τὴν  
 Μετάνειραν. ἀφικομένης δὲ αὐτᾶς ὁ Λυσίας εἰς μὲν τὴν αὐτοῦ οἰκίαν οὐκ εἰσάγει  
 (ῥισχύνετο γὰρ τὴν γυναῖκα ἣν εἶχε καὶ τὴν μητέρα τὴν αὐτοῦ, ἣ γραῦς οὔσα ἐν τῇ  
 οἰκίᾳ συνῶκει). καθίστησι δ' αὐτὰς ὁ Λυσίας ὡς Φιλόστρατον, ᾗθειον ἔτι ὄντα καὶ  
 φίλον αὐτῷ. μεθ' ὧν συνηλθεν Ἀθήναζε Νέαιρα, δούλη Νικαρέτης οὔσα καὶ αὐτή,  
 ἐργαζομένη μὲν ἤδη τῷ σώματι, νεωτέρα δὲ οὔσα. ὡς οὖν ἀληθῆ λέγω, ὅτι Νέαιρα  
 Νικαρέτης ἦν καὶ συνηλθε μετ' αὐτῆς, τούτων ὑμῖν αὐτὸν τὸν Φιλόστρατον μάρτυρα  
 καλῶ.



The courtesan Niinnion set up this plaque to commemorate her initiation into the Mysteries at Eleusis

## Evidence

(The heading EVIDENCE means that the passage quoted was read out in court. It was *not* spoken by the witness, nor was it cross-examined.)

‘Philostratos, son of Dionysios, from Kolonos, gives evidence that he knows that Neaira was Nikarete’s property, as was Metaneira too; that they were residents of Corinth; and that they lodged at his house when they came to Athens for the Mysteries; and that Lysias, a close friend of his, brought them to his house.’

Ἀθήναζε to Athens	μυέ-ω initiate	ὡς (+ acc.) to (the house of), with
ἔθηκεν he put down (τίθημι/θε-)	μυστήρι-α, τὰ the Mysteries (2b)	<b>Vocabulary to be learnt</b>
ἐλήφθησαν aor. pass. of	Νικαρέτ-η, ἡ Nikarete (1a)	Ἀθήναζε to Athens
λαμβάνω	(slave-owner)	ἄσπῃ, ἡ female citizen (1a)
ἐορτ-ή, ἡ festival (1a)	συνέρχ-ομαι (συνελθ-) come	ἄστος, ὁ male citizen (2a)
ἐραστ-ής, ὁ lover (1d)	together	ἐταίρᾱ, ἡ whore, prostitute (1b)
ἐργάζ-ομαι work, earn a living	σῶμα (σωματ-), τό body (3b)	ἐταίρος, ὁ (male) companion (2a)
ᾗθε-ος, ὁ bachelor (2a)	τεκμήρι-ον, τό evidence, proof (2b)	(σ)μῖκρός ἄνδρ small, short, little
καταθεῖναι to put down	τιθέναι to be putting down	παιδοποιέομαι have children
(κατατίθημι/καταθε-)	(τίθημι)	συνέρχομαι (συνελθ-) come
Κόρινθ-ος, ἡ Corinth (2a)	τοῖνον well now (resuming a	together
Λυσί-ας, ὁ Lysias (1d) (lover of	narrative)	τεκμήριον, τό evidence, proof (2b)
Metaneira)	τρέφ-ω rear, raise	τίθημι (θε-) put, place, make
Μετάνειρ-α, ἡ Metaneira (1a)	φανερ-ός -ά -όν clear, obvious	φανερός ἄνδρ clear, obvious
(slave of Nikarete)	Φιλόστρατ-ος, ὁ Philostratos	ὡς (+ acc.) towards, to the house
μικρ-ός -ά -όν small	(2a) (Lysias' friend)	of

## The Eleusinian mysteries

The Eleusinian Mysteries were open to anyone, slave or free, who was a Greek speaker and had been initiated. The emphasis was not upon the community but firmly upon personal revelation and salvation. A character in Sophocles is recorded as saying ‘Thrice blessed are those among men who, after beholding these rites, go down to Hades. Only for them is there life’ (Plutarch, *Moralia* 21f.). Initiation was in two stages. At the ‘Lesser Mysteries’, the initiates (*mustai*) wore wreaths and carried in procession branches of myrtle. A woman bore on her head the sacred vessel (*kernos*) which held a variety of seeds and grains to symbolise Demeter’s gifts, as Demeter was goddess of the crops. For the ‘Greater Mysteries’, a truce of fifty-five days was declared so that people could travel safely from all over Greece to the festival. Little is known of the central ritual, except that it was divided into ‘things said’, ‘things done’ and ‘things revealed’. Initiates who were allowed to see the last stage were known as *epoptai* (‘viewers’). The Mysteries provided an intense personal involvement and an emotional experience of the highest order. Initiation, as the quotation from Sophocles shows, was regarded with reverence. The rites were said to ‘inspire those who take part in them with sweeter hopes regarding both the end of life and all eternity’. (*World of Athens*, 3.50–2)

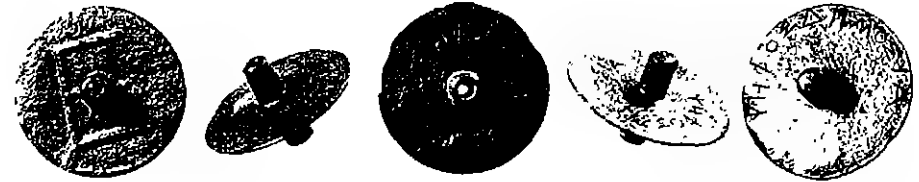
## G

[The incident with Lysias and Metaneira is not the only one that Apollodoros quotes. He goes on to Neaira's later career, which takes her all over Greece, but always in the company of men of wealth and high social position. They include Simos, a Thessalian, who brought her to Athens for the great Panathenaia, Xenokleides the poet and Hipparchos the actor; then Timanoridas from Corinth and Eukrates from Leukadia eventually decide to buy Neaira outright from Nikarete, and do so for 30 mnas. She lives a long time with them. No wonder that Strymodoros struggles to keep up...]

In *World of Athens*: Solon 1.20; Hippias 5.48; sophists 5.44–9, 8.22ff.

*Strymodoros' memory lets him down.*

- ΣΤΡ. ἀπολοίμην, εἰ μνημονεύω –  
ΚΩ. δοκεῖς μοι, ὦ Στρυμόδωρε, εἰς ἀπορίαν τινὰ καταστῆναι. μὴ οὖν ἐπικάλυπτε τὴν ἀπορίαν, αἰσχυρόμενος τὸν Εὐεργίδην, ἀλλὰ λέγε μοι ὁ ἀπορεῖς.
- ΣΤΡ. ἐγὼ σοι ἔρῳ, ὦ Κωμία, ὁ ἀπορῶ. διὰ τί μνεῖαν ἐποιήσατο ὁ Ἀπολλόδωρος  
ΚΩ. τοῦ Λυσίου καὶ τῆς Μετανεΐρας; οὐ γὰρ μνημονεύω ἔγωγε. βουλοίμην  
μεντὰν νῆ Δία μνημονεύειν ἃ λέγει ὁ ἀντίδικος. εἴθε μνημονέοιμι πάνθ' ἃ λέγει, καὶ ἀπολοίμην, εἰ μνημονεύω. πῶς γὰρ ἂν δικαίως τιθεῖτο τις τὴν ψῆφον, μὴ μνημονεύσας τοὺς λόγους;
- ΚΩ. χαλεπὸν δὴ ἐστὶ τῷ δικαστῇ διακρίνειν τὴν δίκην, μὴ μνημονεύοντι  
πάνθ' ἃ λέγει ὁ κατήγορος. εἰ μέντοι σοφιστὴς γένοιτο σύ, ῥαδίως ἂν μνημονεύσας πάντας τοὺς λόγους, ὦ Στρυμόδωρε, ὡς ἔοικε, καὶ οὐκ ἂν ἐπιλάθοιο τῶν λεχθέντων. ἀλλ' ὥσπερ Ἰππίας τις, ἅπαξ ἀκούσας, πάντα μνημονεύσας ἂν.
- ΣΤΡ. ὥσπερ Ἰππίας; εἴθε Ἰππίας γενοίμην ἐγώ.  
ΚΩ. εἰ νῦν Ἰππίας ἦσθα, οἷός τ' ἂν ἦσθα καταλέγειν πάντας τοὺς ἀπὸ Σόλωνος ἄρχοντας. ὁ γὰρ Ἰππίας, ἅπαξ ἀκούσας, ἐμνημόνευε πεντήκοντα ὀνόματα.
- ΣΤΡ. ὦ τῆς τέχνης, εἴθε τοσαῦτα μνημονεύσαιμι. ἀλλ' ἐγὼ φύσει σοφὸς οὐκ εἰμί.  
ΚΩ. εἰ πάντες οἱ σοφισταὶ με διδάσκοιεν, οὐκ ἂν οἷό τ' εἶεν σοφιστὴν με ποιεῖν. ἀλλ' εἰ Ἰππίας ἡμῖν νῦν συνεγίγνετο, πῶς ἂν ἐδίδασκέ με, καὶ τί ἂν ἔλεγεν; καὶ πῶς ἂν ἐμάνθανον ἐγώ;
- ΚΩ. εἴθε ταῦτα εἰδείην, ὦ Στρυμόδωρε. εἰ γὰρ ταῦτα ἤδη ἐγώ, πλούσιος ἂν ἦ τὸ νῦν, καὶ οὐ πένης οὐδὲ δικαστῆς.
- ΣΤΡ. οἴμοι. ἐγὼ γάρ, ὥσπερ γέρων τις, ἐπιλανθάνομαι πάνθ' ἃ ἀκούω, τῶν τε νόμων καὶ τῶν λόγων καὶ τῶν μαρτυριῶν. εἰ δέ τις τοσαῦτα ἐπιλάθοιτο, πῶς ἂν δικάσειε τὴν δίκην καὶ τὴν ψῆφον θεῖτο ἂν;
- ΚΩ. οὐκ οἶδ' ἔγωγε, ὦ Στρυμόδωρε. οὐ γὰρ ἂν γένοιτό ποτε ἀγαθὸς δικαστής, εἰ μὴ μνημονεύσειε τὰ ὑπὸ τοῦ κατηγόρου λεχθέντα. ἀλλ'



## ΨΗΦΟΙ ΔΗΜΟΣΙΑΙ

ὅπως προθύμως προσέξεις τὸν νοῦν τοῖς λόγοις καὶ τοῖς νόμοις καὶ ταῖς μαρτυρίαις, τοῦτο γὰρ ποιοῦντες, ῥαδίως τὴν ψῆφον τίθενται οἱ δικασταί.

ΣΤΡ. ἀπόλοιτο οἷτινες, δικασταὶ ὄντες, ἐπιλανθάνονται ἃ λέγουσιν οἱ ἀντίδικοι.

## Vocabulary for Section Twelve G

## Grammar for 12G

- 'Would-should' conditions: future 'remote' and present 'contrary to fact'
- Wishes: 'Would that/O that ...'
- ὅπως + future indicative 'see to it that'
- Optative forms of εἰμί 'I am', εἶμι 'I (shall) go', οἶδα 'I know'

ἂν (+ opt.) 'would'  
ἂν (+ impf.) 'would'  
ἅπαξ once  
ἄρχων (ἄρχοντ-), ὁ archon (3a)  
διακρίν-ω determine, judge  
εἰ (+ opt.) 'if... were to'  
εἰ (+ impf.) 'if... were -ing'  
εἰδείην optative of οἶδα  
εἴθε (+opt.) I wish that! would that!  
ἔοικε it seems (reasonable)  
ἐπικάλυπτ-ω conceal, hide  
ἐπιλανθάν-ομαι (ἐπιλαθ-) forget (+ gen.)  
Ἰππί-ας, ὁ Hippias (1d) (a sophist)  
καταλέγ-ω recite, list  
μαρτυρί-α, ἡ evidence, witness (1b)

μέντ' ἂν=μέντοι ἂν  
μνεῖ-α, ἡ mention (1b)  
μνημονεύ-ω remember  
ὅπως (+ fut. ind.) see to it that  
πένης (πενητ-), ὁ poor man (3a)  
πεντήκοντα fifty  
πλούσι-ος -α -ον rich, wealthy  
Σόλων (Σολων-), ὁ Solon (3a) (famous statesman)  
συγγίγν-ομαι (συγγεν-) be with (+ dat.)  
φύς-ις, ἡ nature (3e)

## Vocabulary to be learnt

ἂν (use of, in conditionals, see Grammar 151-2)

εἴθε (+ opt.) I wish that! would that!  
ἐπιλανθάνομαι (ἐπιλαθ-) forget (+ gen.)  
καταλέγω (κατελπ-) recite, list  
μαρτυρίᾱ, ἡ evidence, witness (1b)  
μνεῖᾱ, ἡ mention (1b)  
μνημονεύω remember  
ὅπως (+ fut. ind.) see to it that  
πένης (πενητ-), ὁ poor man (3a) (or adj., poor)  
πλούσιος ἂν on rich, wealthy  
συγγίγνομαι (συγγεν-) be with, have intercourse with (+ dat.)

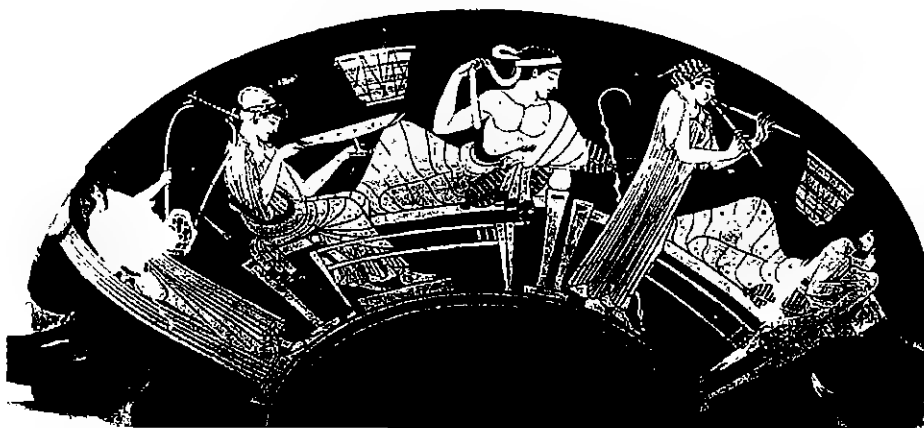
## H

[Eventually, Timanoridas and Eukrates both decide to get married. They give Neaira the chance to buy her freedom for 20 mnas (as against the 30 they gave for her). She collects donations from old admirers, of which the handsomest sum comes from an Athenian acquaintance, Phrynion. In gratitude to Phrynion, Neaira goes to live with him in Athens, where she mixes with the highest and wealthiest levels of Athenian male society.]

In *World of Athens*: metics and *xenoi* 5.4, 5.67ff.; symposia 5.25, 5.30, 8.90.

*Neaira runs away from Phrynion and meets Stephanos.*

ὁ τοῖνον Φρυνίων, καταθείς τὸ ἀργύριον ὑπὲρ Νεαίρας ἐπ' ἐλευθερίᾳ, ὥχετο  
 Ἀθήναζε ἀπάγων αὐτήν, ἀλλ' ἀφικόμενος Ἀθήναζε ἀσελγῶς ἐχρήτο αὐτῇ καὶ ἐπὶ  
 τὰ δεῖπνα ἔχων αὐτὴν πανταχοῖ ἐπορεύετο, ἐκώμαζε τ' αἰεὶ μετ' αὐτῆς. Νεαίρα δέ,  
 ἐπειδὴ ἀσελγῶς προὔπηλακίζετο ὑπὸ τοῦ Φρυνίωνος καὶ οὐχ, ὡς ᾤετο, ἡγαπᾶτο,  
 συνεσκεύαστο πάντα τὰ Φρυνίωνος ἐκ τῆς οἰκίας καὶ τὰ ἱμάτια καὶ τὰ χρυσία, ἃ  
 Φρυνίων αὐτῇ ἔδωκεν. ἔχουσα δὲ ταῦτα πάντα, καὶ θεραπαίνας δύο, θρᾶτταν καὶ  
 5 Κοκκαλίνην, ἀποδιδράσκει εἰς Μέγαρά. διέτριψε δὲ Νεαίρα ἐν τοῖς Μεγάροις δύο  
 ἔτη, ἀλλ' οὐκ ἐδύνάτο ἱκανὴν εὐπορίαν παρέχειν εἰς τὴν τῆς οἰκίας διοίκησιν. τότε  
 δ' ἐπιδημήσας ὁ Στέφανος οὐτοσί εἰς τὰ Μέγαρά, κατήγετο ὡς αὐτήν, ἐταίραν οὖσαν.  
 10 ἡ δὲ Νεαίρα, διηγησαμένη πάντα τὰ πράγματα καὶ τὴν ὕβριν τοῦ Φρυνίωνος, ἔδωκε  
 Στεφάνῳ πάνθ' ἃ ἔχουσα ἐξῆλθεν ἐκ τῶν Ἀθηνῶν, ἐπιθυμοῦσα μὲν τῆς ἐνθάδε  
 οἰκήσεως, φοβουμένη δὲ τὸν Φρυνίωνα. ἦδει γὰρ ἀδικηθέντα μὲν τὸν Φρυνίωνα  
 ὑφ' αὐτῆς καὶ ὀργιζόμενον αὐτῇ, σοβαρὸν δὲ καὶ ὀλίγωρον αὐτοῦ τὸν τρόπον ὄντα.  
 15 δοῦσα οὖν Νεαίρα πάντα τὰ αὐτῆς τῷ Στεφάνῳ, προῖσταται ἐκεῖνον αὐτῆς.



ἐκώμαζε τ' αἰεὶ μετ' αὐτῆς

## Vocabulary for Section Twelve H

## Grammar for 12H-I

- Participial constructions in reported speech
- The future passive

ἀγαπά-ω love	κατάγ-ομαι lodge	τοῖνον well then (resuming argument)
ἀπο-διδράσκ-ω run off	κατατίθη-μι (καταθε-) pay	τρόπ-ος, ὁ manner, way (2a)
ἀργύρι-ον, τό silver, money (2b)	Κοκκαλίν-η, ἡ Kokkaline (1a) (slave of Neaira)	Φρυνίων (Φρυνίων-), ὁ Phrynion (3a) (owner of Neaira)
ἀσελγῶς disgracefully	κωμάζ-ω revel	χρυσί-ον, τό gold (trinkets or money) (2b)
δεῖπν-ον, τό dinner-party (2b)	Μέγαρ-α, τὰ Megara (2b) (a town on the isthmus)	
διατρίβ-ω spend time	οἶχ-ομαι go	
διηγέ-ομαι reveal, describe, explain	ὀλίγωρ-ος -ον contemptuous	
διοίκησ-ις, ἡ management (3e)	ὀργίζ-ομαι grow angry with (+ dat.)	<b>Vocabulary to be learnt</b>
ἐπί (+ dat.) for the purpose of	πανταχοῖ everywhere	ἀργύριον, τό silver, money (2b)
ἐπιδημέ-ω come into town, live	προῖστα-μαι make x (acc.) sponsor of y (gen.)	διατρίβω pass time, waste time
ἐπιθυμέ-ω desire (+ gen.)	προπηλακίζ-ω treat like dirt, insult	ὀργίζομαι grow angry with (+ dat.)
ἔτ-ος, τό year (3c)	σοβαρ-ός -ά -όν pompous	τοῖνον well then (resuming and pushing argument on further)
εὐπορί-α, ἡ resources (1b)	συσκευάζ-ομαι gather up, collect	τρόπος, ὁ way, manner (2a)
θεράπειν-α, ἡ slave girl (1c)		
Θρᾶττ-α, ἡ Thratta (1c) (one of Neaira's slaves)		
ἱκαν-ός -ή -όν sufficient		

## Men's other women

Concubines (*pallakai*), courtesans (*hetairai*, literally 'companions') and prostitutes (*pornai*) would normally not be of Athenian birth. Alcibiades was notorious for not merely having numerous mistresses but also keeping concubines, slave and free, in addition to his aristocratic wife ... Concubines had some legal status and offering one's services as a prostitute was legal, and indeed taxed (the *pornikon telos*). Prostitutes seem to have been readily available ... They ranged in class and expensiveness from the brothel-girls of the Peiraieus; through the rather more sophisticated *aulos*-girls an Athenian might hire to enliven a male drinking-party (*sumposion*); to the educated courtesans euphemistically known as *hetairai*. The ways in which some *hetairai* verged on respectability is well brought out in Xenophon's *Memoirs of Socrates*, in the story of Socrates' conversation with a woman named Theodote. In an artful display of studied innocence Socrates, noting Theodote's wealth, gradually teases out of her its true source – her rich lovers. The passage incidentally lists the chief sources of wealth in Athens, in order of their importance: 'Socrates asked "Have you an estate, Theodote?" "No." "Then perhaps you get your income from house-property". "No." "Well, does it come from some manufacturing business?" "No." "Then what do you live on?" "The contributions of kind friends ..."' (*World of Athens*, 5.30–1)

## 1

*Neaira sets up home with Stephanos in Athens. Phrynion hears of it and demands Neaira's return and compensation from Stephanos.*

In *World of Athens*: phratries 3.53–4; sycophants 6.54; polemarch 1.17; arbitration 6.49.

ὁ δὲ Στέφανος οὐτοσί εἰς μεγίστην ἐλπίδα κατέστησε Νέαιραν ἐν τοῖς Μεγάροις τῷ λόγῳ. ἐκόμπαζε γὰρ τὸν μὲν Φρυνίωνα οὐχ ἄψεσθαι αὐτῆς οὐδέποτε, αὐτὸς δὲ γυναῖκα αὐτὴν ἔξειν. ἔφη δὲ καὶ τοὺς παῖδας αὐτῆς εἰσαχθήσεσθαι εἰς τοὺς φράτερας ὡς αὐτοῦ ὄντας, καὶ πολίτας γενήσεσθαι, ἀδικηθήσεσθαι δ' αὐτὴν ὑπ' οὐδενὸς ἀνθρώπων. ταῦτα δ' εἰπὼν, ἀφικνεῖται αὐτὴν ἔχων δεῦρο ἐκ τῶν Μεγάρων, καὶ παιδία μετ' αὐτῆς τρία, Πρόξενον καὶ Ἀρίστων καὶ παῖδα κόρη, ἣ νυνὶ Φανῶ καλεῖται.

καὶ εἰσάγει αὐτὴν καὶ τὰ παιδία εἰς τὸ οἰκίδιον ὃ ἦν αὐτῷ Ἀθήνῃσι παρὰ τὸν ψιθυριστὴν Ἑρμῆν, μεταξὺ τῆς Δωροθέου τοῦ Ἐλευσινίου οἰκίας καὶ τῆς Κλεινομάχου. δυοῖν δὲ ἔνεκα ἦλθεν ἔχων αὐτὴν, ὡς ἐξ ἀτελείας ἔξων καλὴν ἑταίραν καὶ ὡς ἐργασομένην αὐτὴν καὶ θρέψουσιν τὴν οἰκίαν. εὖ γὰρ ἦδει Στέφανος ἄλλην πρόσδοτον οὐκ ἔχων οὐδὲ βίον, εἰ μὴ τι λαβὼν διὰ τὴν συκοφαντίαν. ὁ δὲ Φρυνίων, πυθόμενος Νέαιραν ἐπιδημοῦσαν καὶ οὔσαν παρὰ Στεφάνῳ, παραλαβὼν νεανίσκους μεθ' αὐτοῦ, ἦλθεν ἐπὶ τὴν οἰκίαν τὴν τοῦ Στεφάνου, ὡς ἄξων αὐτὴν. ἀφαιρουμένου δὲ αὐτὴν τοῦ Στεφάνου κατὰ τὸν νόμον εἰς ἐλευθερίαν, κατηγγύησεν αὐτὴν ὁ Φρυνίων πρὸς τῷ πολεμάρχῳ, ἡγούμενος αὐτὴν δούλην εἶναι αὐτῷ, τὰ χρήματα ὑπὲρ αὐτῆς καταθέντι.

### Vocabulary for Section Twelve I

ἀδικηθήσεσθαι 'would be harmed' (ἀδικέω)	θρεψ- = fut./aor. stem of τρέφω	πυνθάν-ομαι (πυθ-) learn, hear, discover
Ἀθήνησι at Athens	κατατίθη-μι (καταθε-) pay	συκοφαντί-α, ἡ informing (1b)
ἅπτ-ομαι touch (+ gen.)	κατεγγυά-ω compel x (acc.) to give securities	τρέφ-ω (θρεψ-) maintain, keep
Ἀρίστων (Ἀριστων-), ὁ Ariston (3a) ( <i>Neaira's son</i> )	Κλεινόμαχ-ος, ὁ Kleinomakhos (2a) ( <i>Athenian householder</i> )	Φανῶ, ἡ Phano ( <i>Neaira's daughter</i> )
ἀτέλει-α, ἡ exemption, immunity (ἐξ ἀτελείας=free) (1b)	κομπάζ-ω boast	φράτηρ (φρατερ-), ὁ member of phratry (3a) ( <i>a group of families, with certain religious and social functions</i> )
ἄψεσθαι fut. inf. of ἅπτομαι	κόρ-η, ἡ girl, maiden (1a)	ψιθυριστ-ής ὁ whisperer (1d)
δυοῖν two (sc. 'reasons')	Μέγαρ-α, τὰ Megara (2b)	ὡς (+ fut. part.) in order to
Δωρόθε-ος, ὁ Dorotheos (2a) ( <i>Athenian householder</i> )	μεταξύ (+ gen.) between	ὡς ἄξων in order to take
εἰσαχθήσεσθαι 'would be introduced' (εἰσάγω)	οἰκίδι-ον, τό house, small house (2b)	ὡς ἔξων in order to have
Ἐλευσίνι-ος -α -ον of Eleusis	παραλαμβάν-ω (παραλαβ-) take	ὡς ἐργασομένην αὐτὴν καὶ θρέψουσιν in order for her to work and maintain
ἐλπ-ίς (ἐλπιδ-), ἡ hope (3a)	πολέμαρχ-ος, ὁ Polemarch (2a) ( <i>state official</i> )	
ἐξ- = fut. stem ἔχω	Πρόξεν-ος, ὁ Proxenos (2a) ( <i>son of Neaira</i> )	
ἐπιδημέ-ω be in town	πρὸς (+ dat.) before	
ἐργάζ-ομαι work	πρόσοδ-ος, ἡ income (2a)	
Ἑρμ-ῆς, ὁ Hermes (1d)		

**Vocabulary to be learnt**  
Ἀθήνησι(v) at Athens

ἐλπίς (ἐλπιδ-), ἡ hope, expectation (3a)  
ἐπιδημέω come to town, be in town

ἐργάζομαι work, perform  
κατατίθημι (καταθε-) put down, pay, perform  
οἰκίδιον, τό small house (2b)

παραλαμβάνω (παραλαβ-) take, receive from

### The settlement

One way of avoiding a court-case was to appoint three arbitrators to reach a decision. Both parties would appoint their own representative, and would agree on a third 'neutral'. The decision of these three was final and binding. Here is the translation of the passage in which Apollodoros explains what happened, giving the details of the arbitration and the evidence for it:

'The case Phrynion brought against Stephanos rested on two points: first, that Stephanos had taken Neaira from him and had asserted that she was free, and second, that Stephanos had taken possession of all the goods that Neaira had brought with her from Phrynion's house. But their friends brought them together and persuaded them to submit their quarrel to arbitration (δίαίτα). Satyros, from Alopeke, the brother of Lakedaimonios, acted as arbitrator on Phrynion's behalf, while Saurias from Lamptrai acted for Stephanos here. Both sides also agreed to make Diogeiton from Akharnai the third member of the panel. These men met in the sacred place and heard the facts from both sides and from Neaira herself. They then gave their decision, which met with agreement from both sides. It was:

- that the woman should be free and her own mistress (αὐτῆς κυρία);
- that she should return to Phrynion everything she had taken with her from his house, apart from the clothes and gold jewellery and the female servants (since these had been bought for her own personal use);
- that she should live with each man on alternate days, although if the men reached any other mutually satisfactory arrangement, it should be binding;
- that maintenance for the woman should be provided by whichever of them had her in his keeping at the time;
- that from now on the two men should be on friendly terms and should harbour no further resentment against each other.

Such were the terms of the reconciliation between Phrynion and Stephanos which the arbitrators brought about in regard to this woman Neaira.

To prove that these statements of mine are true, the clerk shall read you the depositions regarding these matters.

### Evidence

'Satyros from Alopeke, Saurias from Lamptraí and Diogeiton from Akharnai depose that, having been appointed arbitrators in the matter of Neaira, they brought about a reconciliation between Stephanos and Phrynion, and that the terms on which the reconciliation was brought about were such as Apollodoros produces.'

## Section Thirteen A–I: Neaira as married woman

### Introduction

Apollodoros has now established that Neaira is non-Athenian. He has sketched her past as a slave and prostitute in Corinth, detailed a number of her lovers, and shown how she came to live with Stephanos in Athens. Now that it has been proved that Neaira is non-Athenian, Apollodoros has to prove that she is living with Stephanos *as his wife*. A formal betrothal was normally validated by witnesses and the marriage itself confirmed by cohabitation to produce legitimate heirs. Apollodoros, however, produces no evidence of the birth of children to Neaira and Stephanos. In the absence of evidence from such children, Apollodoros concentrates on establishing the marriage of Stephanos and Neaira in other ways. The most important evidence is that Stephanos attempted to pass off Neaira's children *as if they were his own children* (as he indeed boasted that he would do at 12. I.).

In *World of Athens*: divorce and dowry 5.11, 16, 19.

### Proving identity

Athenians had no birth certificates and no state registry of births. Nor were scientific methods of proof available to decide paternity. Instead, legitimacy and citizenship were most easily demonstrated to the satisfaction of a large citizen jury by producing witnesses who would testify to a child's introduction as an infant into a phratry at the *Apatouria* festival and into the deme at the age of majority. One of the best examples of what could be involved is provided by a speech ([Demosthenes], *Against Euboulides* 57) written for a man who had been voted off the register of his deme in 346/5 ... The speaker needed to show not that he had been registered in the deme, for that was not in question – he had even served as its chief official (δήμαρχος) – but that he had been *legitimately* so registered. To do so he first cites as witnesses of his father's legitimacy five of his father's male kinsmen by birth and several of his male kinsmen by marriage (his father's female cousins' husbands); then his father's φράτερες (fellow phratry members), those with whom he shares his Ἀπόλλων Πατρώιος and Ζεὺς Ἐρκεῖος and the same family tombs, and his father's fellow deme members. With women, on the other hand, it was much harder to establish legitimacy, since they were not registered in a deme. So to prove his mother's Athenian descent, the speaker cites, apart from a similar range of male kinsmen, only the φράτερες and fellow deme members of his mother's male kinsmen. As for his own life history, he first calls witnesses to his mother's (second) marriage and then presents evidence of his induction into phratry and, most important, deme. (*World of Athens*, 5.12–14)



## A

*Stephanos marries off Neaira's daughter Phano to the Athenian Phrastor, pretending that Phano was a true-born Athenian girl. Phrastor discovers the truth, and wants a divorce.*

ὅτι μὲν τοίνυν ἐξ ἀρχῆς δούλη ἦν Νεαίρα καὶ ἑταίρα, καὶ ἀπέδρα ἀπὸ τοῦ Φρυνίωνος εἰς Μέγαρα, καὶ ὁ Φρυνίων ἐπανελθοῦσαν Ἀθήναζε αὐτὴν κατηγγύησε πρὸς τῷ πολεμάρχῳ ὡς ξένην οὖσαν, δηλὰ ἐστὶ τὰ τεκμήρια.

νῦν δὲ βούλομαι ὑμῖν ἐπιδείξαι ὅτι Στέφανος αὐτὸς καταμαρτυρεῖ Νεαίρας ὡς, ξένη οὖσα, συνοικεῖ αὐτῷ ὡς γυνή.

ἦν γὰρ τῇ Νεαίρᾳ θυγάτηρ, ἣν ἤλθεν ἔχουσα εἰς τὴν τοῦ Στεφάνου οἰκίαν. καὶ Ἀθήναζε ἐλθόντες, τὴν κόρην ἐκάλουν Φανώ. πρότερον γὰρ Στρυβήλη ἐκαλεῖτο, πρὶν Ἀθήναζε ἐλθεῖν. αὕτη δὲ ἡ κόρη ἐξεδόθη ὑπὸ τοῦ Στεφάνου τουτουί, ὥσπερ αὐτοῦ θυγάτηρ οὖσα καὶ ἐξ ἀστῆς γυναικός, ἀνδρὶ Ἀθηναίῳ, Φράστορι Αἰγίλει. καὶ προῖκα ἔδωκεν ὁ Στέφανος τριάκοντα μνᾶς. καὶ δὴ ἴστε τὴν Φανώ, πρὶν συνοικεῖν τῷ Φράστορι, τὴν τῆς μητρὸς φύσιν καὶ ἀκολασίαν μαθοῦσαν. ἐπειδὴ οὖν ἤλθεν ὡς τὸν Φράστορα, ὅς ἀνὴρ ἐργάτης ἦν καὶ ἀκριβῶς τὸν βίον συνελέγετο, οὐκ ἠπίστατο τοῖς τοῦ Φράστορος τρόποις ἀρέσκειν.

ὁρῶν δὲ ὁ Φράστωρ αὐτὴν οὔτε κοσμίαν οὖσαν οὐτ' ἐθέλουσαν πείθεσθαι αὐτῷ, ἅμα δὲ πυθόμενος σαφῶς τὴν Φανώ οὐ Στεφάνου ἀλλὰ Νεαίρας θυγατέρα οὖσαν, ὠργίσθη μάλιστα, ἡγούμενος ὑπὸ Στεφάνου ὑβρισθῆναι καὶ ἐξαπατηθῆναι. ἔγχετο γὰρ τὴν Φανώ πρὶν εἰδέναι αὐτὴν Νεαίρας οὖσαν θυγατέρα. ἐκβάλλει οὖν τὴν Φανώ, ἐνιαυτὸν συνοικήσας αὐτῇ, κυοῦσαν, καὶ τὴν προῖκα οὐκ ἀποδίδωσιν. ἀλλ' εἰ ὑπὸ Στεφάνου μὴ ἐξηπατήθη ὁ Φράστωρ καὶ Φανώ γνησίᾳ ἦν, ἢ οὐκ ἂν ἐξέβαλεν αὐτὴν ὁ Φράστωρ, ἢ ἀπέδωκεν ἂν τὴν προῖκα.

ἐκπεσούσης δὲ Φανοῦς, ἔλαχε Στέφανος δίκην τῷ Φράστορι, κατὰ τὸν νόμον ὃς κελεύει τὸν ἄνδρα τὸν ἀποπέμποντα τὴν γυναῖκα ἀποδιδόναι τὴν προῖκα. λαχόντος δὲ Στεφάνου τὴν δίκην ταύτην, γράφεται Φράστωρ Στέφανον τουτονὶ γραφὴν κατὰ τὸν νόμον ὃς οὐκ ἔῃ τινα ἐγγυῆσαι τὴν ξένης θυγατέρα ἀνδρὶ Ἀθηναίῳ. γνοὺς δὲ Στέφανος ὅτι ἐξελεγχθήσεται ἀδικῶν καὶ ὅτι, ἐξελεγχθεὶς, κινδυνεύσει



Women working in the home weaving and spinning

ταῖς ἐσχάταις ζημίαις περιπεσεῖν (ξένης γὰρ θυγάτηρ ἦν ἡ Φανώ), διαλλάττεται πρὸς τὸν Φράστορα καὶ ἀφίσταται τῆς προικὸς καὶ ἀνείλετο τὴν δίκην. καὶ πρὶν εἰς δικαστήριον εἰσελθεῖν, καὶ ὁ Φράστωρ ἀνείλετο τὴν γραφὴν. ἀλλ' εἰ ἀστῆς θυγάτηρ ἦν Φανώ, οὐκ ἂν διηλλάχθη Στέφανος.

## Vocabulary for Section Thirteen A

## Grammar for 13A–B

- Aorist infinitive passive
- Future participles active, middle and passive
- ὡς + future participle
- πρὶν + infinitive

Αἰγίλ-εύς, ὁ of the deme Aigileia (3g)

ἀκολασί-α, ἡ extravagance (1b) ἂν (+ aor. indic.) 'would have ...'

ἀναιρέ-ομαι (ἀνελ-) take away ἀπέδρα 3rd s. aor. of

ἀποδιδράσκω ἀποδιδράσκ-ω (ἀποδρα-) run off ἀποδίδω-μι (ἀποδο-) return, give

back ἀποπέμπ-ω send away, divorce ἀφίστα-μαι give up any claim to

(+gen.) γαμέ-ω (γμη-) marry γνήσι-ος -α -ον legitimate διαλλάττ-ομαι πρὸς be

reconciled with ἐγγυά-ω engage, promise εἰ (+ aor. ind.) 'if. . . had-ed ...'

ἐκβάλλ-ω (ἐκβαλ-) divorce ἐκδίδω-μι (ἐκδο-) give in

marriage ἐκπίπτ-ω (ἐκπεσ-) be divorced ἐνιαυτ-ός, ὁ year (2a)

ἐξαπατηθῆναι 'had been deceived' (ἐξαπατάω) ἐξεδόθη aor. pass. of ἐκδίδωμι

ἐξελέγχ-ω convict ἐπιδεικνυ-μι (ἐπιδειξ-) show, demonstrate

ἐργάτ-ης, ὁ working man (1d) ζημί-α, ἡ penalty (1b) ἠπίστατο impf. of ἐπίσταμαι

know how to (+ inf.)

καὶ δὴ and really, and as a matter of fact καταμαρτυρέ-ω give evidence

against (+ gen.) κατεγγυά-ω demand securities from

κινδυνεύ-ω run a risk of (+ inf.) κόρη, ἡ maiden, girl (1a)

κόσμι-ος -α -ον well-behaved κυέ-ω be pregnant

λαγχάν-ω (λαχ-) bring (a suit) against (+ dat.)

Μέγαρα, τὰ Megara (2b) μν-ᾶ, ἡ mina (=60 drachmas) (1b)

περιπίπτ-ω (περιπεσ-) meet with (+ dat.) πολέμαρχ-ος, ὁ the Polemarch

(2a) (magistrate dealing with lawsuits involving aliens)

πρὶν before (+ inf.) προίξ (προικ-), ἡ dowry (3a)

πρὸς (+ dat.) before πυνθάν-ομαι (πυθ-) learn, hear

Στρυβήλ-η, ἡ Strybele (1a) (Phano's former name)

συλλέγ-ομαι make, collect τριάκοντα thirty (indecl.)

ὕβριζ-ω treat disgracefully ὕβρισθῆναι 'had been treated

disgracefully' (aor. pass. inf. of ὕβριζω)

Φανοῦς Phano (gen. s.) (see List of Proper Names for full declension)

Φανώ Phano (acc. s.) (see List of Proper Names for full declension)

Φράστωρ (Φραστορ-), ὁ Phrastor (3a) (Phano's husband)

φύσ-ις, ἡ nature, temperament (3e)

## Vocabulary to be learnt

ἀποδίδωμι (ἀποδο-) give back, return

ἀποπέμπω send away, divorce ἀφίσταμαι (ἀποστα-) relinquish

claim to; revolt from ἐγγυάω engage, promise

ἐκβάλλω (ἐκβαλ-) throw out; divorce

ἐκδίδωμι (ἐκδο-) give in marriage ἐκπίπτω (ἐκπεσ-) be thrown out,

divorced ἐξελέγχω convict, refute, expose

ζημία, ἡ fine (1b) ἠπίσταμην impf. of ἐπίσταμαι

know how to (+inf) καὶ δὴ and really; as a matter of

fact; let us suppose; there! look! κατεγγυάω demand securities

from (+acc.) κόρη, ἡ maiden, girl (1a)

μνᾶ, ἡ mina (100 drachmas) (1b) προίξ (προικ-), ἡ dowry (3a)

ὕβριζω treat violently, disgracefully

φύσις, ἡ nature, temperament, character (3e)

## B

*Phrastor then falls ill but, not wishing to die childless, decides to take back Phano and her son.*

In *World of Athens*: women in the family 5.17ff.

βούλομαι δ' ὑμῖν παρέχειν ἑτέραν μαρτυρίαν τοῦ τε Φράστορος καὶ τῶν φρατέρων αὐτοῦ καὶ τῶν γεννητῶν, ὥς ἐστι ξένη Νείαιρα αὐτῇ. οὐ πολλῶ χρόνῳ γὰρ ὕστερον ἢ ἐξεπέμφθη ἡ τῆς Νεαίρας θυγάτηρ, ἡσθένησεν ὁ Φράστωρ καὶ πάνυ πονηρῶς διετέθη καὶ εἰς πᾶσαν ἀπορίαν κατέστη. καί, πρὶν αὐτὸν ἀσθενεῖν, πρὸς τοὺς οἰκείους αὐτοῦ διαφορά ἦν παλαιὰ καὶ ὀργή καὶ μῖσος. καὶ ἅπαις ἦν Φράστωρ. ἀλλ' εἰς ἀπορίαν καταστάς, ὑπὸ τε τῆς Νεαίρας καὶ τῆς Φανοῦς ἐψυχαγωγεῖτο. ἐβάδιζον γὰρ πρὸς αὐτόν, ὥς θεραπεύσουσαι καὶ προθύμως ἐπιμελησόμεναι (ἐρῆμος δὲ τῶν θεραπευσόντων ἦν Φράστωρ), καὶ ἔφερον τὰ πρόσφορα τῇ νόσῳ καὶ ἐπεσκοποῦντο. ἴστε δὴπου καὶ ὑμεῖς αὐτοί, ὧς ἄνδρες δικασταί, ὥς ἀξία πολλοῦ ἐστὶ γυνὴ ἐν ταῖς νόσοις, παροῦσα κάμνοντι ἀνθρώπῳ.

τοῦτο οὖν ποιουσῶν αὐτῶν, ἐπίσθη Φράστωρ, πρὶν ὑγιαίνειν, πάλιν λαβεῖν τὸ τῆς Φανοῦς παιδίον καὶ ποιήσασθαι υἱὸν αὐτοῦ. τοῦτο δὲ τὸ παιδίον ἔτεκε Φανῶ ὅτε ἐξεπέμφθη ὑπὸ τοῦ Φράστορος κυοῦσα. καὶ πρὶν ὑγιαίνειν, ὑπέσχετο δὴ τοῦτο ποιήσειν ὁ Φράστωρ, λογισμὸν ἀνθρώπινον καὶ εὐκρίτα λογιζόμενος, ὅτι πονηρῶς μὲν ἔχει καὶ οὐκ ἐλπίζει περιγενήσεσθαι, ἐβούλετο δὲ ἀναλαβεῖν τὸ τῆς Φανοῦς παιδίον πρὶν ἀποθανεῖν (καίπερ εἰδὼς αὐτὸν οὐ γνήσιον ὄντα), οὐκ ἐθέλων τοὺς οἰκείους λαβεῖν τὰ αὐτοῦ, οὐδ' ἅπαις ἀποθανεῖν. εἰ γὰρ ἅπαις ἀπέθανε Φράστωρ, οἱ οἰκεῖοι ἔλαβον ἂν τὰ αὐτοῦ.

### Vocabulary for Section Thirteen B

ἂν (+ aor. ind.) 'would have ...'	εὐκρίτως (εὐκρίτος-) reasonable	περιγίγν-ομαι survive
ἀναλαμβάν-ω take back	ἐπιμελέ-ομαι take care of (+ gen.)	πονηρῶς poorly
ἀνθρώπιν-ος -ῃ -ον human, mortal	ἐπισκοπέ-ομαι visit	πρὶν before (+ inf.)
ἅπαις (ἀπαίδ-) childless	ἐρῆμος -ον lacking in (+ gen.)	προθύμως readily, actively
ἀπέθανεν aor. of ἀποθνήσκω (ἀποθαν-) die	ἔτεκε see τίκτω	πρόσφορ-ος -ον useful for (+ dat.)
ἀσθενέ-ω fall ill	ἔχ-ω (+adv.) be (in x condition)	τίκτ-ω (τεκ-) bear
γεννήτ-ης, ὁ member of <i>genos</i> (a smaller grouping of families within the phratry) (1d)	θεραπεύ-ω look after	τῶν θεραπευσόντων 'of those who would look after him'
γνήσι-ος -α -ον legitimate	κάμν-ω be ill	ὕγιαίν-ω be healthy, well
διατίθε-μαι be put in x (adv.) state	κυέ-ω be pregnant	ὕποσχ-ομαι (ὕποσχ-) promise (to) (+ fut. inf.)
διαφορ-ά, ἡ disagreement, differences (1b)	λογισμ-ός, ὁ calculation (2a)	φράτηρ (φρατερ-), ὁ member of phratry (family group) (3a)
εἰ (+aor. ind.) 'if ... had-ed'	μῖσ-ος, τό hatred (3c)	ψυχαγωγέ-ω win over
ἐκπέμπ-ω divorce	οἰκεῖ-ος, ὁ relative (2a)	ὥς (+ fut. part.) in order to
	ὀργ-ή, ἡ anger (1a)	ὥς θεραπεύσουσαι καὶ ...
	παλαι-ός -ά -όν of old	ἐπιμελησόμεναι 'to look after and take care of' (nom. pl. f.)
	παροῦσα being with (+ dat.) (part. of πάρεμι)	

## Vocabulary to be learnt

ἀναλαμβάνω (ἀναλαβ-) take back, take up	ἔχω (+ adv.) be (in X condition)	πρὶν (+ inf.) before
ἅπαις (ἀπαίδ-) childless	λογισμός, ὁ calculation (2a)	πρόθυμος -ον ready, eager, willing, active
ἐκπέμπω send out, divorce	μῖσος, τό hatred (3c)	φράτηρ (φρατερ-), ὁ member of a phratry (a group of families with certain religious and social functions) (3a)
ἐπιμελόμαι care for (+ gen.)	οἰκεῖος, ὁ relative (2a)	ὥς (+ fut. part.) in order to
ἐρῆμος ὡς empty, deserted; devoid of (+ gen.)	οἰκεῖος ὁ ὡς related, domestic, family	
	ὀργή, ἡ anger (1a)	
	παλαιός ὁ ὡς ancient, old, of old	

## C

*Phrastor recovers and at once marries someone else. The status of Phano's son in the eyes of the Athenian γένος is made quite clear.*

In *World of Athens*: citizenship 5.1ff., 13–14; legitimacy 5.12; oaths 3.27.

νῦν δὲ μεγάλῳ τεκμηρίῳ καὶ περιφανεῖ ἐγὼ ὑμῖν ἐπιδείξω ὅτι οὐκ ἂν ποτε ἔπραξε τοῦτο ὁ Φράστωρ, εἰ μὴ ἡσθένησε. ὥς γὰρ ἀνέστη τὰχιστα ἐξ ἐκείνης τῆς ἀσθενείας ὁ Φράστωρ, λαμβάνει γυναικα ἀστὴν κατὰ τοὺς νόμους, Σατύρου μὲν τοῦ Μελιτέως θυγατέρα γνησίαν, Διφίλου δὲ ἀδελφὴν· ὁ ὑμῖν ἐστὶ τεκμήριον, ὅτι οὐκ ἐκὼν ἀνέλαβε τὸ παιδίον, ἀλλὰ βιασθεὶς διὰ τὸ νοσεῖν καὶ τὸ ἅπαις εἶναι καὶ τὸ θεραπεύειν αὐτὰς αὐτὸν καὶ τὸ τοὺς οἰκείους μισεῖν. εἰ γὰρ μὴ ἡσθένησε Φράστωρ, οὐκ ἂν ἀνέλαβε τὸ παιδίον.

### Vocabulary for Section Thirteen C

## Grammar for 13C

- Conditional clauses: past 'unfulfilled'; 'mixed'; and 'open/simple' (no ἂν)

ἀδελφ-ή, ἡ sister (1a)	ἐπιδείκνυ-μι (ἐπιδειξ-) show, prove	τὸ ἅπαις εἶναι childlessness
ἀσθένει-α, ἡ illness (1b)	Μελιτ-εύς, ὁ of the deme Melite	τὸ θεραπεύειν care, looking after
ἀσθενέ-ω be ill	(3g)	τὸ μισεῖν hating, hatred
γνήσι-ος -α -ον legitimate	περιφαν-ής -ές very evident	τὸ νοσεῖν being sick, illness
Διφιλ-ος, ὁ Diphilos (2a) (the brother of Phrastor's new wife)	Σάτυρ-ος, ὁ Satyros (2a) (father of Phrastor's new wife)	ὥς τάχιστα as soon as
ἐκ-ών -οῦσα -όν willing(ly)	τὸ + inf.=noun	

καὶ δὴ καὶ ἄλλο τεκμήριον βούλομαι ὑμῖν ἐπιδείξαι ὅτι ξένη ἐστὶ Νέαιρα αὐτή. ὁ γὰρ Φράστωρ, ἐν τῇ ἀσθενείᾳ ὧν, εἰσήγαγε τὸν Φανοῦς παῖδα εἰς τοὺς φράτερας καὶ τοὺς Βρυτίδας, ὧν Φράστωρ ἐστὶ γεννήτης. ἀλλὰ οἱ γεννῆται, εἰδότες τὴν γυναῖκα θυγατέρα Νεαίρας οὖσαν, καὶ ἀκούσαντες Φράστορα αὐτὴν ἀποπέμψαντα, ἔπειτα διὰ τὸ ἀσθενεῖν ἀναλαβεῖν τὸ παιδίον, ἀποψηφίζονται τοῦ παιδὸς καὶ οὐκ ἐνέγραφον αὐτὸν εἰς τὸ γένος. ἀλλ' εἰ ἀστῆς θυγάτηρ ἦν Φανῶ, οὐκ ἂν ἀπεψηφίσαντο τοῦ παιδὸς οἱ γεννῆται, ἀλλ' ἐνέγραφον ἂν εἰς τὸ γένος. λαχόντος οὖν τοῦ Φράστορος αὐτοῖς δίκην, προκαλοῦνται αὐτὸν οἱ γεννῆται ὁμόσαι καθ' ἱερῶν τελείων ἢ μὴν νομίζειν τὸν παῖδα εἶναι αὐτοῦ υἱὸν ἐξ ἀστῆς γυναικὸς καὶ ἐγγυητῆς κατὰ τὸν νόμον. προκαλουμένων δ' αὐτὸν τῶν γεννητῶν, ἔλιπεν ὁ Φράστωρ τὸν ὄρκον καὶ ἀπῆλθε πρὶν ὁμόσαι τὸν παῖδα γνήσιον εἶναι. ἀλλ' εἰ ὁ παῖς γνήσιος ἦν καὶ ἐξ ἀστῆς γυναικὸς, ὥμοσεν ἂν.

ἂν (+aor. ind.) 'would have'  
ἀποψηφίζ-ομαι vote against,  
reject (+gen.)  
ἀσθένει-α, ἡ illness (1b)  
Βρυτίδ-αι, οἱ the Brytidai (3a)  
(name of *genos* to which  
Phrastor belonged)  
γεννήτ-ης, ὁ member of *genos*  
(1d)  
γέν-ος, τὸ *genos* (a smaller  
group of families within the  
*phratry*) (3c)  
γνήσι-ος -α -ον legitimate  
ἐγγράφ-ω enlist, register  
ἐγγυητ-ός -ή- ὄν legally married  
εἰ (+aor. ind.) 'if . . . had-ed'  
ἐπιδείκνυ-μι (ἐπιδειξ-) show,  
prove

ἢ μὴν indeed, truly  
θεραπεύ-ω tend, look after  
ἱερ-ά, τά sacrifices (2b)  
κατά (+gen.) by, in name of  
λαγχάν-ω (λαχ-) bring (a suit)  
against (+dat.)  
λείπ-ω (λιπ-) leave, abandon  
νοσέ-ω be sick  
ὀμνυ-μι (ὅμοσ-) swear  
πράττ-ω (πραξ-) do  
προκαλέ-ομαι challenge  
τέλει-ος -α -ον perfect,  
unblemished  
τὸ ἀσθενεῖν illness

#### Vocabulary to be learnt

ἀσθένεια, ἡ illness, weakness (1b)  
ἀσθενέω be ill, fall ill

γεννήτης, ὁ member of *genos*  
(1d)  
γένος, τὸ *genos* (smaller  
groupings of families within  
the *phratry*) (3c)  
γνήσιος ἂν *on legitimate*,  
*genuine*  
ἐγγράφω *enrol, enlist, register*  
ἐκὼν οὖσα ὄν *willing(ly)*  
ἐπιδείκνυμι (ἐπιδειξ-) *prove*,  
*show, demonstrate*  
θεραπεύω *look after, tend*  
λαγχάνω (δίκην) (λαχ-) *bring*  
(*suit*) *against, obtain by lot*,  
*run as candidate for office*  
λείπω (λιπ-) *leave, abandon*  
νοσέω *be sick*  
ὀμνύμι (ὅμοσ-) *swear*

## D

*The incident between Phrastor and Phano is reviewed by Apollodoros.*

οὐκοῦν περιφανῶς ἐπιδεικνύω ὑμῖν καὶ αὐτοὺς τοὺς οἰκείους Νεαίρας ταυτησί καταμαρτυρήσαντας αὐτὴν ξένην εἶναι, Στέφανόν τε τουτονὶ τὸν ἔχοντα ταύτην νυνὶ καὶ συνοικοῦντ' αὐτῇ καὶ Φράστορα τὸν λαβόντα τὴν θυγατέρα. ὁ μὲν γὰρ Στέφανος καταμαρτυρεῖ Νεαίρας διὰ τὸ μὴ ἔθελῃσαι ἀγωνίσασθαι ὑπὲρ τῆς θυγατρὸς περὶ τῆς προικὸς, Φράστωρ δὲ μαρτυρεῖ ἐκβαλεῖν τε τὴν θυγατέρα τὴν Νεαίρας ταυτησί καὶ οὐκ ἀποδοῦναι τὴν προῖκα, ἔπειτα δὲ αὐτὸς ὑπὸ Νεαίρας καὶ Φανοῦς πεισθῆναι, διὰ τὴν ἀσθένειαν καὶ τὸ ἄπαις εἶναι καὶ τὴν ἔχθραν τὴν πρὸς τοὺς οἰκείους, ἀναλαβεῖν τὸ παιδίον καὶ υἱὸν ποιήσασθαι, αὐτὸς δὲ εἰσαγαγεῖν τὸν παῖδα εἰς τοὺς γεννήτας, ἀλλ' οὐκ ὁμόσαι τὸν υἱὸν ἐξ ἀστῆς γυναικὸς εἶναι· ὕστερον δὲ γῆμαι γυναῖκα ἀστὴν κατὰ τὸν νόμον. αὐταὶ δὲ αἱ πράξεις, περιφανεῖς οὖσαι, μεγάλας μαρτυρίας διδόασιν, ὅτι ᾗδεσαν ξένην οὖσαν τὴν Νεαίραν ταυτησί. εἰ γὰρ ἀστὴ ἦν Νέαιρα, οὐκ ἂν ἐξεπέμφθη ἡ Φανῶ. Φανῶ γὰρ ἀστὴ ἦν. καὶ δὴ καί, εἰ Φανῶ ἀστὴ ἦν, οἱ γεννῆται οὐκ ἂν ἀπεψηφίσαντο τοῦ παιδὸς αὐτῆς, διὰ οὖν τὸ μὴ ἔθελεν ὁμόσαι τὸν Φράστορα καὶ τὸ τὸς γεννήτας τοῦ παιδὸς ἀποψηφίσασθαι, Στέφανος δὴλός ἐστιν ἀδικῶν καὶ ἀσεβῶν εἰς τε τὴν πόλιν καὶ τοὺς θεοὺς.

#### Vocabulary for Section Thirteen D

##### Grammar for 13D

- Gerunds (verbs used as nouns): τό + infinitive

ἀποψηφίζ-ομαι reject, vote  
against (+gen.)  
γαμέ-ω (γῆμ-) marry  
ἐπιδείκνυ-ω=ἐπιδείκνυ-μι  
καταμαρτυρέ-ω give evidence  
against (+gen.)  
μαρτυρέ-ω give evidence, bear  
witness  
περιφαν-ής -ές very clear

πράξ-ις, ἡ deed, action, fact (3e)  
τό + inf.=noun  
τὸ ἄπαις εἶναι childlessness  
τὸ ἀποψηφίζεσθαι rejection  
τὸ μὴ ἐθέλειν/ἐθέλῃσαι not  
wanting, refusal

γαμέω (γῆμ-) marry  
καταμαρτυρέω give evidence  
against (+gen.)  
μαρτυρέω give evidence, bear  
witness  
περιφανής ἐς very clear

#### Vocabulary to be learnt

ἀποψηφίζομαι reject (+gen.)

#### The marriage dowry

The new wife brought a 'dowry' with her to a marriage, given her by her father, usually a sum of money ... It was her husband who controlled how it was spent, under two constraints: first, he was (essentially) looking after it to hand it on to the male children of the marriage; second, in the event of divorce, the husband had to see that the dowry was repaid to the wife's father. Divorce proceedings could be initiated by either party. It was easier for the husband to obtain a divorce, and he was obliged to divorce if he found out his wife had been unfaithful. (*World of Athens*, 5.19)

## E

## Introduction

The incident between Phrastor and Phano is the first major piece of evidence that Apollodoros brings to bear on his contention that Stephanos and Neaira are living together as man and wife.

The second incident would have appeared yet more heinous to the dikasts – for Stephanos tried to marry Phano off to a man who was standing for the office of ἀρχων βασιλεύς, an office which entailed performing, with one's wife, some of Athens' most sacred rites on behalf of the state.

In *World of Athens*: king *arkhon* 2.33, 3.47, 6.30; offices of state 6.23ff.; purity of family 5.20; piety and the city 3.57; marriage to Dionysos 3.47; defiance of the gods 3.56.

*Stephanos takes advantage of Theogenes' poverty to win political power for himself and a marriage for Phano.*

διὰ οὖν ταῦτα, πάντες ἔγνωσαν τὴν Φανῶ περιφανῶς ξένην οὖσαν καὶ οὐκ ἀστήν. σκοπεῖτε τοίνυν ὅποια ἦν ἡ ἀναίδεια ἢ τοῦ Στεφάνου καὶ Νεαίρας, καὶ ὅπως τὴν πόλιν ἠδίκησαν. ἐμφανῶς γὰρ ἐτόλμησαν φάσκειν τὴν θυγατέρα τὴν Νεαίρας ἀστήν εἶναι. ἦν γὰρ ποτε Θεογένης τις, ὃς ἔλαχε βασιλεύς, εὐγενὴς μὲν ὢν, πένης δὲ καὶ ἄπειρος τῶν πραγμάτων. καὶ πρὶν εἰσελθεῖν τὸν Θεογένη εἰς τὴν ἀρχήν, χρήματα παρείχεν ὁ Στέφανος, ὡς πάρεδρος γενησόμενος καὶ τῆς ἀρχῆς μεθέξων. ὅτε δὲ Θεογένης εἰσῆι εἰς τὴν ἀρχήν, Στέφανος οὐτοσί, πάρεδρος γενόμενος διὰ τὸ Θεογένει χρήματα παρασχεῖν, δίδωσι τὴν Νεαίρας θυγατέρα γυναῖκα Θεογένει καὶ ἐγγυᾷ αὐτὴν ὡς αὐτοῦ θυγατέρα οὖσαν. οὐ γὰρ ᾗδει ὁ Θεογένης ὅτου θυγάτηρ ἐστὶ, οὐδὲ ὅποια ἐστὶν αὐτῆς τὰ ἔθνη. οὕτω πολὺ τῶν νόμων καὶ ὑμῶν κατεφρόνησεν οὗτος. καὶ αὕτη ἡ γυνὴ ὑμῖν ἔθυε τὰ ἄρρητα ἱερά ὑπὲρ τῆς πόλεως, καὶ εἶδεν ἃ οὐ προσῆκεν αὐτῇ ὁρᾶν, ξένη οὖσα. καὶ εἰσῆλθεν οἱ οὐδεὶς ἄλλος Ἀθηναίων εἰσέρχεται ἄλλ' ἢ ἡ τοῦ βασιλέως γυνή, ἐξεδόθη δὲ τῷ Διονύσῳ γυνή, ἔπραξε δ' ὑπὲρ τῆς πόλεως τὰ πάτρια τὰ πρὸς τοὺς θεοὺς, πολλὰ καὶ ἅγια καὶ ἀπόρρητα.

βούλομαι δ' ὑμῖν ἀκριβέστερον περὶ τούτων διηγήσασθαι. οὐ μόνον γὰρ ὑπὲρ ὑμῶν αὐτῶν καὶ τῶν νόμων τὴν ψήφον θήσεσθε, ἀλλὰ καὶ ὑπὲρ τῆς πρὸς θεοὺς εὐλαβείας. δεδήλωκα τοίνυν ὑμῖν ὅτι Στέφανος ἀσεβέστατα πεποίηκε. τοὺς γὰρ νόμους ἀκύρους πεποίηκε καὶ τῶν θεῶν καταπεφρόνηκε, τὴν Νεαίρας θυγατέρα γυναῖκα Θεογένει βασιλεύοντι ἐκδούς. καὶ μὴν αὕτη πεποίηκε τὰ ἱερά, καὶ τὰς θυσίας ὑπὲρ τῆς πόλεως τέθυκεν. ὅτι δ' ἄληθῇ λέγω, αὐταὶ αἱ πράξεις δηλώσουσιν.

## Vocabulary for Section Thirteen E

## Grammar for 13E

- The perfect indicative active, 'have –ed'

ἅγι-ος -α -ον holy	εὐλάβει-α, ἡ respect (1b)	φάσκ-ω allege, claim
ἄκυρ-ος -ον invalid	Θεογέν-ης, ὁ Theogenes (3d)	
ἀναίδει-α, ἡ shamelessness (1b)	(Phano's husband for a short while)	<b>Vocabulary to be learnt</b>
ἄπειρ-ος -ον inexperienced in (+ gen.)	ἱερ-ά, τὰ rites, sacrifice (2b)	ἄπειρος ὃν inexperienced in (+ gen.)
ἀπόρρητ-ος -ον forbidden	καταπεφρόνηκ-ε(v) he has despised (καταφρονέω)	ἀρχή, ἡ position, office; start; rule (1a)
ἄρρητ-ος -ον secret, mysterious	λαγχάν-ω (λαχ-) run as (candidate for office)	ἀσεβής ἐς unholy
ἀρχ-ή, ἡ office, position (1a)	μετέχ-ω take part in (+ gen.)	βασιλεύς, ὁ king, king archon (3g)
ἀσεβ-ής -ές unholy, impious	οἷ (to) where	βασιλεύω be king, be king archon
βασιλ-εύς, ὁ basileus archon (3g) (state officer; in charge of certain important religious rites)	ὁποῖ-ος -α -ον of what sort	ἔθος, τό manner, habit (3c)
βασιλεῦ-ω be basileus	ὅτου=οὗτινος (ὅστις)	ἐμφανής ἐς open, obvious
δεδήλωκ-α I have shown (δηλό-ω)	πάρεδρ-ος, ὁ assistant (2a)	ἱερά, τὰ rites, sacrifices (2b)
διηγέ-ομαι explain	πάτρι-α, τὰ ancestral rites (2b)	οἷ (to) where
Διόνυσ-ος, ὁ Dionysos (2a) (god of nature, especially of wine)	πεποίηκ-ε(v) (she) has done (ποιέω)	ὁποῖος ἃ ὃν of what kind
ἔθ-ος, τό manner, habits (3c)	πράξ-ις, ἡ fact, action (3e)	πράξις, ἡ fact, action (3e)
ἐμφαν-ής -ές open	πράττ-ω (πραξ-) do, act	πράττω (πραξ-) do, perform, fare
εὐγεν-ής -ές well-born, aristocratic	προσῆκ-ει it is fitting, right (for, +dat.)	
	τέθυκ-ε(v) (she) has sacrificed (θύω)	

## The festival of Anthesteria

This festival in honour of Dionysos gave its name to the month in which it took place (Ἀνθεστηρίων, January–February). Its name derives from the Greek for 'flowers', and the festival took place at a time when the first signs of life in nature, blossom, began to show. The main concern of the festival was with the new wine (i.e. the reappearance of Dionysos) and the spirits of ill omen. The festival lasted three days. On day 1 (πιθοίγια, 'jar opening'), the new wine was opened and tested; on day 2 (χόες, 'wine-jugs'), there was a procession in which Dionysos rode in a ship-chariot and the wife of the king ἀρχων (ἀρχων βασιλεύς) was 'married' to him in a 'holy marriage'. In the evening, drinking-parties were the order of the day, but each guest brought his own wine and drank it in silence, the very antithesis of community fellowship. The Greek explanation lay in myth. Orestes, infected with blood-pollution for killing his mother, arrived in Athens on χόες. In order that he should not be excluded from the celebrations and that the people should not be polluted, the king ordered that all drink their own wine from their own cups. We may prefer to explain the ritual rather as an attempt to put a boundary around the potentially destructive effects of too much alcohol. The third day was χύτραι, 'pots', and of a completely different character. Vegetables were boiled in these pots not for the living but for the spirits of the dead. It was a day of ill omen, when these spirits were said to roam abroad. When the day was over, the householders shouted 'Get out, κῆρες ['evil demons'], the Ἀνθεστηρία are over!' (*World of Athens*, 3.47)

## F

*The Areopagos Council finds out about Phano's true status, and calls Theogenes to account.*

In *World of Athens*: Areopagus 6.38; priestly authority 3.5.

Στέφανος μὲν τοίνυν τὴν θυγατέρα γυναῖκα Θεογένει βασιλεύοντι ἡγγύησεν, αὕτη δὲ ἐποίει τὰ ἱερὰ ταῦτα. γενομένων δὲ τούτων τῶν ἱερῶν, καὶ ἀναβάντων εἰς Ἄρειον πάγον τῶν ἐννέα ἀρχόντων, ἦρετο ἡ βουλὴ ἢ ἐν Ἀρείῳ πάγῳ περὶ τῶν ἱερῶν, τίς αὐτὰ ποιήσῃ καὶ πῶς πράξειαν οἱ ἄρχοντες. καὶ εὐθὺς ἐζήτει ἡ βουλὴ τὴν γυναῖκα ταύτην τὴν Θεογένους, ἥτις εἶη. καὶ πυθομένη ἥστινος θυγατέρα γυναῖκα ἔχει Θεογένους, καὶ ὅποια ποιήσῃ αὐτῇ, περὶ τῶν ἱερῶν πρόνοιαν ἐποιεῖτο καὶ ἐζημίῳ τὸν Θεογένη. γενομένων δὲ λόγων, καὶ χαλεπῶς φερούσης τῆς ἐν Ἀρείῳ πάγῳ βουλῆς, καὶ ζημιούσης τὸν Θεογένη, ὅτι τοιαύτην λάβοι γυναῖκα καὶ ταύτην ἐάσειε ποιῆσαι τὰ ἱερὰ τὰ ἄρρητα ὑπὲρ τῆς πόλεως, ἐδεῖτο ὁ Θεογένης, ἰκετεύων καὶ ἀντιβολῶν. ἔλεγεν γὰρ ὅτι οὐκ εἰδείη Νεαίρας αὐτὴν οὖσαν θυγατέρα, ἀλλ' ἐξαπατηθεῖν ὑπὸ Στεφάνου, καὶ αὐτὸς λάβοι Φανὼ ὡς θυγατέρα αὐτοῦ οὖσαν γνησίαν κατὰ τὸν νόμον· διὰ δὲ τὸ ἄπειρος εἶναι τῶν πραγμάτων, καὶ τὴν ἀκακίαν τὴν αὐτοῦ, ποιήσασθαι πάρεδρον τὸν Στέφανον, ὡς διοικήσοντα τὴν ἀρχήν· εὖνουν γὰρ φαίνεσθαι εἶναι τὸν Στέφανον· διὰ δὲ τοῦτο, κηδεῦσαι αὐτῷ πρὶν μαθεῖν σαφῶς ὁποῖος εἶη. 'ὅτι δέ', ἔφη, 'οὐ ψεύδομαι, μεγάλῳ τεκμηρίῳ ἐπιδείξω ὑμῖν. τὴν γὰρ ἄνθρωπον ἀποπέμψω ἐκ τῆς οἰκίας, ἐπειδὴ οὐκ ἔστι Στεφάνου θυγάτηρ ἀλλὰ Νεαίρας.' ὑποσχομένου δὲ ταῦτα ποιήσῃ Θεογένους καὶ δεομένου, ἢ ἐν Ἀρείῳ πάγῳ βουλῇ, ἅμα μὲν ἐλεήσασα αὐτὸν διὰ τὸ ἄκακον εἶναι, ἅμα δὲ ἡγουμένη ὑπὸ τοῦ Στεφάνου ἀληθῶς ἐξαπατηθῆναι, ἐπέσχεν. ὡς δὲ κατέβη ἐξ Ἀρείου πάγου ὁ Θεογένης, εὐθὺς τὴν τε ἄνθρωπον, τὴν τῆς Νεαίρας θυγατέρα, ἐκβάλλει ἐκ τῆς οἰκίας, τὸν τε Στέφανον, τὸν ἐξαπατήσαντα αὐτόν, ἀπελαύνει ἀπὸ τοῦ συνεδρίου. καὶ ἐκπεσούσης τῆς Φανοῦς, ἐπαύσαντο οἱ Ἀρεοπαγῖται κρίνοντες τὸν Θεογένη καὶ ὀργιζόμενοι αὐτῷ, καὶ συγγνώμην εἶχον ἐξαπατηθέντι.

## Evidence

'Theogenes from Erkhia deposes that when he was βασιλεὺς ἀρχων he married Phano, believing her to be the daughter of Stephanos and that, when he found he had been deceived, he divorced the woman and ceased to live with her, and that he expelled Stephanos from his post of Assistant, and no longer allowed him to serve in that capacity.'

## Vocabulary for Section Thirteen F

## Grammar for 13F

- the aorist optative passive
- the use of the optative in indirect speech
- sequence of tenses
- the future optative

ἀκακί-α, ἡ innocence (1b)  
 ἄκακ-ος -ον innocent  
 ἄνθρωπ-ος, ἡ woman (2a)  
 ἀντιβολέ-ω entreat  
 ἀπελαύν-ω exclude, reject  
 Ἀρεοπαγίτ-ης, ὁ member of the Areopagos council (1d)  
 Ἄρε-ος πάγ-ος, ὁ Areopagos hill (2a) (where the council met)  
 ἄρρητ-ος -ον secret, mysterious  
 ἀρχων (ἀρχοντ-), ὁ archon (3a)  
 βουλ-ή, ἡ council (1a)  
 διοικέ-ω administer  
 ἐλεέ-ω pity  
 ἐννέα nine (indecl.)  
 ἐξαπατηθεῖ he was deceived (ἐξαπατάω)  
 ἐπέχ-ω (ἐπισχ-) hold off

ζημιό-ω fine  
 ἰκετεύ-ω beg  
 κηδεύ-ω ally oneself by marriage to (+dat.)  
 κρίν-ω judge, accuse  
 πάρεδρ-ος, ὁ assistant (2a)  
 πρόνοιαν ποιέ-ομαι show concern  
 πυθάν-ομαι (πυθ-) learn, hear, discover  
 συνέδρι-ον, τό council board (2b)  
 ὑπισχνέ-ομαι (ὑποσχ-) promise  
 φαίν-ομαι (+inf.) seem to – (but not in fact to –)  
 χαλεπῶς φέρ-ω be angry, displeased  
 ψεύδ-ομαι lie

## Vocabulary to be learnt

ἄνθρωπος, ἡ woman (2a)  
 ἀρχων (ἀρχοντ-), ὁ archon (3a)  
 βουλῇ, ἡ council (1a)  
 διοικέω administer; run  
 ἰκετεύω beg, supplicate  
 κρίνω (κρίνα-) judge, decide  
 πυθάνομαι (πυθ-) learn, hear by inquiry  
 φαίνομαι (+inf.) seem to – (but not in fact to –)  
 χαλεπῶς φέρω be angry at, displeased with  
 ψεύδομαι lie, tell lies

## G

*Komias suggests arguments that Stephanos will use to clear his name.*

ΣΤΡ. ὦ τῆς ἀνομίας. πολλὰ γὰρ αἰσχρῶς διεπράξατο Στέφανος.  
 ΕΥ. εἰ ἀληθῆ γε λέγει Ἀπολλόδωρος, ἀσεβέστατα δὴ πεποιήκασι Στέφανος

## Vocabulary for Section Thirteen G

## Grammar for 13G–I

- More forms of the perfect:
  - perfect indicative middle and passive
  - perfect infinitive
  - perfect participle
- Some irregular perfects

αἰσχρ-ός -ά -όν base, shameful

διαπράττ-ομαι do

	καὶ Νέαιρα. τῶν γὰρ νόμων τῶν ὑπὲρ τῆς πολιτείας καὶ τῶν θεῶν καταπεφρονήκασιν.	
ΣΤΡ.	εἰκός γε. πολλοὶ γὰρ μεμαρτυρήκασιν αὐτοὺς καταπεφρονηκέναι τῆς τε πόλεως καὶ τῶν θεῶν. θαυμάζω δὲ τί ποτ' ἔρεϊ Στέφανος ἐν τῇ ἀπολογίᾳ.	5
ΚΩ.	τοιαῦτα ἔρεϊ Στέφανος οἷα πάντες οἱ φεύγοντες ἐν τῷ ἀπολογεῖσθαι λέγουσιν, ὡς 'εὐ πεπολίτευμαι' καὶ 'αἴτιος γεγένημαι οὐδεμιᾶς συμφορᾶς ἐν τῇ πόλει.' εὐ γὰρ οἶσθ' ὅτι πάντες οἱ φεύγοντες φάσκουσι φιλοτίμως τὰς λειτουργίας λειτουργηκέναι, καὶ νίκας πολλὰς καὶ καλὰς ἐν τοῖς ἀγῶσι νενικηκέναι, καὶ πολλὰ κάγαθὰ διαπεπράχθαι τῇ πόλει.	10
ΕΥ.	εἰκότως. πολλάκις γὰρ ἀπολεύκασιν οἱ δικασταὶ τοὺς ἀδικοῦντας οἷ' ἂν ἀποφαίνωσι τὰς τῶν προγόνων ἀρετὰς καὶ τὰς σφετέρως εὐεργεσίας, ἀλλ' εὐ ἴσμεν τὸν Στέφανον οὔτε πλούσιον ὄντα, οὔτε τετριτηραρχικότα, οὔτε χορηγὸν καθεστῶτα, οὔτε εὐ πεπολιτευμένον, οὔτε ἀγαθὸν οὐδὲν τῇ πόλει διαπεπραγμένον.	15

ἀποφαίνωσι (they) display (ἀποφαίνω)	λελειτουργηκέναι to have performed (λειτουργέω)	φιλότιμ-ος -ον ambitious
γεγένημαι I have become, been (γίγνομαι)	νενικηκέναι to have won (νικάω)	χορηγ-ός, ὁ chorus-financier (2a) (a duty which the state imposed on the rich)
διαπεπραγμένον having done (διαπράττωμαι)	οἷ' ἂν who (ever)	<b>Vocabulary to be learnt</b>
διαπεπράχθαι to have done (διαπράττωμαι)	πολιτεῖ-α, ἡ state, constitution (1b)	αἰσχρός ἅ ὄν base, shameful; ugly (of people) (comp. αἰσχίων; sup. αἰσχιστος)
εἰκότως reasonably	πεπολίτευμαι I have governed (πολιτεύομαι)	διαπράττωμαι (διαπράξ-) do, act, perform
εὐεργεσί-α, ἡ good service, public service (1b)	πολιτεύ-ομαι govern	εἰκότως reasonably, rightly
καθεστῶτα having been made (καθίσταμαι)	πρόγον-ος, ὁ forebear, ancestor (2a)	πολιτεῖα, ἡ state, constitution (1b)
καταπεφρονηκέναι to have despised (καταφρονέω)	συμφορ-ά, ἡ disaster (1b)	πολιτεύομαι be a citizen
λειτουργέ-ω perform (a state duty)	σφέτερ-ος -α -ον their own	πρόγονος, ὁ forebear, ancestor (2a)
λειτουργί-α, ἡ a state duty (1b)	τετριτηραρχικότα having served as trierarch (τρηραρχέω)	φάσκω allege, claim, assert
	τρηραρχέ-ω serve as trierarch	
	φάσκ-ω allege	

## H

The dikasts have found Apollodoros very persuasive.

ΣΤΡ.	τί δέ; τί ποτ' ἔρεϊ Στέφανος ἐν τῷ ἀπολογεῖσθαι; ἄρα ὅτι ἀστὴ ἔφην ἡ Νέαιρα καὶ κατὰ τοὺς νόμους συνοικεῖ αὐτῷ;	
ΚΩ.	ἀλλὰ τεκμηρίοις ἰσχυροτάτοις κέχρηται Ἀπολλόδωρος, φαίνων Νέαιραν ἐταίραν οὖσαν καὶ δούλην Νικαρέτης γεγενημένην, ἀλλ' οὐκ ἀστὴν πεφυκυῖαν. ὥστε δηλὸν ὅτι ἐξελεγχθήσεται ὁ Στέφανος ψευδόμενος, φάσκων τοιαῦτα.	5
ΣΤΡ.	τί δέ; ὅτι οὐκ εἶληφε τὴν Νέαιραν ὡς γυναῖκα, ἀλλ' ὡς παλλακὴν ἔνδον;	

ΕΥ.	ἀλλὰ καταμεμαρτύρηται Στέφανος αὐτὸς ὑφ' αὐτοῦ. οἱ γὰρ παῖδες, Νεαίρας ὄντες καὶ εἰσηγμένοι εἰς τοὺς φρατέρας ὑπὸ Στεφάνου, καὶ ἡ θυγάτηρ, ἀνδρὶ Ἀθηναίῳ ἐκδοθεῖσα, περιφανῶς Νέαιραν ἀποφαινέουσι συνοικοῦσαν τῷ Στεφάνῳ ὡς γυναῖκα.	10
ΣΤΡ.	καὶ γὰρ δηλὸν ὅτι τὰ ἀληθῆ εἴρηται ὑπὸ Ἀπολλοδώρου. ἐν τοῖς δεινотάτοις οὖν κινδύνους καθέστηκε Νέαιρα δι' ἃ πέπρακται ὑπὸ Στεφάνου.	
ΕΥ.	ἀλλ' ἀπόλωλε καὶ ὁ Στέφανος, ὡς ἐμοὶ δοκεῖ· πεφύκασί τοι πάντες ἁμαρτάνειν.	15

## Vocabulary for Section Thirteen H

ἁμαρτάν-ω make a mistake	παλλακ-ή, ἡ kept slave.	ἀπόλωλα (perf. of ἀπόλλυμαι)
ἀπόλωλεν he is done for (ἀπόλλυμι)	concubine (1a)	I am lost
γεγενημένην having been (γίγνομαι)	πέπρακται (it) has been done (πράττω)	γεγένημαι (perf. of γίγνομαι) I have been
εἶληφε he has taken (λαμβάνω)	πεφύκασιν (they) are born to (φύομαι) (+inf.)	εἶληφα (perf. of λαμβάνω) I have taken
εἴρηται (it) has been spoken (λέγω)	πεφυκυῖαν born (acc. s. f.) (φύομαι)	εἴρημαι (perf. of λέγω) I have been said
εἰσηγμένος having been introduced (εἰσάγω)	φαίν-ω reveal, declare	ἰσχυρός ἅ ὄν strong, powerful
ἰσχυρ-ός -ά -όν strong, powerful	φύ-ω bear; mid., grow (ἔφυν=I am naturally)	καθέστηκε (perf. pass. of καθίσταμαι) I have been made, put
καταμεμαρτύρηται he has had evidence brought against him (καταμαρτυρέω)	ὥστε so that; and so	φαίνω reveal, declare, indict
κεχρήται he has used (χράσομαι)	<b>Vocabulary to be learnt</b>	φύω bear; mid., grow; aor. mid. ἔφυν, perf. πέφυκα be naturally
	ἁμαρτάνω (ἁμαρτ-) err; do wrong, make a mistake	

## I

Apollodoros implicates Stephanos along with Neaira in the charges he is bringing.

τὰς μαρτυρίας οὖν ἀκηκόατε, ὦ ἄνδρες δικασταί, καὶ ἀκριβῶς μεμαθήκατε, Νέαιραν μὲν ξένην οὖσαν καὶ εἰς τοὺς θεοὺς ἡσεβηκυῖαν, αὐτοὶ δὲ μεγάλα ἡδίκημένοι καὶ ὕβρισμένοι. καὶ πρὶν δικάζειν, ἵστε ὅτι οὗτος ὁ Στέφανος ἀξιός ἐστιν οὐκ

## Vocabulary for Section Thirteen I

ἀκηκόατε you have heard (ἀκούω)	ἡσεβηκυῖαν having been impious (acc. s. f.) (ἀσεβέω)	ὕβρισμένοι having been violently treated (nom. pl. m.) (ὕβριζω)
ἡδίκημένοι having been injured (nom. pl. m.) (ἀδικέω)		

ἐλάττω δοῦναι δίκην ἢ καὶ Νέαιρα αὐτῇ, ἀλλὰ καὶ πολλῶ μείζω, δι' ἃ εἴργασται. δεδήλωκα γὰρ αὐτόν, Ἀθηναῖον φάσκοντα εἶναι, οὕτω πολὺ τῶν νόμων καὶ ὑμῶν καταπεφρονηκέναι καὶ εἰς τοὺς θεοὺς ἡσεβηκέναι. τιμωρίαν' οὖν ἵποιεῖσθε τῶν εἰς τοὺς θεοὺς ἡσεβηκότων, καὶ κολάζετε τοὺς τὴν πόλιν ἡδίκηκότας, καὶ πρὸς τὸ ἀσεβεῖν μᾶλλον ἢ πρὸς τὸ εὐσεβεῖν πεφυκότας.

5

δίκην δίδωμι (δο-) pay penalty.

be punished

εἴργασται he has done

(ἐργάζομαι)

ἐλάττων (ἐλάττων-) smaller

εὐσεβέ-ω act righteously

ἡδίκηκότας having committed

crimes against (acc. pl. m.)

ἡσεβηκέναι to have been

impious (ἀσεβέω)

ἡσεβηκότων having been

impious (gen. pl. m.) (ἀσεβέω)

καταπεφρονηκέναι to have

despised (καταφρονέω)

μᾶλλον ἢ rather than, more than

πεφυκότας inclined by nature

(acc. pl. m.) (φύομαι)

τιμωρίαν ποιέ-ομαι take revenge

on (+gen.)

**Vocabulary to be learnt**

ἀκήκοα (*perf. of ἀκούω*) I have heard

δίκην δίδωμι (δο-) be punished, pay penalty

ἐλάττων (ἐλάττων-) smaller; less, fewer

εὐσεβέω act righteously

μᾶλλον ἢ rather than; more than

## Section Fourteen A-F: Guarding a woman's purity

### Introduction

The evidence is over. Apollodoros has shown to his own satisfaction that Neaira is an alien and is living with Stephanos as his wife. But the matter cannot simply rest there, on the 'facts'. An appeal to the heart may carry far more weight than one to the intellect; and in an Athenian court, where there was no judge to warn the dikasts against such appeals or to guide them in what the issue at hand really was, pleas directed at the dikasts' emotions were common. Apollodoros thus makes a final emotional appeal to the dikasts and sketches an imagined picture of the likely reaction of their own womenfolk to Neaira, especially were she to be acquitted. Clearly, Apollodoros felt that the male dikasts would respond readily to such a picture.

In *World of Athens*: creating citizens 5.3–4; citizen solidarity 2.1, 5.83.



ἡ πολίτις καὶ ἡ πόρνη

## A

*How could any Athenian not condemn a woman like Neaira? The slur upon Athenian womanhood would be intolerable.*

ἄρ' οὖν ἐάσετε, ὦ ἄνδρες δικασταί, τὴν Νέαιραν ταύτην αἰσχροῦς καὶ ὀλιγώρου  
ὑβρίζειν εἰς τὴν πόλιν, ἣν οὔτε οἱ πρόγονοι ἀστὴν κατέλιπον, οὔθ' ὁ δῆμος πολῖτιν  
ἐποίησας; ἄρ' ἐάσετε αὐτὴν ἀσεβεῖν εἰς τοὺς θεοὺς ἀτιμώρητον, ἢ περιφανῶς ἐν  
πάσῃ τῇ Ἑλλάδι πεπόρνενται; ποῦ γὰρ αὕτη οὐκ εἴργασται τῷ σώματι; ἢ ποῖ οὐκ  
ἐλήλυθεν ἐπὶ τῷ καθ' ἡμέρας μισθῷ; ἄρα τὴν Νέαιραν περιφανῶς ἐγνωσμένην  
ὑπὸ πάντων τοιαύτην οὖσαν ψηφιεῖσθε ἀστὴν εἶναι; καὶ τί καλὸν φήσετε πρὸς τοὺς  
ἐρωτῶντας διαπεπράχθαι, οὕτω ψηφισάμενοι;

πρότερον γὰρ τὰ μὲν ἀδικήματα ταύτης ἦν, ἡ δ' ἀμέλεια τῆς πόλεως, πρὶν  
γραφῆναι ὑπ' ἐμοῦ ταύτην καὶ εἰς ἀγῶνα καταστῆναι καὶ πυθέσθαι πάντας ὑμᾶς  
ἦτις ἦν καὶ οἷα ἡσέβηκεν. ἐπειδὴ δὲ πέπυσθε καὶ ἴστε ὑμεῖς πάντες, καὶ κύριοι ἐστε  
κολάσαι, ἀσεβήσετε καὶ ὑμεῖς αὐτοὶ πρὸς τοὺς θεοὺς, ἐὰν μὴ ταύτην κολάσητε.

## Vocabulary for Section Fourteen A

## Grammar for 14A–F

- The subjunctive mood: present, aorist and perfect
- Indefinite constructions with ἄν

ἀδίκημα (ἀδικηματ-), τό crime (3b)  
ἀμέλει-α, ἡ indifference (1b)  
ἀτιμώρητ-ος -ον unavenged  
γραφῆναι aor. inf. pass. of γράφω  
ἐὰν if  
ἐγνωσμένην known (γιγνώσκω)  
εἴργασται she has worked  
(ἐργάζομαι)  
ἐλήλυθεν she has gone  
(έρχομαι)  
Ἑλλάς ('Ελλαδ-), ἡ Greece (3a)  
ἐπὶ (+dat.) for the purpose of  
καθ' ἡμέρας daily, day by day  
καταλείπ-ω (καταλιπ-)   
bequeath, leave by right

κολάσητε you punish (κολάζω)  
κύρι-ος -α -ον able, empowered  
μισθ-ός, ὁ pay (2a)  
ὀλίγωρ-ος -ον contemptuous  
πέπυσθε you have learnt  
(πυνθάνομαι)  
πολίτις (πολιτιδ-), ἡ female  
citizen (3a; but acc. s. πολῖτιν)  
πορνεύ-ομαι prostitute oneself  
σῶμα (σωματ-), τό body, person  
(3b)

## Vocabulary to be learnt

ἀδίκημα (ἀδικηματ-), τό crime  
(3b)

ἐλήλυθα perf. of ἔρχομαι I have  
come  
Ἑλλάς ('Ελλαδ-), ἡ Greece (3a)  
ἐπὶ (+dat.) for the purpose of,  
at, near  
ἡμέρᾱ, ἡ day (1b)  
καταλείπω (καταλιπ-) leave  
behind, bequeath  
κύριος ᾧ on able, with power, by  
right, sovereign  
μισθός, ὁ pay (2a)  
σῶμα (σωματ-), τό body, person  
(3b)

## B

*In World of Athens: protection of women 5.16–18; their dangerous habits 5.24; impiety and the state 3.57; family breakdown 8.54.*

τί δὲ καὶ φήσειεν ἂν ὑμῶν ἕκαστος, εἰσιὼν πρὸς τὴν αὐτοῦ γυναῖκα ἢ παῖδα κόρην ἢ  
μητέρα, ἀποψηφισάμενος Νεαίρας; ἐπειδὴν γὰρ τις ἔρηται ὑμᾶς 'ποῦ ἦτε;' καὶ εἵπητε  
ὅτι 'ἐδικάζομεν', ἐρήσεται τις εὐθὺς 'τίνι ἐδικάζετε;' ὑμεῖς δὲ φήσετε 'Νεαίρα' (οὐ  
γὰρ;)' ὅτι ξένη οὖσα ἀστῶ συνοικεῖ παρὰ τὸν νόμον, καὶ ὅτι τὴν θυγατέρα ἐξέδωκε  
Θεογένει τῷ βασιλεῦσαντι, καὶ αὕτη ἔθυε τὰ ἱερὰ τὰ ἄρρητα ὑπὲρ τῆς πόλεως,  
καὶ τῷ Διονύσῳ γυνὴ ἐδόθη' (καὶ τὰ ἄλλα περὶ τῆς κατηγορίας διηγῆσθε, ὡς  
εὖ καὶ ἐπιμελῶς καὶ μνημονικῶς περὶ ἐκάστου κατηγορήθη.) αἱ δέ, ἀκούσασαι,  
ἐρήσονται 'τί οὖν ἐποίησατε;' ὑμεῖς δὲ φήσετε 'ἀπεψηφισάμεθα'. οὐκ οὐκ ἤδη αἱ  
σωφρονέσταται τῶν γυναικῶν, ἐπειδὴν πύθωνται, ὀργισθῆσονται ὑμῖν διότι, ὁμοίως  
αὐταῖς, κατηξιούτε Νεαίραν μετέχειν τῶν τῆς πόλεως καὶ τῶν ἱερῶν; καὶ δὴ καὶ  
ταῖς ἀνοήτοις γυναιξὶ δόξετε ἄδειαν διδόναι ποιεῖν ὅ τι ἂν βούλωνται. δόξετε γὰρ  
ὀλίγωροι εἶναι καὶ αὐτοὶ ὁμογνώμονες τοῖς Νεαίρας τρόποις.

## Vocabulary for Section Fourteen B

ἄδει-α, ἡ freedom, carte-blanche  
(1b)  
ἀνόητ-ος -ον foolish,  
thoughtless  
ἀποψηφίζ-ομαι acquit (+gen.)  
ἄρρητ-ος -ον secret, mysterious  
βούλωνται they wish (βούλομαι)  
διηγέ-ομαι explain, go through  
Διόνυσ-ος, ὁ Dionysos (2a) (god  
of nature, transformation and  
especially wine)  
ἕκαστ-ος -η -ον each  
εἵπητε you say (εἶπον)

ἐπειδὴν when (ever)  
ἐπιμελ-ής -ές careful  
ἔρηται she asks (ἡρόμην)  
καταξιδ-ω think it right  
μετέχ-ω share in (+gen.)  
μνημονικῶς indelibly,  
unforgetably  
ὀλίγωρ-ος -ον contemptuous  
ὁμογνώμων (ὁμογνωμον-) in  
agreement with, content with,  
acquiescent in (+dat.)  
ὁμοίως equally with (+dat.)  
πύθωνται they learn (ἐπυθόμην)

σώφρων (σωφρον-) sensible,  
law-abiding  
ὅ τι ἂν whatever

## Vocabulary to be learnt

ἀποψηφίζομαι acquit (+gen.);  
reject (+gen.)  
διηγέομαι explain, relate, go  
through  
ἕκαστος η ὃν each  
ἐπιμελής ἐς careful  
μετέχω share in (+gen.)  
ὀλίγωρος ὃν contemptuous

## The exclusivity of citizenship

The Athenians took practical steps to see that they remained a restricted descent group; a citizenship law introduced by Pericles in 451 insisted that only men who had an Athenian mother as well as an Athenian father should qualify as citizens ... Among the free population of Athens, all women, whatever their status, and all males lacking the correct parentage, were by definition excluded from full citizenship (though a woman with an Athenian mother and father counted as a 'citizen' for the purpose of producing legitimate Athenian children). It was very exceptional indeed for a resident alien (μέτοικος, hence 'metic') or non-resident foreigner (ξένος) to be voted citizenship; it would be a reward for some extraordinary service to the democracy. In short, only a fraction of the total population of the Athenian state enjoyed political rights under the democracy. (World of Athens, 5.3–4)



## C

*Konias argues that the acquittal of a woman like Neaira would pose an intolerable threat to Athenian public and private life.*

- ΣΤΡ. σὺ δὲ δὴ τί σιγᾷς, ὦ Εὐεργίδη, καὶ οὔτε συνεπαινεῖς τοὺς λόγους οὔτε ἐλέγχεις; ἤδομαι γὰρ ἔγωγε μάλιστα ἀκούσας τὸν λόγον ὃν διέρχεται Ἀπολλόδωρος. τί οὖν λέγεις περὶ ὧν διήλθεν; ἄρ' ἤδει καὶ σὺ γε τοῖς λόγοις;
- ΕΥ. μάλιστα γὰρ δήπου, ὦ Στρυμόδωρε, τοῖς λόγοις ἤδομαι οἷς διελήλυθεν Ἀπολλόδωρος. ἐπειδὴν γὰρ τις καλῶς λέγῃ καὶ ἀληθῆ, τίς οὐχ ἤδετα ἀκούσας;
- ΣΤΡ. τί δέ; ἄρα δεῖ ἡμᾶς καταδικάσαι τῆς Νεαίρας;
- ΕΥ. πῶς γὰρ οὐ; ἐὰν γὰρ ἀποψηφισώμεθα Νεαίρας, ἐξέσται ταῖς πόρναις συνοικεῖν οἷς ἂν βούλωνται, καὶ φάσκειν τοὺς παῖδας εἶναι οὗ ἂν τύχωσιν.
- ΣΤΡ. οὐ μόνον γε, ὦ Εὐεργίδη, ἀλλὰ καὶ οἱ μὲν καθεστῶτες νόμοι ἄκυροι ἔσονται, αἱ δὲ ἐταῖραι κύριαι διαπράττεσθαι ὅ τι ἂν βούλωνται. τί φῆς, ὦ Κωμία; ἄρ' οἶει τοὺς νόμους ἀκύρους ἔσεσθαι;
- ΚΩ. ὑμῖν μὲν μέλει τῶν τε ἐταίρων καὶ τῶν νόμων, ἐμοὶ δὲ οὐδὲν τούτων μέλει. τῶν γὰρ πολιτῶν μοι μέλει.
- ΣΤΡ. σοὶ τῶν πολιτῶν μέλει; πῶς φῆς; ἴσως μὲν τι λέγεις, ἐγὼ δ' οὐ μανθάνω.
- ΚΩ. εἰ σὺ γυνὴ ἦσθα, ὦ Στρυμόδωρε, ἐμάνθανες ἂν, καὶ σοὶ ἂν ἔμελε τῶν πολιτῶν. σκόπει δὴ, ὦ Στρυμόδωρε.

### Vocabulary for Section Fourteen C

ἄκυρ-ος -ον invalid	οἷς ἂν with whomever
ἀποψηφισώμεθα we acquit (ἀποψηφίζομαι)	ὅ τι ἂν whatever
βούλωνται they wish (βούλομαι)	οὗ ἂν of whomever
γε δήπου of course	πολιτ-ις (πολιτιδ-), ἡ female citizen (3a)
ἐὰν if	πόρν-η, ἡ prostitute (1a)
ἐλέγχ-ω refute, argue against	συνεπαινέ-ω join in praising
ἐπειδὴν when (ever)	τύχωσιν they happen upon
λέγῃ (he) speaks (λέγω)	(ἐτυχον)
μέλει x (dat.) is concerned about y (gen.)	

<b>Vocabulary to be learnt</b>
ἄκυρος ον invalid
ἐάν if (ever)
ἐλέγχω refute, argue against
ἐπειδὴν when (ever)
μέλει [impersonal] X (dat.) is concerned about Y (gen.)
πολιτῖς (πολιτιδ-), ἡ female citizen (3a: but acc. s. πολίτιν)

## D

In *World of Athens*: importance of the 5.9–10; jealousy of citizenship 5.4.

- ΚΩ. νῦν μὲν γάρ, καὶ ἐὰν ἀπορηθῇ γυνὴ τις καὶ ὁ πατὴρ εἰς πενίαν καθεστήκη καὶ μὴ δύνηται προῖκα δοῦναι τῇ θυγατρὶ, ἱκανὴν τὴν προῖκα παρέχει ὁ νόμος.
- ΣΤΡ. πῶς λέγεις;
- ΚΩ. ἐὰν τις βούληται παῖδας ἀστοὺς τρέφειν, δεῖ αὐτὸν ἀστοῦ θυγατέρα γαμεῖν, εἰ καὶ πένητος ὄντος. οὕτως οἱ νομοθέται σκοποῦσιν ὅπως αἱ τῶν πολιτῶν θυγατέρες μὴ ἀνέκδοτοι γενήσονται –
- ΣΤΡ. ἐὰν ἡ φύσις μετρίαν ὄψιν τῇ κόρῃ ἀποδῶ.
- ΕΥ. τί οὖν δὴ;
- ΚΩ. ἐὰν δὲ ἀπολυθῇ Νεαίρα, ἐξέσται τοῖς Ἀθηναίοις συνοικεῖν ταῖς ἐταίραις καὶ παιδοποιεῖσθαι ὥς ἂν βούλωνται. ἀλλ' ἐὰν οἱ Ἀθηναῖοι παιδοποιῶνται ὥς ἂν βούλωνται, πῶς ἐξέσται ἡμῖν διακρίνειν τὸν τε ἀστὸν καὶ τὸν ξένον; ἐὰν δὲ μὴ δυνώμεθα διακρίνειν τὸν τε ἀστὸν καὶ τὸν ξένον, οὐ δεήσει τοὺς Ἀθηναίους γαμεῖν τὰς ἀστέας, ἀλλ' ἡντινα ἂν βούλωνται. ἐὰν οὖν οἱ Ἀθηναῖοι γαμῶσιν ἡντινα ἂν βούλωνται, τίς γαμῇ τὰς τῶν πενήτων θυγατέρας, τὰς προῖκας μὴ ἔχουσας; παντελῶς οὖν ἡ μὲν τῶν πορνῶν ἐργασία ἦξει εἰς τὰς τῶν πολιτῶν θυγατέρας διὰ τὸ προῖκα μηδεμίαν ἔχειν, τὸ δὲ τῶν ἐλευθέρων γυναικῶν ἀξίωμα εἰς τὰς ἐταίρας. ἐξέσται γὰρ ταῖς ἐταίραις παιδοποιεῖσθαι ὥς ἂν βούλωνται καὶ τελετῶν καὶ ἱερῶν καὶ τιμῶν μετέχειν ἐν τῇ πόλει. οὕτως μοι μέλει τῶν πολιτῶν.
- ΕΥ. καλῶς μὲν διελήλυθε τὸν λόγον Ἀπολλόδωρος, κάλλιον δὲ καὶ ἀληθέστερον δὴ τὸ πρᾶγμα ὑπὸ Κωμίου εἴρηται. ἀλλὰ σιγᾶτε, ὦ φίλοι. παύεται γὰρ λέγων Ἀπολλόδωρος.

### Vocabulary for Section Fourteen D

ἀνέκδοτ-ος -ον unmarried	ἐργασί-α, ἡ function, work (1b)	σκοπέω ὅπως see to it that (+fut. ind.)
ἀξίωμα (ἀξίωματ-), τό reputation (3b)	ἡντινα ἂν whomever	τελετ-ή, ἡ rite (1a)
ἀποδιδῶ (it) gives (ἀποδίδωμι)	ἱκαν-ός -ή -όν adequate, sufficient	τιμ-ή, ἡ privilege, honour (1a)
ἀπολυθῇ (she) is acquitted (ἀπολύω)	καθεστήκη he is placed, finds himself in (καθέστηκα)	τρέφ-ω rear, raise
ἀπορηθῇ (she) is in dire straits (ἀπορέω)	κάλλιον better	ὥς ἂν in whatever way
βούληται (he) wishes (βούλομαι)	μέτρι-ος -α -ον reasonable, acceptable	<b>Vocabulary to be learnt</b>
βούλωνται they wish (βούλομαι)	νομοθέτ-ης, ὁ lawgiver (1d)	διακρίνω decide, judge between
γαμῶσιν (they) marry (γαμέω)	ὄψ-ις, ἡ face, looks (3e)	ἱκανός ἡ ὄν sufficient, able
διακρίν-ω differentiate between	παιδοποιῶνται (they) have children (παιδοποιέομαι)	παντελῶς completely, outright
δύνηται he is able (δύναμαι)	παντελῶς completely, outright	πόρνη, ἡ prostitute (1a)
δυνώμεθα we are able (δύναμαι)	πόρν-η, ἡ prostitute (1a)	τιμή, ἡ honour, privilege, right (1a)
		τρέφω (θρεψα-) rear, raise, feed, nourish

## E

*Apollodoros appeals to the dikasts to vote in the interests of their families and of the state and its laws.*

In *World of Athens*: female sexuality 4.23, 9.3; being *sophron* 4.19.

βούλομαι οὖν ἓνα ἕκαστον ὑμῶν εἰδέναι ὅτι τίθεσαι τὴν ψῆφον ὁ μὲν ὑπὲρ γυναικός, ὁ δὲ ὑπὲρ θυγατρὸς, ὁ δὲ ὑπὲρ μητρὸς, ὁ δὲ ὑπὲρ τῆς πόλεως καὶ τῶν νόμων καὶ τῶν ἱερῶν. μὴ οὖν τιμᾶτε αὐτάς ὁμοίως Νεαίρα τῇ πόρνῃ. τρέφετε γάρ, ὦ ἄνδρες δικασταί, τρέφετε αὐτάς μετὰ πολλῆς καὶ καλῆς σωφροσύνης καὶ ἐπιμελείας, καὶ ἐκδίδοτε κατὰ τοὺς νόμους. Νεαίρα δέ, μετὰ πολλῶν καὶ ἀσελγῶν τρόπων, πολλοῖς 5  
πολλάκις ἐκάστης ἡμέρας συγγεγένηται. καὶ ὅταν μὲν ἐπὶ τοῦ κατηγορεῖν γένησθε, τῶν νόμων αὐτῶν ἀκούετε, δι' ὧν οἰκοῦμεν τὴν πόλιν, καὶ καθ' οὓς ὁμωμόκατε δικάσειν. ὅταν δὲ ἐπὶ τοῦ ἀπολογεῖσθαι ᾗτε, μνημονεύετε τὴν τῶν νόμων κατηγορίαν καὶ τὸν τῶν εἰρημένων ἔλεγχον ὃν ἀκηκόατε. καὶ ὅταν εἰς τὴν Νεαίρας ὄψιν ἀποβλέπῃτε, ἐνθυμείσθε τοῦτο μόνον, εἰ Νεαίρα οὕσα ταῦτα διαπέπρακται. 10

## Vocabulary for Section Fourteen E

ἀποβλέπῃτε you gaze at (ἀποβλέπω)	ὁμωμόκατε you have sworn (ὁμνυμι)
ἀσελγ-ής -ές disgusting	ὅταν when (ever)
γένησθε you are (ἐγενόμην)	συγγίγν-ομαι (συγγεν-) have intercourse with (+dat.)
ἔλεγχ-ος, ὁ examination, refutation (2a)	σωφροσύν-η, ἡ discipline, sense of right and wrong (1a)
ἐπὶ (+gen.) on, concerned with	
ἐπιμέλει-α, ἡ care, concern (1b)	
ᾗτε you are (εἰμί)	

**Vocabulary to be learnt**  
ἔλεγχος, ὁ examination,  
refutation (2a)  
ἐπιμέλεια, ἡ care, concern (1b)  
ὅταν whenever

## F

*The dikasts await the speech for the defence – and their pay.*

In *World of Athens*: state pay 6.13, 59.

EY. εἶεν. τοσαύτη ἢ γε κατηγορία ἦν διελήλυθεν Ἀπολλόδωρος. τὴν δὲ ἀπολογίαν τὴν τοῦ Στεφάνου νῦν δεῖ ἡμᾶς ἀκοῦειν, ἀκούσαντας δὲ τὴν ψῆφον θέσθαι.  
STP. ἀλλὰ τί ἔρω, ὅταν οἱ παῖδες οἱ ἐμοὶ καὶ ἡ γυνὴ ἔρωνται πότερον κατεδίκασα ἢ ἀπεψηφισάμην; 5  
EY. ἐὰν μὲν καταδικασθῇ Νεαίρα, ὦ Στρυμόδωρε, ἐρεῖς ὅτι κατεδίκασας, ἐὰν δὲ ἀπολυθῇ, ὅτι ἀπεψηφίσω.  
STP. πῶς γάρ οὐ; ἀλλὰ καίπερ προθυμούμενος οὐχ οἷός τ' εἰμὶ μνημονεύειν τὴν κατηγορίαν· περιέλκει γάρ με κύκλῳ ὁ κατήγορος, ὥσπερ σοφιστής τις, καὶ εἰς πολλὴν ἀπορίαν με καθίστησιν. 10

KΩ. καὶ περιέλξει σε κύκλῳ ὁ ἀπολογούμενος, ὡς ἔοικεν, ὦ Στρυμόδωρε.  
STP. πῶς οὖν μοι ἐξέσται διακρίνειν τὴν δίκην;  
EY. πρῶτον μὲν ἄκουσον, ἔπειτα δὲ διάκρινον.  
STP. εἶεν. ὅταν δὲ τὴν ψῆφον θώμεθα, τί;  
KΩ. ὁ τι; ἐκ τῆς ἔδρας ἀνεστῶτες καὶ τὴν ψῆφον θέμενοι, τὸ τριώβολον 5  
ληψόμεθα, ὦ Στρυμόδωρε. ἥδιστον δὲ ἐστί τοῦτο, ὅταν οἴκαδ' ἴω, τὸ τριώβολον ἔχων ἐν τῷ στόματι, καὶ πάντες οἱ οἰκεῖοι ἀσπάζωνταί με διὰ τὸ τριώβολον.  
EY. εἰκότως. ἀλλὰ παῦε φλυαρῶν, ὦ Κωμία. ἀνέστηκε γὰρ ἤδη Στέφανος ὡς ἀπολογησόμενος. σιγῆς ἂν, καὶ τὸν νοῦν προσέχοις ἂν. καὶ σύ γε, 10  
ὦ Στρυμόδωρε, ὅπως μνημονεύσεις τὰ εἰρημένα ὑπὸ Ἀπολλοδώρου καὶ προσέξεις τὸν νοῦν πρὸς πάνθ' ἃ ἂν λέγῃ Στέφανος.

## Vocabulary for Section Fourteen F

ἀπολυθῇ (she) is acquitted (ἀπολύω)	ἴω I go (subj. of εἶμι)	τριώβολ-ον, τό three obols (dikast's pay) (2b)
ἀσπάζονται (they) greet (ἀσπάζομαι)	καταδικασθῇ (she) is condemned (καταδικάζω)	φλυαρέ-ω talk nonsense
ἔδρ-α, ἡ seat (1b)	κύκλ-ος, ὁ circle (2a)	<b>Vocabulary to be learnt</b>
ἔοικε it seems, it is reasonable	λέγῃ (he) says (λέγω)	ἔοικε it seems, it is reasonable, it resembles (+ dat.)
ἔρωνται (they) ask (ἠρόμην/ ἔρωτάω)	περιέλκ-ω drag round	
θώμεθα we cast (τίθημι/θε-)	προθυμέ-ομαι be eager, willing	
	στόμα (-), τό mouth (3b)	

So ends the speech for the prosecution of Neaira. To the questions 'What did Stephanos reply? Who won?' we have no answer. But however damning Apollodoros' case may seem, it has a number of weaknesses that Stephanos would have exploited. Firstly, he could claim that Neaira was no wife of his, but simply a 'kept woman' (ἐταίρα), a normal practice in ancient Athens. Secondly, he could claim that Phano was not Neaira's child, but his own by a previous citizen woman, and therefore fully entitled to Athenian citizenship (and one may imagine how emotionally he would have described to the jury how his own dear child had had her reputation slurred simply because of his perfectly normal extra-marital relationship with Neaira). If you have read Apollodoros' evidence on one side of the case, there is absolutely no doubt at all that Stephanos would have produced plenty of quite contrary evidence on the other side. Apollodoros' case rested on his claim that by passing off Phano as free-born, Stephanos and Neaira have asserted the validity of their marriage and that this is an act of criminal collusion in which they are both implicated. His pleas for the preservation of public morality against the threat of people like Neaira must have added considerable emotional weight to his argument. If the birth of citizen children from marriage was the *sole* criterion for judging whether two people were married or not, Apollodoros had not a leg to stand on. The fact that he still brought the case illustrates that there were many other considerations which could sway the jury.

Whatever your feelings about the people involved (and remember you have heard only one side of the argument), bear in mind, as you leave Neaira to whatever fate she met, that at the time of the trial she was probably between fifty and sixty, and that a great number of the incidents referred to must have happened anything up to fifty years previously; and that she had been living with Stephanos in Athens for up to thirty years before this case. Apollodoros' desire for revenge was strong, and he left few stones unturned in his quest for it, however deeply time had buried them. One is left reflecting on what Neaira herself must have been thinking as her past was so ruthlessly dug up in the cause of Apollodoros' revenge on her man.

## Section Fifteen A–C: Alkestis in Euripides' play

### Introduction

The extracts from *The Prosecution of Neaira* may have given you one impression of the responsibilities, dignity and status of Athenian women, and of other women, seen through the eyes of one man. In the following brief extract, taken from Greek drama – the circumstances and conventions of which place it on a far different level from a speech in a courtroom (though both are written to win – the one a case, the other a dramatic prize) – you may receive a quite different impression, and one no less important than that given by *Neaira*.

The god Apollo, sentenced by Zeus to live a life of serfdom to a mortal (because he had killed Zeus' firemakers, the Cyclopes), serves his time under the human Admetos and, finding Admetos a pious man, tricks the Fates into offering him a reprieve from imminent death – on the condition that another will die in his place. Only Admetos' wife, Alkestis, can be found to take his place. The day has now come on which Death is to take Alkestis away.

In *World of Athens*: Greek tragedy 8.49ff.; women, marriage and the home 5.9ff.; death and burial 5.78ff.

### Note

For verse metre, see *Grammar*; 179, 228. The text is unadapted.



Wedding preparations

## A

A Chorus (χορός) of townsmen has come to Admetos' palace to find out whether Alkestis is already dead. A maidservant (θεράπαινα) comes weeping from Alkestis' rooms; she heartily agrees with the Chorus' praise of Alkestis' noble death, and describes Alkestis' last actions and her prayer for her husband and children.

ΧΟΡΟΣ ἴστω νυν εὐκλείης γε κατθανουμένη  
γυνή τ' ἀρίστη τῶν ὑφ' ἡλίῳ μακρῷ.  
ΘΕΡΑΠΑΙΝΑ πῶς δ' οὐκ ἀρίστη; τίς δ' ἐναντιώσεται;  
τί χρη λέγεσθαι τήνδ' ὑπερβεβλημένην  
γυναῖκα; πῶς δ' ἂν μᾶλλον ἐνδείξαιτό τις  
πόσιν προτιμῶς ἢ θέλουσ' ὑπερθανεῖν;  
καὶ ταῦτα μὲν δὴ πᾶς ἐπίσταται πόλις·  
ἃ δ' ἐν δόμοις ἔδρασε θαυμάση κλύων.  
ἐπεὶ γὰρ ἦσθεθ' ἡμέραν τὴν κυρίαν  
ἦκουσαν, ὕδασι ποταμίῳις λευκὸν χρῶα  
ἐλούσας, ἐκ' δ' ἔλοῦσα κεδρίνων δόμων  
ἐσθῆτα κόσμον τ' εὐπρεπῶς ἡσκήσατο,  
καὶ σᾶσα πρόσθεν Ἑστίας κατηύξατο·  
'δέσποιν', ἐγὼ γὰρ ἔρχομαι κατὰ χθονός,  
πανύστατόν σε προσπίτνουσ' αἰτήσομαι,  
τέκν' ὀρφανεῦσαι τάμά· καὶ τῷ μὲν φίλην  
σύζευξον ἄλοχον, τῇ δὲ γενναῖον πόσιν.  
μηδ' (ὥσπερ αὐτῶν ἡ τεκοῦσ' ἀπόλλυμαι)  
θανεῖν ἄωρους παῖδας, ἀλλ' εὐδαίμονας  
ἐν γῇ πατρῷα τερπνὸν ἐκπλήσαι βίον.'

## Notes

1. κατθανουμένη: nom. fut. part. after ἴστω (see vocab: οἶδα) 'that she will die'
- 1–2. εὐκλείης ... γυνή τ' : 'glorious ... and the [best] woman'; τῶν 'of those...'
4. τί χρη λέγεσθαι: 'what should [τήνδ' ὑπ. γυν.] be called?' i.e. 'how can one describe...?'
- 5–6. μᾶλλον ... ἢ θέλουσ': 'more, than by being willing'
8. ἃ: 'the things which', object of κλύων. Begin with θαυμάση (fut., 2s.)
11. κεδρίνων δόμων: 'from the ...'
- 16–17. τῷ μὲν ... τῇ δέ: 'for the one [boy], the other [girl]'. σύζευξον is aor. imperat.
19. θανεῖν: see vocabulary, and understand 'grant that they [+ infin.] (i) μὴ θανεῖν (ii) ἐκπλήσῃ'

## Vocabulary for Section Fifteen A

## Grammar for 15A–C

- The future perfect
- Tragic usages
- Scanning Greek verse
- Iambic trimeters

αἰτέ-ομαι beg, ask  
ἄλοχ-ος, ἡ wife (2a)  
ἀσκέ-ομαι adorn oneself  
ἄωρ-ος -ον untimely, before  
time  
γενναῖ-ος -α -ον noble, fine  
δέσποιν-α, ἡ mistress (1c)  
δόμ-οι, οἱ house, home; (with  
κεδρίν-ος) chest, box (2a)  
ἐκ ... ἐλοῦσα taking out from  
ἐκτίπλη-μι (ἐκπλήσ-) complete  
ἐναντιό-ομαι deny, disagree  
ἐνδείκνυ-μαι (ἐνδειξ-) declare  
oneself as (+ part.)  
ἐσθης (ἐσθητ-), ἡ clothes (3a)  
Ἑστί-α, ἡ household hearth (1b)  
εὐκλε-ής -ές glorious, of good  
reputation  
εὐπρεπ-ής -ές becoming, proper  
ἦσθεθ' = ἦσθετο (aor. of  
αἰσθάνομαι)  
θανεῖν ... παῖδας 'that my  
children (do not) die'  
θέλουσα = ἐθέλουσα  
θεράπαιν-α, ἡ female servant (of  
Alkestis) (1c)  
θνήσκ-ω (θαν-) die  
ἵστα-μαι (στα-) stand  
ἴστω γυνή 'let the woman know  
(that she)'  
κατὰ (+ gen.) beneath  
καταθνήσκ-ω die away (fut.  
κατθανοῦμαι)

κατεύχ-ομαι pray earnestly  
κατθανουμένη see καταθνήσκω  
κεδρίν-ος -η -ον of cedar  
κλύ-ω hear  
κόσμ-ος, ὁ decoration (2a)  
λευκ-ός -ή -όν white  
λού-ω wash  
μακρῷ by far  
ὀρφανεῦ-ω look after as  
orphans  
πανύστατ-ος -η -ον for the very  
last time  
πατρῷ-ος -α -ον father's,  
ancestral  
πόσ-ις, ὁ husband (3e)  
ποτάμ-ι-ος -α -ον from a river  
πρόσθεν (+ gen.) in front of  
προσπίτν-ω = προσπίπτ-ω fall  
upon, embrace  
προτιμά-ω hold in honour  
συζεύγνυ-μι (συζευξ-) join in  
marriage  
τέκν-ον, τό child (2b)  
τεκοῦσα, ἡ mother (τίκτω [τεκ-]  
bear)  
τερπν-ός -ή -όν joyful, pleasant  
ὕδωρ (ὕδατ-), τό water (3b)  
ὑπερβεβλημένην 'who surpasses'  
(sc. Alkestis) (ὑπερβάλλομαι)  
ὑπερθνήσκ-ω (ὑπερθαν-) die for  
another  
ὑπό (+ dat.) under  
χθών (χθον-), ἡ earth (3a)

χορ-ός, ὁ chorus (of townsmen)  
(2a)  
χρῶς (χρωτ-), ὁ skin, flesh (3a)  
(acc. χρόα)

## Vocabulary to be learnt

γενναῖος ἄ on noble, fine  
δέσποινα, ἡ mistress (1c)  
δόμοι, οἱ house, home (2a)  
εὐπρεπής ἐς seemly, proper,  
becoming  
θνήσκω (θαν-) die  
ἵστημι/ἵσταμαι set up, stand,  
raise  
κατὰ (+ gen.) below  
καταθνήσκω (καταθαν-) die  
away  
κλύω hear  
κόσμος, ὁ decoration, ornament;  
order; universe (2a)  
μακρός ἄ on large, big, long  
πανύστατος ἡ on for the very  
last time  
πατρῶος ἄ on of one's father,  
ancestral  
πόσις, ὁ husband, spouse (3e)  
προσπίτνω fall upon, embrace  
τέκνον, τό child (2b)  
τίκτω (τεκ-) bear, give birth to  
ὕδωρ (ὕδατ-), τό water (3b)  
ὑπό (+ dat.) under, beneath  
χρῶς (χρωτ-), ὁ flesh, skin (acc.  
χρόα) (3a)

## B

The servant describes Alkestis' calm, and then her breakdown as she approaches her marriage bed.

πάντας δὲ βωμούς, οἱ κατ' Ἀδμήτου δόμους,  
προσῆλθε κάξέστεψε καὶ προσήξατο,  
ἄκλαυτος ἀστένακτος, οὐδὲ τοῦπιόν  
κακὸν μεθίστη χρωτὸς εὐειδῆ φύσιν.  
κάπειτα θάλαμον ἐσπεσοῦσα καὶ λέχος,  
ἐνταῦθα δὴ δάκρυσε καὶ λέγει τάδε·  
'ὦ λέκτρον, ἔνθα παρθένει' ἔλυσ' ἐγὼ  
κορεύματ' ἐκ τοῦδ' ἀνδρός, οὗ θνήσκω πέρι,  
χαῖρ'· οὐ γὰρ ἐχθαίρω σ'· ἀπώλεσας δ' ἐμὲ  
μόνην· προδοῦναι γάρ σ' ὀκνοῦσα καὶ πόσιν  
θνήσκω. σὲ δ' ἄλλη τις γυνὴ κεκτήσεται,  
σώφρων μὲν οὐκ ἂν μάλλον, εὐτυχὴς δ' ἴσως.'

## Vocabulary for Section Fifteen B

Ἀδμητ-ος, ὁ Admetos (2a)  
ἄκλαυτ-ος -ον unweeping  
ἀστένακτ-ος -ον without  
lamentation  
δακρύ-ω weep  
ἐσπίπτ-ω (ἐσπεσ-) fall into, on  
ἐκοτέφ-ω garland, crown  
ἐνθα there  
εὐειδ-ής -ές graceful, pleasant  
εὐτυχ-ής -ές fortunate  
ἐχθαίρ-ω hate  
θάλαμ-ος, ὁ bedroom (2a)  
κάξέστεψε=καὶ ἐξέστεψε  
κάπειτα=καὶ ἔπειτα  
κατά (+acc.) throughout

κορεύματ-α, τὰ maidenhood (3b)  
κεκτήσεται (she) will have  
gained (κτάομαι)  
λέκτρ-ον, τό bed (2b)  
λέχ-ος, τό bed (3c)  
μεθίστη-μι change, alter  
ὀκνέ-ω shrink from (+ inf.)  
παρθένει-ος -α -ον maiden,  
virgin  
προδίδωμι (προδο-) betray  
προσεύχ-ομαι address in prayer  
σώφρων (σώφρον-) modest,  
chaste  
τούπιόν=τὸ ἐπιόν (pres. part. n.  
of ἐπέρχομαι)

**Vocabulary to be learnt**  
δακρύω weep  
εἰσπίπτω (εἰσπεσ-) fall into,  
on  
ἐνθα there  
εὐτυχής ἐς fortunate, lucky  
θάλαμος, ὁ bedchamber (2a)  
κτάομαι acquire, get, gain  
προδίδωμι (προδο-) betray  
σώφρων (σώφρον-) modest,  
chaste, discreet, sensible,  
law-abiding, prudent,  
disciplined, temperate

## Notes

- B8. οὗ: take with πέρι  
C4. ἐκπεσοῦσα: 'stumbling from the δεινίων'  
5. πολλά: 'often'; θαλάμων: 'from the...' (controlled by ἐξιοῦσ')

## C

The reaction of her children and servants is described – and finally, Admetos' tearful lament.

κυνεῖ δὲ προσπίτνουσα, πᾶν δὲ δέμνιον  
ὀφθαλμοτέγκτω δεύεται πλημμυρίδι.  
ἐπεὶ δὲ πολλῶν δακρύων εἶχεν κόρον,  
στείχει. προνωπῆς ἐκπεσοῦσα δεινίων,  
καὶ πολλὰ θαλάμων ἐξιοῦσ' ἐπεστράφη  
κᾶρριψεν αὐτὴν αὐθις ἐς κοίτην πάλιν.  
παῖδες δὲ πέπλων μητρὸς ἐξηρημένοι  
ἔκλαιον· ἡ δὲ λαμβάνουσ' ἐς ἀγκάλας  
ἡσπάζετ' ἄλλοτ' ἄλλον, ὡς θανουμένη.  
πάντες δ' ἔκλαιον οἰκέται κατὰ στέγας  
δέσποιναν οἰκτίροντες. ἡ δὲ δεξιὰν  
προὔτειν' ἐκάστω, κοῦτις ἦν οὕτω κακὸς  
ὃν οὐ προσεῖπε καὶ προσερρήθη πάλιν.



παῖδες δὲ πέπλων μητρὸς ἐξηρημένοι ἔκλαιον

## Vocabulary for Section Fifteen C

ἀγκάλ-η, ἡ arm (1a)  
ἄλλοτ' ἄλλον now one, now the  
other  
δάκρυ-ον, τό tear (2b)  
δέμνι-ον, τό bed, bedding (usu.  
pl.) (2b)  
δεύ-ω wet, bedew, besprinkle  
ἐξηρημέν-ος clinging to (+gen.)  
ἐπεστράφη she turned back  
(ἐπιστρέφω)

κᾶρριψεν=καὶ ἔρριψεν  
κλαί-ω weep  
κοίτ-η, ἡ bed (1a)  
κόρ-ος, ὁ sufficiency, enough,  
fill (2a)  
κυνέ-ω kiss  
οὔτις (οὔτιν-) no one  
ὀφθαλμοτέγκτ-ος -ον welling  
from the eyes  
πέπλ-ος, ὁ robe (2a)

πλημμυρίς (πλημμυριδ-), ἡ flood  
(3a)  
προνωπ-ής -ές forward,  
headlong  
προσλέγ-ω (προσεπι-) address  
(aor. pass. προσερρήθην)  
προτείν-ω stretch out  
σμικρ-ός -ά -όν=μικρός  
στέγ-αι, αἱ house (1c)  
στείχ-ω go

	τοιαῦτ' ἐν οἴκοις ἐστὶν Ἀδμήτου κακά. καὶ κατθανών τ' ἄν ὤλετ', ἐκφυγών δ' ἔχει	15
ΧΟΡΟΣ	τοσοῦτον ἄλγος, οὐ ποτ' – οὐ λελήσεται. ἦ πού στενάζει τοισίδ' Ἀδμητος κακοῖς, ἐσθλῆς γυναικὸς εἰ στερηθῆναί σφε χρή;	
ΘΕΡ.	κλαίει γ' ἄκοιτιν ἐν χεροῖν φίλην ἔχων, καὶ μὴ προδοῦναι λίσσεται, τὰμήχανα	20
	ζητῶν· φθίνει γὰρ καὶ μαραίνεται νόσφ. παρειμένη δέ, χειρὸς ἄθλιον βάρος, ὅμως δὲ (καίπερ σμικρὸν) ἐμπνέουσ' ἔτι	
	βλέψαι πρὸς αὐγὰς βούλεται τὰς ἡλίου ὥς οὔ ποτ' αὐθις, ἀλλὰ νῦν πανύστατον.	25

ἄθλι-ος -α -ον pathetic,  
miserable

ἄκοιτ-ις, ἡ wife (3c)

ἄλγ-ος, τό pain, agony (3c)

ἀμήχαν-ος -ον hopeless,  
impossible

αὐγ-ή, ἡ ray (1a)

βάρ-ος, τό weight, burden (3c)

ἐμπνέ-ω breathe

ἐσθλ-ός -ή -όν noble, fine

ἦ πού no doubt

κλαί-ω weep

λελήσεται he will have forgotten  
(λανθάνομαι)

λίσσ-ομαι beg

μαραίν-ομαι die away (pass.)

οἶκ-ος, ὁ household (often pl.)  
(2a)

οὔποτε never

παρειμέν-ος -η -ον exhausted

στενάζ-ω weep, lament

στερέ-ω deprive of (+ gen.)

σφέ he (= Admetos)

τὰμήχανα=τὰ ἀμήχανα

τάν=τοι ἄν 'truly, he would  
have ...'

τοισίδ'=τοῖσδε

φθίν-ω die, waste away

χειρός i.e. on Admetos'

hand

χεροῖν 'in both hands' (dual  
form)

#### Vocabulary to be learnt

ἄθλιος ἄον pathetic, miserable,  
wretched

βάρος, τό weight, burden (3c)

δάκρυον, τό tear (2b)

ἐσθλός ἡ ὄν noble, fine, good

κλαίω weep

οἶκος, ὁ household, house (2a)

οὔποτε never

οὔτις no one

προσλέγω address

στείχω go, come

#### Notes

15. κατθανών: Admetos is the subject

21. φθίνει: Alkestis is the subject

22. χειρός: see vocabulary



A fight

## Part Five Athenian views of justice

### Introduction

A number of Greek writers and thinkers were greatly concerned with the question of the nature of justice – what is it? What should it be? What is the relationship between justice and law? Why should one be so concerned about it? What are the origins of law and justice in our society?

The extracts from *Neaira* have already shown you something of legal process. Part Five concentrates on the actual workings of justice in the Athenian world, and shows the problems of enforcing it and making it work (Sections 16–17). It ends with a *μῦθος*, ascribed by Plato to the Greek sophist Protagoras (Πρωταγόρας), which explains the origins of human civilisation and shows how *δίκη* became an essential ingredient of it (Section 18).

### Sources

Demosthenes 47, *Against Mnesiboulos and Euergos* (*passim*).

Plato, *Phaidros* (*passim*), and other dialogues.  
Plato, *Protagoras* 321d–323a

NRE Fisher, *Social Values in Classical Athens* (Dent 1976) has excellent part-translations and discussions of both *Neaira* and *Against Mnesiboulos and Euergos*.

### Time to be taken

Five weeks

## Sections Sixteen to Seventeen: Official and private justice

Aristarkhos had been appointed in succession to Theophemos as a trierarch, whose duty it was to equip and man, at his own expense, a trireme of the Athenian navy. It was Theophemos' duty to hand over the state-provided ship's gear to his successor, but this he refused to do. In his attempts to recover the gear Aristarkhos got into a fight with Theophemos: Theophemos then brought a charge of assault and battery which he won, thanks to false evidence and the suppression of the testimony of a slave woman. Aristarkhos sought an extension of time in which to pay the fine, but at this Theophemos and a bunch of friends descended on Aristarkhos' farm, grabbing all they could lay their hands on and mauling an old servant so badly that she subsequently died.

Aristarkhos is uncertain what action he can take against Theophemos, and consults the *Exegetai*, state officials who advised on what to do in cases of murder. He is returning home when he meets Apollodoros, and tells him the whole story.

The speech is datable to the time of the Social War in 357.

### Note

Aristarkhos' monologue is almost entirely unadapted.

In *World of Athens*: liturgies 6.62; trierarchies 7.43–6; *exegetai* 3.33; blood-guilt 3.26; revenge 4.8ff.; Social War 1.100.

## Section Sixteen A–H: Official justice: ships, state and individuals

### A

*Aristarkhos is on his way home from the agora where he has been taking the advice of the Exegetai about the death of a faithful servant. By the city gate he meets Apollodoros, who is taking a walk outside the walls. Aristarkhos agrees to tell Apollodoros the whole story.*

πορεύεται ὁ Ἀπολλόδωρος εὐθύς Ἰλισοῦ, τὴν ἔξω τείχους ὁδὸν βαδίζων ὑπ' αὐτὸ τὸ τεῖχος. ἐπειδὴ δὲ γίγνεται κατὰ τὴν πύλην, ἐνταῦθα συντυγχάνει Ἀριστάρχῳ τῷ Ἀριστῶνος πάνυ ἀθύμως ἔχοντι. καὶ Ἀρίσταρχον προσιόντα ὁ Ἀπολλόδωρος ἰδὼν προσαγορεύει.

ΑΠΟΛΛΟΔΩΡΟΣ ποῖ δὴ πορεύει καὶ πόθεν, ὦ Ἀρίσταρχε;

ΑΡΙΣΤΑΡΧΟΣ ἐξ ἀγορᾶς, ὦ Ἀπολλόδωρε, πορεύομαι οἴκαδε.

ΑΠ. ἀλλὰ, ὦ βέλτιστε, δοκεῖς μοι ἀθύμως ἔχειν. ἔοικας γὰρ βαρέως φέρειν τι. εἰπέ οὖν, τί βουλόμενος ἐν ἀγορᾷ διέτριβες;

ΑΡ. ἦλθον, ὦ Ἀπολλόδωρε, πρὸς τοὺς ἐξηγητάς.

ΑΠ. τί φῆς; περὶ καθάρσεως, ὡς ἔοικεν, ἢ περὶ ταφῆς πρὸς αὐτοὺς ἦλθες;

ΑΡ. μάλιστα γέ, ὦ φίλε. ὀργιζόμενος γὰρ ἀνθρώπῳ τινὶ ὑβριστῇ, Θεοφῆμῳ ὀνόματι, δι' ἃ ἐπεποιήκει, οὕτως ἦλθον. οὗτος γὰρ ἡδίκηκε με μάλιστα, εἰσελθὼν εἰς τὸ χωρίον καὶ ὑβρίζων εἰς τοὺς οἰκείους καὶ δὴ καὶ φονεύσας γραῦν τινα, ἀπελευθέραν οὖσαν. ταύτην οὖν τὴν συμφορὰν ἐνθυμούμενος καὶ τιμωρεῖσθαι βουλόμενος τοῦτον, ὡς τοὺς ἐξηγητάς ἦλθον, διεξελθόντι δέ μοι ἃ ἐπεπόνθη ἐγὼ καὶ Θεόφημος διεπέρακτο, οὐκ ἔφασαν ἐξεῖναι τιμωρεῖσθαι τρὸς ὧ ἐν νῶ εἶχον.

### Vocabulary for Section Sixteen A

#### Grammar for 16A–B

- The pluperfect 'I had -ed'
- Imperatives using μή + the aorist subjunctive
- Verbs of 'fearing': φοβοῦμαι μή + subjunctive
- Verb-forms in -τέος, expressing necessity

ἀθύμως ἔχ-ω be gloomy, disheartened

ἀπελευθέρ-α, ἡ freedwoman (1b)

Ἀπολλόδωρ-ος, ὁ Apollodoros (2a) (friend of Aristarkhos)

Ἀρίσταρχ-ος, ὁ Aristarkhos (2a) (whose story is told)

Ἀρίστων, ὁ Ariston (3a) (father of Aristarkhos)

διεξέρχ-ομαι (διεξελθ-) tell, go through in detail

διεπέρακτο (he) had done (διαπράττομαι)

ἐνθυμέ-ομαι take to heart ἐξηγητ-ής, ὁ Adviser (1d)

ἔξω (+gen.) outside ἔοικ-α seem

ἐπεποιήκει he had done (ποιέω)

ἐπεπόνθη I had suffered (πάσχω)

εὐθύς (+gen.) straight towards

ἡδίκηκει (he) had wronged (ἀδικέω)

Θεόφημ-ος, ὁ Theophemos (2a) (enemy of Aristarkhos and responsible for the death of a freedwoman)

Ἰλισ-ός, ὁ River Ilisos (2a)

κάθαρσ-ις, ἡ purification (3e)

πύλ-η, ἡ gate (1a)

συμφορ-ά, ἡ disaster, occurrence (1b)

συντυγχάν-ω (συντυχ-) meet with (+dat.)

ταφ-ή, ἡ burial (1a)

ὕβριστ-ής, ὁ violent, criminal character (1d)

ὑπό (+acc.) up under, along under

φονεύ-ω kill, murder

χωρί-ον, τό farm (2b)

#### Vocabulary to be learnt

ἀπελευθέρ-ος, ὁ freedman (2a)

ἀπελευθέρᾱ, ἡ freedwoman (1b)

διεξέρχομαι (διεξελθ-) go through, relate

ἔξω (+gen.) outside

ἔοικα seem, resemble

εὐθύς (+gen.) straight towards

πύλη, ἡ gate (1a)

συμφορᾱ, ἡ disaster, mishap, occurrence (1b)

συντυγχάνω (συντυχ-) meet with (+dat.)

ὕβριστῆς, ὁ violent, criminal person (1d)

ὑπό (+acc.) under, along under, up under

χωρίον, τό farm; place, space, region (2b)

### Ritual purification

Faced with the vagaries of climate, disease, etc., Greeks chose to assume that the decisions and actions of divine powers accounted for things beyond human control. So anything abnormal could indicate the intervention of a divinity and might therefore need careful handling. Ritual purification was the key here. It was required for approaches to a deity, especially sacrifice, and a sacrifice could itself purify. So before every meeting of the Athenian ἐκκλησία, a pig was sacrificed and its blood sprinkled to render the place ritually pure. Before a sacrifice, a ceremonial washing of hands was usually all that was needed, together with purification of the place of sacrifice, thenceforth called the κάθαρμα, 'the purified place'. More elaborate ritual purification was needed in certain cases, particularly for murderers who were excluded from sacred ground, and for those who came into contact with murder or with the dead. It might be required after sexual intercourse and childbirth. Some cities set up lists of situations that brought impurity and what actions were required to restore purity, and one particularly full list survives from fourth-century Kyrene. There were also official bodies of people in Athens to whom one could apply for advice. One such body was the ἐξηγηταί in Athens, who were official ministers of Apollo. Some of them were named by the oracle at Delphi for this task, others were elected by the Athenian people from one or two noble families with hereditary authority in such matters (one such family was the Eumolpidae). They advised on such matters as temples, cult procedure, sacrifices, and particularly purification following homicide. See *Text* 17D, 1.17, where the ἐξηγηταί recommend purification rather than any further legal action. (*World of Athens*, 3.7, 33)



## B

In *World of Athens*: climate 2.5–6.

- ΑΠ. μὴ ἀπορήσης, ὦ Ἀρίσταρχε, μὴδὲ ἀθυμῆσης ἔτι. καὶ γὰρ οὐ δεῖ βαρέως φέρειν τὰ γεγενημένα οὐδὲ ἀθυμεῖν. οὐ γὰρ ἀθυμητέον ἀλλὰ προθυμητέον. ἐξ ἀρχῆς ἄρα σκεπτέον ἡμῖν περὶ τοῦ πράγματος. μὴ οὖν μ' ἀτιμάσης, ἀλλὰ παντὶ τρόπῳ προσέχων τὸν νοῦν προθυμοῦ τοῦτο, ὅπως σαφέστατά μοι τὸ πρᾶγμα διέξει. εἰπέ οὖν, ὦ βέλτιστε, καὶ μὴ ἀποκρύψῃς μηδέν. 5
- ΑΡ. ἀλλὰ φοβοῦμαι μὴ σ' ἀπολέσω λέγων. οὐ γὰρ βραχὺς ὁ λόγος.
- ΑΠ. μὴ φοβοῦ μὴ τοῦτο γένηται. σχολὴ γάρ μοι ἐστίν. εἰπέ οὖν καὶ μὴ ἐπίσχῃς.
- ΑΡ. διηγητέον ἄρα μοι πάντα ἐξ ἀρχῆς, ὡς ἔοικε. καὶ δὴ, ὦ Ἀπολλόδωρε, προσήκουσά γέ σοι ἡ ἀκοή. σὺ γὰρ κατήγορος δεινὸς εἶ καὶ ἐπιεικῶς ἔμπειρος περὶ τὰ δικανικά. τί δέ; ἄρα περίπατον ποιούμενος βούλῃ ἀκούειν, ἢ καθήμενος; πάντως δὲ ἡ ὁδὸς ἢ παρὰ τὸν Ἰλισὸν ἐπιτηδεῖα πορευομένοις καὶ λέγειν καὶ ἀκούειν. 10
- ΑΠ. πῶς δ' οὐ; οὐπὼ γὰρ πνίγος ἐστί τὸ νῦν. ἐγὼ γὰρ μάλιστα ἐπιθυμῶ ἀκοῦσαι, ἵνα σοι βοηθήσω ἐν ἀπορίᾳ ὄντι καὶ ἀθυμοῦντι. ὥστε, ἐὰν βαδίζων ποιῇ τὸν περίπατον καὶ Μέγαράδε, οὐ παύσομαι ἐπόμενός σοι, ἵνα τὰ γεγενημένα μάθω. σὺ δὲ λέγε, ἵνα ἀκούσας μετὰ σοῦ συμβουλευώμαι. 15
- ΑΡ. πάννυ μὲν οὖν. χάριν<sup>1</sup> γὰρ εἴσομαι σοι, ἐὰν ἀκούης.
- ΑΠ. καὶ μὴν κἀγὼ σοι, ἐὰν λέγῃς.
- ΑΡ. διπλὴ ἂν εἴη ἡ χάρις. ἀλλ' οὖν ἄκουε. 20

### Vocabulary for Section Sixteen B

ἀθυμέ-ω be gloomy, disheartened, downhearted	ἵνα (+subj.) in order that	συμβουλευό-μαι debate with, take counsel with
ἀθυμητέον (you) should be gloomy	κάθη-μαι be seated	σχολ-ή, ἡ leisure (1a)
ἀκο-ή, ἡ hearing (1a)	Μεγάραδε to Megara	φοβέ-ομαι μὴ I am afraid that/lest (+subj.)
ἀλλ' οὖν well, anyway; however	μὴ (+aor. subj.) don't	χάρις (χαριτ-), ἡ thanks (3a)
that might be	πάντως in every way, wholly	χάριν οἶδα feel grateful to (+dat.)
ἀποκρύπτ-ω conceal, hide	πάννυ μὲν οὖν certainly	ὥστε so that, and so
βραχ-ύς -εῖα -ύ brief, short	περίπατ-ος, ὁ walk, stroll (2a)	
γεγενημένα, τὰ events	πνίγ-ος, τό midday heat, stifling heat (3c)	
διηγητέον I (dat.) must tell/relate	προθυμέ-ομαι be eager, ready	<b>Vocabulary to be learnt</b>
διπλ-οὺς -ῇ -οὖν double	προθυμητέον (you) should be ready (for action)	ἀθυμέω be downhearted, gloomy
εἴσομαι fut. of οἶδα	προσῆκ-ων -ουσα -ον fitting for (+dat.)	ἀκοή, ἡ hearing (1a)
ἐπέχ-ω (ἐπισχ-) hold on, hold back	σκεπτό-ομαι consider	ἀλλ' οὖν well anyway; however that may be
ἐπιεικῶς pretty, fairly	σκεπτέον we (dat.) must consider	βραχὺς εἶα ὅ short, brief
ἐπιθυμέ-ω desire		γεγενημένα, τὰ events, occurrences (2b)
ἐπιτήδει-ος -α -ον suitable		

ἐπέχω (ἐπισχ-) hold on, restrain, check	μὴ (+aor. subj.) don't	σχολή, ἡ leisure (1a)
ἐπιθυμέω desire, yearn for (+gen.)	πάννυ μὲν οὖν certainly, of course	φοβέομαι μὴ fear that/lest (+subj.)
ἐπιτήδειος ἄν suitable, useful for	προθυμέομαι be ready, eager	χάριν οἶδα be grateful to (+dat.)
κάθημαι be seated	σκέπτομαι examine, look carefully at	χάρις (χαριτ-), ἡ thanks, grace (3a)

### Athens: climate and character

Apart from some mountainous areas of the central Peloponnese and Crete, southern Greece enjoys the type of climate called 'Mediterranean': winter rains and summer droughts. In the winter, rainfall is heavy but intermittent, and there are many days when the sky is clear, the sun warm and the breeze cool. In summer there is virtually no rain for two to four months, apart from an occasional thunderstorm or brief mist, and the intense heat of noontime can bring activity to a halt. Particularly in south-eastern Greece, where Athens lies, levels of rainfall vary very significantly from year to year, and more than once a decade rainfall is insufficient to sustain cereal crops. Unlike the cold of northern Europe which invites a private, indoor existence, the Mediterranean climate encouraged an outdoor life. Until modern heavy industrialisation, the atmosphere everywhere had a piercing clarity which sharpened the outline of landscape and buildings, so that even distant landmarks could be seen ...

Attica, situated in the driest part of Greece, has rather shallow soils on the hills and mountains. Ancient authors could not agree as to whether it was unusually good (so Xenophon) or unusually bad (so Thucydides) for agriculture. Plato, blaming deluges (evidence for deforestation is very meagre), likened Attica to 'the skeleton of a body wasted by disease; the rich soft soil has all run away, leaving the land nothing but skin and bone' (*Kritias* 111b–c). Despite Plato's gloomy picture, Attica still had a variety of trees: planes, cypresses and elms, and in Athens itself these trees were planted in the ἀγορά.

The plain of Athens is the largest in Attica; it is enclosed to the west, north and east by hills (Aigaleos, Parnes, Pentelikon and Hymettos) but is open to the sea on the south ... The plain was watered by two seasonal rivers, destructive in winter, much reduced in summer. These flow close to the Acropolis: the Kephisos on the west rising in Mt Parnes and flowing into the bay of Phaleron, and the Ilisos on the east rising in Mt Hymettos and flowing into the Kephisos ... A traveller ('Herakleides') who first saw Athens in the early third century sets the scene: 'He then comes to the city of the Athenians; the road is pleasant; the ground is cultivated all the way, and has a kindly look. The city is all dry, not well-watered; the streets are badly laid out because of their antiquity. The houses are mostly mean; few are commodious. Strangers visiting the city might be struck by sudden doubt, whether this is really the renowned city of the Athenians; but after a little while one might well believe it.' (*World of Athens*, 2.5–6, 12, 26)

## C

*Aristarkhos tells how his feud with Theophemos arose. In a time of state crisis, Aristarkhos had been appointed a trierarch, but Theophemos had refused to co-operate with him.*

In *World of Athens*: personal enmity 4.14–16; trierach 7.43ff.; stasis 4.16; ship's gear 7.44.

βούλομαι οὖν σοι διηγῆσθαι ὅθεν ἐγένετο ἡ ἔχθρα πρὸς Θεόφημον, ἵνα μάθῃς τί ἐγένετο καὶ γινώσκῃς ὅτι οὐ μόνον ἐμὲ ἠδίκησεν, ἀλλὰ καὶ τὸν τε δήμον καὶ τὴν βουλὴν. ἔτυχον γὰρ ἐγὼ τριηραρχῶν, καὶ τριηραρχοῦντα ἔδει με τὰ σκεύη καὶ τὴν τριήρη παρὰ Θεοφήμου παραλαβεῖν· εὐ γὰρ οἶσθα ὅτι δεῖ τὸν τριηραρχήσαντα, ἐξιούσης τῆς ἀρχῆς, παραδοῦναι τὴν τε τριήρη καὶ τὰ σκεύη τῷ μέλλοντι τριηραρχήσειν, ἵνα καὶ αὐτὸς δύνῃται παρασκευάζειν τὴν ναῦν. ἀλλὰ καίπερ δέον τὸν Θεόφημον ἀποδοῦναι τὰ σκεύη, οὐ παρέλαβον ἐγὼ παρὰ τούτου τῶν σκευῶν οὐδέν. καὶ δὴ καί, ἣν τότε, ὅτε τριηραρχήσειν ἐμελλον, κίνδυνος μέγας τῇ πόλει διὰ τὴν τῶν συμμάχων στάσιν, ὥστε ἔδει τοὺς τριηράρχους διὰ τῶν τριήρων βοήθειαν ἀποστέλλειν. ἀλλὰ καίπερ δέον ἡμᾶς ὡς τάχιστα ἀποστέλλειν τὰς ναῦς, σκεύη ἐν τῷ νεωρίῳ οὐχ ὑπῆρχε ταῖς ναυσὶν· οὐ γὰρ ἀπέδωκαν τὰ σκεύη οἱ ὀφείλοντες, ἐν οἷς ἦν Θεόφημος.

πρὸς δὲ τούτοις, οὐδ' ἐν τῷ Πειραιεῖ ἦν ἄφθονα ὀθόνια καὶ στυππεῖον καὶ σχοινία, ὥστε οὐκ ἐξῆν πρίασθαι. καὶ οὐκ ἐξὸν πρίασθαι, οὐδὲ τῶν ὀφειλόντων ἀποδόντων, γράφει Χαιρέδημος ψήφισμα ἵνα ἡμεῖς οἱ καθεστῶτες τριηράρχοι προστάττωμεν καὶ ἀναγκάζωμεν τοὺς τριηραρχήσαντας ἀποδοῦναι τὰ σκεύη, ὅς ἂν μὴ ἀποδιδῶ. καὶ δὴ ἡμᾶς κελεύει τὸ ψήφισμα κομίζεσθαι τὰ σκεύη τρόπῳ ᾧ ἂν δυνώμεθα, ἵνα ὡς τάχιστα τὰς ναῦς παρασκευάζωμεν καὶ βοήθειαν ἀποστέλλωμεν.

πολλὴ οὖν ἦν μοι ἀνάγκη κομίζεσθαι τὰ σκεύη ἵνα τὴν ναῦν παρασκευάζοιμι καὶ παρασκευάσας ἀποστέλλοιμι ὡς τάχιστα. δέον οὖν με ταῦτα ποιεῖν, Θεοφήμῳ προσήλθον ἵνα τὰ σκεύη κομισαίμην.

## Vocabulary for Section Sixteen C

## Grammar for 16C

- The accusative absolute
- ὡς + the superlative

ἀποστέλλ-ω send out  
ἄφθον-ος -ον unlimited  
βοήθει-α, ἡ rescue operation  
(1b)  
γράφ-ω propose (a decree)  
δέον it being necessary (δεῖ)  
διὰ τάχους with all speed  
ἐξέρχ-ομαι end, finish  
ἐξόν it being possible (ἔξεστι)

ἵνα (+ subj./opt.) in order that, to  
κομίζ-ομαι collect  
νεώρι-ον, τό dockyard (2b)  
ὅθεν from where  
ὀθόνι-ον, τό sail-cloth (2b)  
παραδίδω-μι (παραδο-) hand  
over  
παρασκευάζ-ω equip, prepare  
Πειραι-εύς, ὁ Piraeus (3g)

πρίασθαι to buy (aor. inf. of  
ὠνέομαι)  
πρὸς (+ dat.) in addition to  
προστάττω (προσταξ-) instruct,  
order  
σκεύ-η, τὰ ship's gear (pl.) (3c)  
στάσ-ις, ἡ revolution (3e)  
στυπτεῖ-ον, τό tow, coarse flax  
(2b)

σύμμαχ-ος, ὁ ally (2a)  
σχοινί-ον, τό rope (2b)  
τριηραρχέ-ω serve as trierarch  
ὑπάρχ-ω be in supply  
Χαιρέδημ-ος, ὁ Khairredemos  
(2a) (proposer of a decree  
about ship's gear in 357)  
ὡς τάχιστα as quickly as  
possible  
ὥστε consequently, so that, and  
so

**Vocabulary to be learnt**  
βοήθεια, ἡ help, rescue  
operation (1b)  
γράφω propose (a decree):  
write  
δέον it being necessary  
ἐξόν it being permitted, possible  
ὅθεν from where  
παραδίδωμι (παραδο-) hand  
over  
παρασκευάζω prepare, equip

πρὸς (+ dat.) in addition to, near  
σκεύη, τὰ ship's gear, gear,  
furniture (3c)  
σύμμαχος, ὁ ally (2a)  
τριηραρχέω serve as trierarch  
ὠνέομαι (πρια-) buy  
ὡς (+sup.) as - as possible  
ὥστε so that, with the result that,  
consequently

## Ship's gear

The city kept meticulous lists of the equipment which each trierarch was supposed to have in order to equip his ship. The following is an excerpt from an inscription detailing such equipment.

ὅσοι τῶν τριηράρχων γεγραμμένοι εἰσὶν ἔχοντες εἰς πλοῦν ἐντελὴ σκεύη κρεμαστὰ ἢ ξύλινα, ὅσοι μὲν κρεμαστὰ, τάδε ἔχουσιν· ὑποζώματα, ιστίον, τοπεῖα, ὑπόβλημα, κατάβλημα, παραρύματα λευκά, παραρύματα τρίχινα, σχοινία ὀκτωδάκτυλα ||||, ἐξδάκτυλα ||||, ἀγκύρας σιδηρᾶς ||· ὅσοι δὲ ξύλινα, ἔχουσιν ταρρόν, πηδάλια, κλιμακίδας, ιστόν, κεραίας, κοντούς.

'All the trierarchs who are listed as having gear complete for their voyage, whether hanging or wooden, have the following: those with hanging gear, swiftness, sails, sail-tackle, hypoblemma, katablemma, canvas side-screens, hair side-screens, 4 heavy ropes of eight fingers, 4 heavy ropes of six fingers, 2 iron anchors: those with wooden gear have a set of oars, steering-oars, ladders, a mast, sail-yards, poles.'

swiftness	heavy cables passed around the outside of a ship's hull and made tight, to hold the fabric together
hypoblemma } katablemma }	unknown
side-screens	for the protection of the rowers during battle

(From: *Inscriptiones Graecae*, 11, 2, 1627)

## D

Since Theophemos is not at home, Aristarkhos approaches Theophemos' brother Euergos for information about their property.

In *World of Athens*: boule 6.6–22; evidence 6.47; *hupereutes* 5.63.

ἀλλὰ ἀπόντος Θεοφήμου καὶ οὐκ ἔξόν μοι ἰδεῖν, προσελθὼν τῷ Εὐέργῳ, τῷ τοῦ Θεοφήμου ἀδελφῷ, ἀπήτησα τὰ σκεύη καὶ ἐκέλευον αὐτὸν φράσαι Θεοφήμῳ. ἔστι γὰρ τὸ τῆς βουλῆς ψήφισμα κομίζεσθαι τὰ σκεύη, ὁπόταν οἱ ὀφείλοντες μὴ ἀποδιδῶσι, τρόπῳ ᾧ ἂν δυνάμεθα. ἐκέλευον μὲν οὖν ἐγώ, καὶ διέλιπον ἡμέρας 5 τινάς, ἵνα Εὐεργος φράσειε Θεοφήμῳ, Εὐεργος δὲ οὐκ ἀπεδίδου τὰ σκεύη, ἀλλὰ κακὰ μ' ἔλεγεν. παραλαβὼν οὖν μάρτυρας ὡς πλείστους, ἡρόμην αὐτὸν πότερον κοινῇ εἶη ἡ οὐσία ἢ οὐ, ἐρομένῳ δέ μοι ἀπεκρίνατο Εὐεργος ὅτι κοινῇ οὐκ εἶη ἡ οὐσία, καὶ χωρὶς οἰκοῖ ὁ ἀδελφός. 10 πυθόμενος οὖν ἄλλοθεν οὗ οἰκεῖ Θεόφρημος, καὶ λαβὼν ὑπηρέτην παρὰ τῆς ἀρχῆς, ἤλθον ἐπὶ τὴν τοῦ Θεοφήμου οἰκίαν ἵνα αὐτὸν ἴδοιμι.

## Vocabulary for Section Sixteen D

## Grammar for 16D

- ἵνα or ὅπως + subjunctive or optative

ἀδελφ-ός, ὁ brother (2a)  
ἄλλοθεν from elsewhere  
ἀπαιτέ-ω demand x (acc.) from y (acc.)  
ἄπειμι be absent  
ἀρχ-ή, ἡ board of officials (1a)  
διαλείπ-ω (διαλιπ-) leave  
Εὐεργ-ος, ὁ Euergos (2a)  
(Theophemos' brother)  
ἵνα (+ opt.) in order that, to  
κακὰ λέγ-ω curse, insult (+ acc.)  
κοιν-ός -ή -όν common, shared  
κομίζ-ομαι collect

ὁπόταν whenever  
οὗ where (at)  
οὐσί-α, ἡ property (1b)  
πλείστ -ος -η -ον very many, most (sup. of πολὺς)  
φράζ-ω mention, talk  
χωρὶς separately, apart  
**Vocabulary to be learnt**  
ἀδελφός, ὁ brother (2a)  
ἀπαιτέω demand X (acc.) from Y (acc.)  
ἄπειμι be absent

διαλείπω (διαλιπ-) leave  
ἵνα (+subj., opt.) in order to, that  
κοινός ἢ ὅν common, shared  
κομίζομαι collect  
ὁπόταν whenever  
οὗ where (at)  
οὐσίᾱ, ἡ property, wealth (1b)  
πλείστος ἢ ὅν very much, most (sup. of πολὺς)  
φράζω utter, mention, talk  
χωρὶς apart; separately; (prep.)  
apart/separately from (+gen.)

## Witnesses (i)

The orator Isaios emphasises that you must have friends on your side in court: 'You all know that when we are acting without concealment and need witnesses, we normally make use of our close relatives and intimate friends as witnesses of such actions; but for the unforeseen and unexpected, we call on anyone who happens to be present.' That was why Aristarkhos brought witnesses when he asked whether Euergos shared the property with Theophemos. Had Euergos done so, Aristarkhos could have tried to seize some of it against the missing ship's gear. (*World of Athens*, 6.47)

## E

Aristarkhos demands the gear from Theophemos.

In *World of Athens*: self-help in law 6.42.

κόψας δὲ τὴν θύραν, ἡρόμην ὅπου εἴη, ἀποκρίνεται δὲ ὁ ἄνθρωπος ὅτι 'οὐκ ἔνδον, ὅπου ἂν νῦν γε τυγχάνη ὦν.' καταλαβὼν οὖν αὐτὸν ἔνδον οὐκ ὄντα, ἐκέλευον τὴν ἄνθρωπον τὴν ὑπακούσασαν μετελθεῖν αὐτὸν ὅπου ὦν τυγχάνοι. ὡς δ' ἀφικνεῖται Θεόφρημος, μετελθούσης αὐτὸν τῆς ἀνθρώπου, ἀπήτουν αὐτὸν τὸ διάγραμμα τῶν σκευῶν καὶ ἐδείκνυνον τὸ ψήφισμα τῆς βουλῆς, ὃ ἐκέλευέ με κομίζεσθαι τὰ σκεύη 5 τρόπῳ ᾧ δυνάμην. καὶ γὰρ οὐκ ἐγώ μόνος οὕτως ἔπραξα, ἀλλὰ καὶ ἄλλοι τῶν τριηράρχων, ὁπότε τις τὰ σκεύη μὴ ἀποδιδόη. ἀλλ' ἐπειδὴ ἐδείχθη τὸ ψήφισμα ἐκείνῳ καὶ ἀπητήθη τὸ διάγραμμα, ὁ Θεόφρημος οὐκ ἀπεδίδου. πρὶν οὖν ἄλλο τι ποιῆσαι, ἐκέλευον τὸν παῖδα καλέσαι τοὺς ἐκ τῆς ὁδοῦ πολίτας, εἴ τινας ἴδοι, ἵνα μάρτυρές μοι εἶεν τῶν λεχθέντων. καλέσαντος δὲ 10 τοῦ παιδός, καὶ παρόντων μαρτύρων τῶν ὑπ' αὐτοῦ κληθέντων, ἐκέλευον πάλιν ἐγώ τὸν Θεόφρημον ἢ αὐτὸν ἀκολουθεῖν πρὸς τὴν βουλήν, εἰ μὴ φησιν ὀφείλειν τὰ σκεύη, ἢ ἀποδιδόναι τὰ σκεύη. εἰ δὲ μή, ἔλεγον ὅτι ληψοίμην ἐνέχυρα κατὰ τε τοὺς νόμους καὶ τὰ ψηφίσματα.

## Vocabulary for Section Sixteen E

## Grammar for 16E

- Indefinite clauses in secondary sequence

ἀκολουθε-ω follow, accompany  
δείκνυμι (δειξ-) show  
διάγραμμα (διαγραμμάτ-), τό register (3b)  
ἐνέχυρ-ον, τό security, pledge (2b)

μετέρχ-ομαι (μετελθ-) send for  
ὁπότε when (+opt. = whenever)  
ὑπακού-ω reply, answer

ὁπότε when (+opt. = whenever)  
ὑπακούω reply, answer; obey (+dat.)

**Vocabulary to be learnt**  
δείκνυμι (δειξα-) show

## Witnesses (ii)

Aristarkhos took only a slave official with him (16D 1.9: presumably one from the dockyards' board – the 'boy' of 16E 1.9) to Theophemos' house. When Theophemos still refused to deliver the ship's gear, Aristarkhos needed *someone* to witness his efforts to seize Theophemos' property in reparation (16F). This was not ideal, as Isaios hints (see 'Witnesses' at 16D), but vital. As Isaios went on 'When evidence is needed in court, we have to bring as witnesses persons who were actually present, whoever they are.' Note that Aristarkhos will ascertain that Theophemos had no wife (16F, 1.5): it was not 'done' for non-family males to intrude uninvited (contrast Theophemos' behaviour at 17A).

## F

*Theophemos refuses to comply, and a fight at the house ensues. Worsted, Aristarkhos takes his grievance to the βουλή, who encourage him to bring a (successful) case against Theophemos.*

In *World of Athens*: protection of women in law 5.27.

ἐθέλοντος δὲ αὐτοῦ οὐδὲν τούτων ποιεῖν, καίπερ κελευσθέντος ὑπ' ἐμοῦ, ἦγον τὴν ἄνθρωπον ἐστηκυῖαν ἐπὶ τῇ θύρᾳ, τὴν μετελθοῦσαν αὐτόν, ἵνα μάρτυρα ἔχοιμι. καὶ ὁ Θεόφημος με ἀφηρεῖτο αὐτήν, καὶ ἐγὼ τὴν μὲν ἄνθρωπον ἀφῆκα, εἰς δὲ τὴν οἰκίαν εἰσῆα ἵνα ἐνέχυρόν τι λάβοιμι τῶν σκευῶν. ἔτυχε γὰρ ἡ θύρα ἀνεωγμένη. καὶ πρὶν εἰσιέναι, ἐπεύσμην ὅτι οὐ γεγαμηκῶς εἴη. εἰσιόντος δὲ μου, παίει πῦξ τὸ στόμα ὁ Θεόφημος, καὶ ἐγὼ, ἐπιμαρτυράμενος τοὺς παρόντας, ἡμυνάμην.

ἐπειδὴ οὖν τὰ ἐνέχυρα ἐλήφθη ὑπὸ Θεοφήμου, καὶ συνεκόπην ἐγὼ, ἦλθον εἰς τὴν βουλήν ἵνα δείξαιμι τὰς πληγὰς καὶ εἴποιμι πάνθ' ἃ πεπονθὼς ἦ, κοιμιζόμενος τὰ σκεύη τῇ πόλει. ἡ δὲ βουλή, ἀγανακτήσασα ἐφ' οἷς ἐπεπόνθη, καὶ ἰδοῦσα ὡς διεκέμην ὑπὸ Θεοφήμου, ἐβούλετο αὐτόν ἀλῶναι καὶ ζημιωθῆναι. ἐκελεύσθη οὖν ὑπὸ τῆς βουλῆς εἰσαγγέλλειν αὐτόν ὡς ἀδικοῦντα καὶ διακωλύοντα τὸν ἀπόστολον. ἡγήσατο γὰρ ἡ βουλή ὑβρισθῆναι οὐκ ἐμὲ ἀλλ' αὐτήν καὶ τὸν δῆμον καὶ τὸν νόμον. καὶ γὰρ εὖ ᾔδει ἡ βουλή ὅτι εἰσαγγελθεὶς ὁ Θεόφημος ἀλώσεται καὶ ζημιωθήσεται. γενομένης τοίνυν τῆς κρίσεως ἐν τῇ βουλῇ, καὶ πυθομένων τῶν βουλευτῶν τὴν πόλιν ὑβριστεῖσαν καὶ ἀδικηθέντα ἐμέ, ἐάλω ὁ Θεόφημος καὶ ἐζημιώθη. καὶ ἐξὸν ταῖς πεντακοσίαις δραγμαῖς ζημιῶσαι αὐτόν, ἐγὼ, καίπερ ἀδικηθεὶς, μέτριος καὶ ἐπιεικὴς ἐγενόμην καὶ συνεχώρησα πέντε καὶ εἴκοσι δραγμαῖς.

## Vocabulary for Section Sixteen F

## Grammar for 16F

- The perfect optative
- ἀλίσκομαι 'I am captured'

ἀγανακτέ-ω be angry  
ἀλίσκ-ομαι ([ἐ]άλ-) be convicted, caught (aor. ἐάλων)  
ἀλῶναι to be convicted (ἀλίσκομαι)  
ἀλῶσεται he will be convicted (ἀλίσκομαι)  
ἀμύν-ομαι defend oneself  
ἀνεωγμένη open (perf. part. pass. of ἀνοίγνυμι)  
ἀπόστολ-ος, ὁ sailing, mission (2a)  
ἀφῆ-κα I released (ἀφίημι)

βουλευτ-ής, ὁ member of council (1d)  
γεγαμηκῶς εἴη he was married (perf. opt. of γαμέω)  
διάκει-μαι be in x (adv.) state  
διακωλύ-ω prevent  
ἐάλω see ἀλίσκομαι  
εἴκοσι twenty (indecl.)  
εἰσαγγέλλ-ω (εἰσαγγεῖλ-) impeach  
ἐνέχυρ-ον, τό security, pledge (2b)  
ἐπεπόνθη I had suffered (πάσχω)

ἐπεύσμην I had ascertained (πυνθάνομαι)  
ἐπὶ (+ dat.) at, on  
ἐπιεικ-ής -ές fair, moderate  
ἐπιμαρτύρ-ομαι call as witnesses  
ζημιό-ω fine, punish  
κρίσις, ἡ judgment (3e)  
μετέρχ-ομαι (μετελθ-) send for  
μέτρι-ος -α -ον reasonable, fair  
παί-ω strike  
πεντακόσιοι -αι -α five hundred  
πέντε five

πεπονθὼς ἢ 'I had suffered' (πάσχω)	βουλευτής, ὁ member of council (1d)	κρίσις, ἡ judgment, dispute, trial, decision (3e)
πληγ-ή, ἡ blow (1a)	διακωλύ-ω prevent	μετέρχομαι (μετελθ-) send for, chase after
πύξ with the fist	εἴκοσι twenty	μέτριος ἄν fair; moderate reasonable
στόμα (στοματ-), τό mouth (3b)	εἰσαγγέλλω (εἰσαγγεῖλα-) impeach	στόμα (στοματ-), τό mouth (3b)
συγκόπτ-ω hit, strike (aor. pass. συνεκόπ-ην)	ἐνέχυρον, τό security, pledge (2b)	συχωρέω agree with, to (+ dat.); yield to
συχωρέ-ω agree with, to (+ dat.)	ἐπὶ (+ dat.) at, on; for the purpose of	
<b>Vocabulary to be learnt</b>		
ἀλίσκομαι (άλ-) be caught, convicted (aor. ἐάλων)	ζημιόω fine, penalise, punish	

## G

*The heat of the day is too much for Apollodoros, who asks for a rest in the shade by the river. Aristarkhos now explains how the tables were turned on him by Theophemos.*

- ΑΠ. ἐπιεικὴς δὴ καὶ μέτριος ἐγένου περὶ ὧν ἐπεποιήκει ὁ Θεόφημος, ὦ Ἀρίσταρχε. ἀλλὰ τί οὐ παύομεθα περιπατοῦντες; πνίγος γὰρ γίγνεται νῦν, καὶ ἐὰν πλέον περιπατήσω, εἰς πολλὴν ἀπορίαν καταστήσομαι. παύομεθα οὖν, ἕως ἂν ἐκ τῆς ἀσθενείας συλλέγω ἑμαυτόν.
- ΑΡ. οὕτως οὖν ποιητέον, εἴ σοι δοκεῖ. παύομεθα οὖν καὶ ἐν ἡσυχίᾳ καθιζώμεθα παρὰ τὸν Ἰλισόν, ἕως ἂν ἡπιώτερον γένηται τὸ πνίγος.
- ΑΠ. πρόαγε δὴ, καὶ σκοπῶμεν ἅμα ὅπου καθιζησόμεθα.
- ΑΡ. ὁρᾷς οὖν ἐκείνην τὴν ὑψηλοτάτην πλάτανον;
- ΑΠ. τί μήν;

## Vocabulary for Section Sixteen G

## Grammar for 16G

- 'Jussive' subjunctive
- ἕως ἂν 'until'

ἐπιεικ-ής -ές fair, moderate  
ἡπι-ος -α -ον mild  
καθιζώμεθα let us sit

παύομεθα let us stop  
περιπατέ-ω walk, stroll  
πλάταν-ος, ἡ plane-tree (2a)

πνίγ-ος, τό stifling heat (3c)  
σκοπῶμεν let us survey, consider  
ὕψηλ-ός -ή -όν high, tall

- AP. ἐκεῖ σκιά τ' ἐστὶ καὶ πνεῦμα μέτριον καὶ πόα καθίζεσθαι, ἐὰν βουλώμεθα. 10  
ἐκεῖσε οὖν ἴωμεν, ἵνα καθιζώμεθα ἀναπαυόμενοι.
- ΑΠ. προάγοις ἄν. νῆ τὴν Ἥραν, καλή γε ἡ καταγωγή. νῦν οὖν δεῦρο ἀφικόμενοι 15  
μένωμεν ἕως ἄν ἐκ τῆς ἀσθενείας συλλέγω ἑμαυτόν.  
ἀλλὰ σὺ, ὦ Ἀρίσταρχε, ὡς ἔφη, ἐνίκησας τὴν εἰσαγγελίαν. τί  
οὖν τὰ μετὰ ταῦτα; πῶς πρὸς σὲ διέκειτο ὁ Θεόφρημος; κακῶς, ἔμοιγε 20  
δοκεῖ τεκμαιρομένῳ τῇ σῇ ἀθυμίᾳ. τί οὖν οὐ διατελεῖς τὸν λόγον  
διηγούμενος, εἰ μὴ τί σε κωλύει; ὥς μοι δοκῶ καθέξειν σε ἐνθάδε ἕως ἄν  
εἴπῃς ἅπαντα.
- AP. ἀλλὰ μὴν' οὐδέν ἴγε κωλύει με διατελεῖν διεξιόντα τὸν λόγον, ἕως ἄν 20  
λεχθῇ ἅπαντα. ἄκουε οὖν, ἵνα σαφέστερον μάθῃς.

ἀθυμί-α, ἡ lack of spirit, depression (1b)	κατέχ-ω restrain, hold μένωμεν let us stay	διάκειμαι <i>be in X (adv.) state, mood</i>
ἀλλά μὴν . . . γε but naturally	πλέον (any) more	εἰσαγγελίᾳ, ἡ <i>impeachment</i> (1b)
ἀναπαύ-ομαι rest, take a breather	πνεῦμα (πνευματ-), τό breeze (3a)	ἐκεῖ <i>there</i>
διάκει-μαι <i>be in x (adv.) condition</i>	πό-α, ἡ grass (1c)	ἐπιεικῆς ἐς <i>fair, reasonable, moderate</i>
διατελέ-ω finish, complete	προάγ-ω lead on	ἕως ἄν (+ subj.) <i>until</i>
εἰσαγγελί-α, ἡ <i>impeachment</i> (1b)	σκι-ά, ἡ shade (1b)	πλέον <i>more (adv.)</i>
ἐκεῖ <i>there</i>	συλλέγ-ω gather, collect	προάγω <i>lead on</i>
ἕως ἄν (+subj.) <i>until</i>	τεκμαίρ-ομαι conclude, infer	συλλέγω <i>collect, gather</i>
Ἥρ-α, ἡ <i>Hera (1b) (wife of Zeus)</i>	τί μήν; of course, so what follows?	τεκμαίρομαι <i>conclude, infer</i>
ἴωμεν let us go		
καταγωγή-ή, ἡ place, spot (1a)		

**Vocabulary to be learnt**

ἀθυμία, ἡ *lack of spirit,  
depression (1b)*

**H**

In *World of Athens*: slave-evidence 6.48; banking 2.23, 5.60, 63.

ἐνενικήκη τοίνυν ἐγὼ τὴν εἰσαγγελίαν, ἀλλὰ τοῦτο, φασίν, ἡ ἀρχὴ τοῦ κακοῦ. ὁ 5  
μὲν γὰρ Θεόφρημος, αὐτίκα μάλα ἐνθυμούμενος τὴν καταδίκην καὶ τιμωρεῖσθαι  
βουλόμενος, ἔλαχε μοι δίκην αἰκείας, φάσκων ἐμὲ ἄρξαι τῶν πληγῶν τῶν ἐπὶ  
τῇ θύρᾳ. ἐγὼ δ' ἡσύχαζον, οὐ φοβούμενος μὴ καταδικάσειαν ἐμοῦ οἱ δικασταί.  
ἥκιστα γὰρ ἡγούμην ἐξελεγχθῆσεσθαι, ἀναίτιος ὢν. ὁ δὲ Θεόφρημος, ψευδεῖς  
παρασχόμενος μάρτυρας, Εὐεργον τόν τε ἀδελφὸν καὶ Μνησίβουλον τὸν κηδεστήν,  
καὶ ὑποσχόμενος παραδώσειν τὸ σῶμα τῆς ἀνθρώπου τῆς ἐπὶ τῇ θύρᾳ ἐστηκυίας  
(ὃ οὐ πεποίηκε), ἐξηπάτησε τοὺς δικαστάς, οἳ ὑπὲρ Θεοφρήμου ἐπείσθησαν τὴν  
ψῆφον θέσθαι. ἐγὼ οὖν οὕτω ζημιωθεὶς, οὐ πολλαῖς ἡμέραις ὕστερον προσελθὼν  
Θεοφῆμω ἐκέλευον ἐπὶ τὴν τράπεζαν ἀκολουθοῦντα κομίζεσθαι τὴν καταδίκην. ὁ δὲ 10  
Θεόφρημος, ἀντὶ τοῦ καταδίκην ἀπολαβεῖν, ἦλθεν ἐπὶ τὸ χωρίον μου.

**Vocabulary for Section Sixteen H****Grammar for 16H**

- φοβοῦμαι μὴ + optative

αἰκεί-α, ἡ *assault (1b)*  
ἀκολουθέ-ω follow  
ἀναίτι-ος -ον  
innocent  
ἀντί (+ gen.) *instead of*  
ἀπολαμβάν-ω (ἀπολαβ-) take  
αὐτίκα at once, directly  
ἐνθυμέ-ομαι take to heart  
ἥκιστα least of all, not  
καταδίκη-η, ἡ *fine (1a)*  
κηδεστ-ής, ὁ *cousin (1d)*  
μάλα virtually, quite, very

Μνησίβουλ-ος, ὁ *Mnesiboulos*  
(2a) (*Theophemos' cousin*)  
τράπεζ-α, ἡ *bank (1c)*  
ὑπισχνέ-ομαι (ὑποσχ-) *promise*  
(to) (+ fut. inf.)  
φοβέ-ομαι μὴ *fear that/lest*  
(+ opt.)

**Vocabulary to be learnt**

ἀναίτιος *innocent*  
ἀντί (+ gen.) *instead of, for*  
ἀπολαμβάνω (ἀπολαβ-) *take*

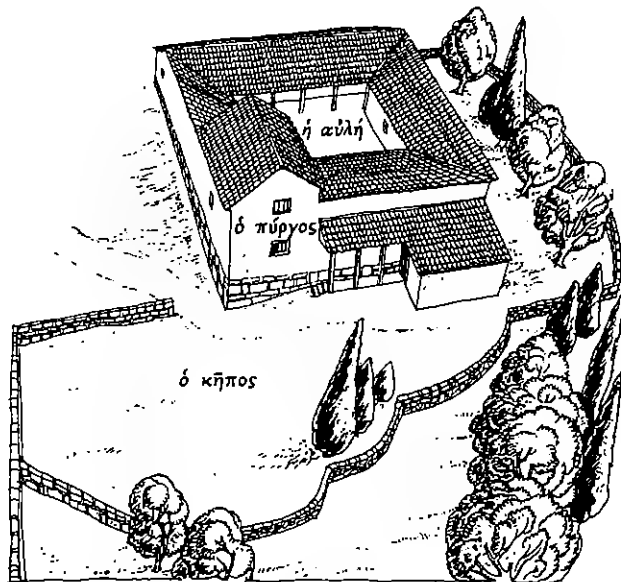
ἐνθυμέομαι *take to heart, be  
angry at*  
ἥκιστα *least of all, no, not*  
καταδίκη, ἡ *fine (1a)*  
μάλα *very, quite, virtually*  
(cf. μάλλον, μάλιστα)  
ὑπισχνέομαι (ὑποσχ-) *promise*  
(to) (+ fut. inf.)  
φοβέομαι μὴ *fear that/lest*  
(+ opt.)

## Section Seventeen A–E: Private justice: trouble down at the farm

### Introduction

*Aristarkhos has thus had the tables turned on him by Theophemos. Thanks to false evidence, Theophemos managed to convince the dikasts that Aristarkhos had been responsible for the fight at the house, and has landed him with a substantial fine to pay. Aristarkhos needed time, but set a date for payment. Theophemos refused to wait, but took his own measures to collect the fine.*

In *World of Athens*: houses 5.28–9; farming 2.13–17, 5.51–2; sheep 2.16; slavery 5.61ff.; female seclusion 5.25ff.



Reconstruction of a country house in Attica

### A

*Theophemos and his cronies swoop on Aristarkhos' farm.*

ὁ οὖν Θεόφημος οὐκ εἶασέ με ἐκτεῖσαι τὰ χρήματα. οὐ γὰρ ἔμεινε ἕως τὰ χρήματα παρέχοιμι, ἀλλ' ἐλθὼν μου τὰ πρόβατα λαμβάνει, πεντήκοντα μαλακά, ποιμαίνόμενα ὑπὸ τοῦ ποιμένου. πρὶν οὖν με εἰδέναι τὰ γεγενημένα, λαμβάνεται ὑπὸ Θεοφήμου οὐ μόνον τὰ πρόβατα ἀλλὰ καὶ πάντα τὰ ἀκόλουθα τῇ ποιμνῇ καὶ ὁ ποιμὴν μετ' αὐτῶν, ἔπειτα καὶ παῖς διάκονος, ἀποφέρων ὑδρίαν χαλκῇν, παρὰ φίλου 5 τινὸς ἡτημένην, πολλοῦ ἀξίαν. τούτων δὲ πάντων ληφθέντων, ἐπείσελθόντες



ὑδρία χαλκῇ

### Vocabulary for Section Seventeen A

#### Grammar for 17A

- ἕως + optative 'until such time as'
- (ἀφ)ΐημι

ἀκόλουθ-ος -ον accompanying (+dat.)

ἀποφέρ-ω carry back, return

διάκον-ος, ὁ servant (2a)

ἐκτίν-ω (ἐκτεῖσ-) pay

ἐπείσερχ-ομαι (ἐπείσελθ-) invade ἕως (+opt.) until

μαλακ-ός -ή -όν soft-fleeced

πεντήκοντα fifty

ποιμαίν-ω tend

ποιμὴν (ποιμεν-), ὁ shepherd (3a)

ποιμν-η, ἡ flock of sheep (1a)

πρόβατ-ον, τό sheep (2b)

ὑδρί-α, ἡ hydria, large vessel (1b)

χαλκ-οῦς -ῇ -οὖν bronze

ὁ Θεόφημος καὶ Εὐεργος εἰς τὸ χωρίον (γεωργῶ δὲ πρὸς τῷ ἵπποδρόμῳ, καὶ οἰκῶ ἐνταῦθα ἐκ μεираκίου), πρῶτον μὲν ἐπὶ τοὺς οἰκέτας ἦξαν. ἐπεὶ δὲ οἱ οἰκέται οὐκ ἔμειναν ἕως ἄλλοιεν ἀλλ' ἔφθασαν διαφυγόντες, ἐλθόντες πρὸς τὴν οἰκίαν ἐξεβαλον τὴν θύραν τὴν εἰς τὸν κήπον φέρουσαν. ἐκβληθείσης δὲ τῆς θύρας, εἰσελθόντες ἐπὶ τὴν γυναῖκά μου καὶ τὰ παιδιά, ἐξεφόρησαν πάντα τὰ σκεύη, ὅσα ἔτι ὑπόλοιπά μοι ἦν ἐν τῇ οἰκίᾳ, καὶ ὥχοντο λαβόντες ἃ βούλονται.

πρὸς δὲ τοῦτοις, πρὶν αὐτοὺς εἰσελθεῖν εἰς τὴν οἰκίαν, ἔτυχεν ἡ γυνὴ μου μετὰ τῶν παιδίων ἀριστῶσα ἐν τῇ αὐλῇ, καὶ μετ' αὐτῆς τίτθη τις ἐμὴ γενομένη πρεσβύτερα, ἄνθρωπος εὖνους καὶ πιστὴ καὶ ἐλευθέρᾳ ἀφειμένη (ἀφῆκε γὰρ αὐτὴν ὁ πατήρ ὁ ἐμός. ἐπειδὴ δὲ ἀφείθη ἐλευθέρᾳ ὑπὸ τοῦ πατρὸς τοῦ ἐμοῦ, συνώκησεν ἀνδρί. ἀποθανόντος δὲ τοῦ ἀνδρός, ὡς αὐτὴ γραῦς ἦν καὶ οὐδεὶς ἔτρεφεν αὐτήν, ἐπανήλθεν ὡς ἐμέ. ἀναγκαῖον οὖν ἦν μοι τρέφειν αὐτήν, τίτθην γενομένην.) ἀριστῶντων δ' αὐτῶν ἐν τῇ αὐλῇ, ὁρμῶνται οὗτοι καὶ καταλαμβάνουσιν αὐτάς καὶ ἥρπαζον τὰ σκεύη. τῶν δὲ σκευῶν ὑπ' αὐτῶν ἁρπαζομένων, αἱ ἄλλαι θεράπαινοι (ἐν γὰρ τῷ πύργῳ ἦσαν, οὐπὲρ διαιτῶνται), ὡς ἤκουσαν κραυγῆς καὶ βοῆς, οὐκ ἐπέσχον ἕως εἰσελθοῖεν ἐκεῖνοι ἀλλὰ κλείουσι τὸν πύργον πρὶν αὐτοὺς ὁρμᾶσθαι.

ἀναγκαῖ-ος -α -ον necessary  
ἀριστά-ω have breakfast  
ἀρπάζ-ω seize, plunder  
ἄσσω-ω dart, dash  
αὐλή-ή, ἡ courtyard (1a)  
ἀφείθη she was let go (aor. pass. of ἀφίημι)  
ἀφειμένη let go, released (perf. pass. of ἀφίημι)  
ἀφῆκε (he) let go (aor. of ἀφίημι)  
γεωργέ-ω farm  
διαιτά-ομαι live  
διαφεύγ-ω (διαφυγ-) get away from  
ἐκβάλλ-ω (ἐκβαλ-) break open  
ἐκφορέ-ω carry off  
ἦξαν see ἄσσω  
θεράπαιν-α, ἡ servant (1c)  
ἵπποδρόμ-ος, ὁ race-course, downs (2a)  
κήπ-ος, ὁ garden (2a)  
κλεί-ω close

κραυγή-ή, ἡ shouting, tumult (1a)  
μεираκί-ον, τό youth (2b)  
ἐκ μεираκίου from a young boy  
οἶχ-ομαι be off, be gone  
ὁρμά-ομαι charge  
οὐπὲρ where  
πιστ-ός -ή -όν trustworthy, reliable  
πρεσβύτερ-ος -α -ον older, rather old  
πρὸς (+dat.) near; in addition to  
πύργ-ος, ὁ tower (2a)  
τίτθ-η, ἡ nurse (1a)  
ὑπόλοιπ-ος -ον remaining, left over  
φέρ-ω lead

**Vocabulary to be learnt**  
ἀναγκαῖος ἄν necessary  
ἀποφέρω (ἀπενεγκ-) carry back  
αὐλή, ἡ courtyard (1a)  
ἀφίημι (ἀφε-) release, let go

διαφεύγω (διαφυγ-) get away, flee  
ἐκβάλλω (ἐκβαλ-) break open; throw out  
ἐπείσερχομαι (ἐπεισελθ-) attack  
ἕως (+opt.) until  
θεράπαινα, ἡ maidservant (1c)  
κλείω close, shut  
ὁρμάομαι charge, set off, make a move  
οὐπὲρ where  
πιστός ἢ ὄν faithful, trustworthy, reliable  
ποιμὴν (ποιμεν-), ὁ shepherd (3a)  
πρεσβύτερος ἢ ὄν older, rather old  
πρὸς (+dat.) near; in addition to  
φέρω (ἐνεγκ-) lead  
χαλκοῦς ἢ οὖν bronze (χάλκε-ος)

## B

*Despite the intervention of Aristarkhos' wife, the plundering continues, and the old maidservant is badly beaten up. Aristarkhos' neighbours witness the scene.*

In *World of Athens*: female rights in the home 5.23–4; the *kurios* 5.11.

ἐνταῦθα μὲν οὖν οὐκ εἰσηλθον ἐκεῖνοι, τὰ δ' ἐκ τῆς ἄλλης οἰκίας σκεύη ἐξέφερον. ἀπεῖπε δ' ἡ γυνή, λέγουσα ὅτι αὐτῆς εἴη τὰ σκεύη, ἐν τῇ προικί τετιμημένα, καὶ ὅτι ἔχετε τὰ πρόβατα πεντήκοντα καὶ τὸν παῖδα καὶ τὸν ποιμένα, ἃ ἄξιά ἐστι τῆς καταδίκης. (ἀπήγγειλε γὰρ τις τῶν γειτόνων, κόψας τὴν θύραν.) καὶ δὴ καὶ τὸ ἀργύριον ὑμῖν κεῖται ἐπὶ τῇ τραπέζῃ. (ἡκηκόει γὰρ ἐμοῦ.) μὴ οὖν λάβητε τὰ λοιπὰ σκεύη, πρὶν ἐπανελθεῖν τὸν ἄνδρα τὸ τίμημα ἔχοντα, ἄλλως τε καὶ ἔχοντες ἄξια τῆς καταδίκης!



ἐκφορεῖ τὰ σκεύη

### Vocabulary for Section Seventeen B

#### Grammar for 17B

- ἕως + indicative 'while, until'
- πρὶν ἄν + subjunctive and πρὶν + optative 'until'
- διατίθημι, διάκειμαι

ἄλλως τε καὶ especially  
ἀπαγγέλλ-ω announce, report  
ἀπαγορεύ-ω (ἀπειπ-) forbid  
ἀπεῖπε see ἀπαγορεύ-ω

ἡκηκόει plur. of ἀκούω (3rd s.)  
κεῖ-μαι lie  
λοιπ-ός -ή -όν left, remaining

πεντήκοντα fifty  
τιμά-ω value, reckon  
τράπεζ-α, ἡ bank (1c)

ἀλλὰ καίπερ ταῦτα λεγούσης τῆς γυναικός, οὐ παύονται πρὶν ἂν λάβωσι  
πάνυ πολλά. ἡ δὲ τίθη, ἐπειδὴ εἶδεν αὐτοὺς ἔνδον ὄντας, λαβοῦσα τὸ κυμβίον  
παρακείμενον αὐτῇ, ἐξ οὗ ἔπινεν, ἐνετίθετο εἰς τὸν κόλπον, ἵνα μὴ οὗτοι λάβοιεν.  
Θεόφημος δὲ καὶ Εὐεργος, ὁ ἀδελφὸς αὐτοῦ, κατιδόντες αὐτήν, ἀφείλοντο καὶ οὕτως  
διέθεσαν τὴν γραῦν ὥστε ὕφαιμι μὲν ἐγένοντο οἱ βραχίονες καὶ οἱ καρποὶ τῶν  
χειρῶν αὐτῆς, ἀποστρεφόμενης ὑπ' αὐτῶν καὶ ἐλκομένης. καὶ δὴ ἀμυχὰς εἶχεν ἐν  
τῷ τραχήλῳ, ἀγχομένη ὑπὸ τούτων, πελιὸν δὲ ἐγένετο τὸ στῆθος. οὕτως δὲ πονηροὶ  
ἦσαν ὥστε οὐκ ἐπαύσαντο ἄγχοντες καὶ τύπτοντες τὴν γραῦν, πρὶν πέσοι μὲν αὐτὴ  
πρὸς τὴν γῆν, ἐκείνοι δὲ ἀφέλοιτο τὸ κυμβίον ἐκ τοῦ κόλπου αὐτῆς.  
ἀκούοντες δ' οἱ τῶν γειτόνων θεράποντες τῆς τε κραυγῆς καὶ βοῆς, εἶδον τὴν  
οἰκίαν τὴν ἐμὴν ὑπ' αὐτῶν πορθουμένην. οἱ μὲν οὖν ἀπὸ τῶν τεγῶν τῶν ἑαυτῶν  
ἐκάλουν τοὺς παριόντας, οἱ δὲ, εἰς τὴν ἐτέραν ὁδὸν ἐλθόντες καὶ ἰδόντες τὸν  
Ἀγνόφιλον παριόντα, ἐκέλευον αὐτὸν παραγενέσθαι. προσελθὼν δ' ὁ Ἀγνόφιος,  
προσκληθεὶς ὑπὸ τοῦ Ἀνθεμίωνος, ὅς ἐστί μοι γείτων, εἰς μὲν τὴν οἰκίαν οὐκ  
εἰσῆλθεν (οὐ γὰρ παρῆν ὁ τῆς οἰκίας κύριος· παρόντος δὲ τοῦ κυρίου, εἰσῆλθεν  
ἄν), ἐν δὲ τῷ χωρίῳ ὧν τῷ τοῦ Ἀνθεμίωνος, ἑώρα τὰ τε σκεύη ἐκφερόμενα καὶ  
Εὐεργον καὶ Θεόφημον ἐξίοντας ἐκ τῆς ἐμῆς οἰκίας. οὐ μόνον τοίνυν λαβόντες μου  
τὰ σκεύη ὥχοντο, ἀλλὰ καὶ τὸν υἱὸν ἦγον ὡς οἰκέτην ὄντα, ἕως Ἑρμογένους, τῶν  
γειτόνων τις, ἀπαντήσας αὐτοῖς, εἶπεν ὅτι υἱός μου εἴη.

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25

Ἀγνόφιος-ος, ὁ Hagnophilos (2a)  
(a friend of Aristarkhos)

ἄγχ-ω throttle, strangle

ἀμυχ-ή, ἡ scratching, tearing  
(1a)

Ἀνθεμίων (Ἀνθεμιων-), ὁ  
Anthemion (3a) (a neighbour  
of Aristarkhos)

ἀπαντά-ω meet (+dat.)

ἀποστρέφ-ω twist back

βραχίων (βραχιον-), ὁ arm  
(3a)

διατίθη-μι (διαθε-) dispose

ἔλκ-ω drag

ἐντίθη-μι (ἐνθε-) insert, put in

Ἑρμογέν-ης, ὁ Hermogenes (3d)

ἑώρα impf. of ὁράω (3rd s.)

ἕως (+ind.) until

θεράπων (θεραποντ-), ὁ servant  
(3a)

καρπ-ός, ὁ wrist (2a)

κόλπ-ος, ὁ bosom, lap (2a)

κραυγ-ή, ἡ shout, cry (1a)

κυμβί-ον, τό cup (2b)

οἶχ-ομαι go, depart  
παραγίν-ομαι (παραγεν-) be  
present, turn up

παράκει-μαι lie beside (+dat.)  
παριόντας part. of παρέρχομαι,

pass by

πελι-ός -ά -όν bruised

πίν-ω (πι-) drink

πορθέ-ω ransack

πρὶν ἂν (+subj.) until

πρὶν (+opt.) until

πρόβατ-ον, τό sheep (2b)

προσκαλέ-ω summon (aor. part.  
pass. προσκληθεὶς)

στῆθ-ος, τό chest (3c)

τέγ-ος, τό roof (3c)

τίτθ-η, ἡ nurse (1a)

τράχηλ-ος, ὁ throat (2a)

ὑφαιμι-ος -ον bloody

**Vocabulary to be learnt**

ἀπαγγέλλω (ἀπαγγεῖλα-)

announce, report

ἀπαγορεύω (ἀπειπ-) forbid

διατίθημι (διαθε-) dispose, put X  
in Y (adv.) state

ἐντίθημι (ἐνθε-) place in,  
put in

θεράπων (θεραποντ-), ὁ servant  
(3a)

κεῖμαι lie, be placed, be  
made

λοιπός ἢ ὅν left, remaining

οἶχομαι be off, depart

παραγίνομαι (παραγεν-) be  
present, turn up at (+dat.)

παράκειμαι lie beside, be placed  
beside (+dat.)

πεντήκοντα fifty

πίνω (πι-) drink

πρὶν ἂν (+subj.) until

πρὶν (+opt.) until

πρόβατον, τό sheep (2b)

προσκαλέω summon, call (aor.  
part. pass. προσκληθεὶς)

τίμα value, reckon; honour

τίτθη, ἡ nurse (1a)

τράπεζα, ἡ bank; table (1c)

## C

*Aristarkhos is informed of what has happened, and orders Theophrastos to appear at the bank next day, to receive payment of the fine. Euergos makes a second swoop on the farm.*

In *World of Athens*: doctors 5.72–7, 8.12.

ἐπειδὴ τοίνυν μοι ἀπηγγέλθη εἰς Πειραιᾶ τὰ γεγενημένα ὑπὸ τῶν γειτόνων,  
ἐλθὼν εἰς ἀγρόν, τούτους μὲν οὐκέτι καταλαβεῖν ἐδυνήθην (οὐ γὰρ ἀφικόμεν  
πρὶν ἀπῆλθον), ἰδὼν δὲ πάντα τὰ ἐκ τῆς οἰκίας ἐκπεφορημένα καὶ τὴν γραῦν  
οὕτω διακειμένην ὥστε περὶ τῆς ψυχῆς κινδυνεύειν, καὶ ἀκούων τῆς γυναικὸς τὰ  
γεγόμενα, σφόδρα ὠργίσθην καὶ προσῆλθον τῷ Θεοφίμῳ τῇ ὑστεραίᾳ ἔωθεν ἐν τῇ  
πόλει, μάρτυρας ἔχων. ἐκέλευον δ' αὐτὸν πρῶτον μὲν τὴν καταδίκην ἀπολαμβάνειν  
καὶ ἀκολουθεῖν ἐπὶ τὴν τράπεζαν, ἔπειτα τὴν γραῦν θεραπεύειν ἣν συνέκοψαν καὶ  
ιατρὸν εἰσάγειν ὃν βούλοιντο. ταῦτα δὲ μου λέγοντος καὶ διαμαρτυρομένου, ὠργίσθη  
καὶ κακά με πολλὰ εἶπεν ὁ Θεόφριμος. ἔπειτα δ' ὁ μὲν Θεόφριμος ἠκολούθει μόλις,

5

10



τὰ σκεύη

διατριβάς ἐμποίων καὶ φάσκων βούλεσθαι καὶ αὐτὸς παραλαβεῖν μάρτυρας. ὁ δ'

### Vocabulary for Section Seventeen C

#### Grammar for 17C

- ὥστε clauses 'so as to, so that' + indicative and infinitive
- Numerals

ἀκολουθεῖ-ω follow,  
accompany  
διαμαρτύρ-ομαι beg earnestly  
διατριβ-ή, ἡ delay (1a)  
ἐδυνήθην aor. of δύναμαι  
ἐμποιέ-ω engender, cause  
ἔωθεν at dawn

ἰατρ-ός, ὁ doctor (2a)  
κακά . . . πολλὰ λέγω curse  
vehemently  
κινδυνεύ-ω be in danger, run a  
risk  
μόλις scarcely, reluctantly  
Πειραι-εύς, ὁ Piraeus (3g)

συγκόπτ-ω beat up (aor. pass.  
συνεκόπην)  
σφόδρα very much,  
exceedingly  
ὑστεραί-ος -α -ον next, of next  
day  
ψυχ-ή, ἡ life, soul (1a)



Εὐεργος οὐτοσί εὐθὺς ἐκ τῆς πόλεως μεθ' ἐτέρων ὁμοίων αὐτῷ ἦλθεν εἰς ἀγρὸν τὸν ἐμόν. τὰ δ' ὑπόλοιπα σκεύη, εἴ τινα τῇ προτεραίᾳ ἐν τῷ πύργῳ ἦν καὶ οὐκ ἔτυχεν ἔξω ὄντα, κατηνέχθη ὑπ' ἐμοῦ διὰ τὴν χρείαν. ἐκβαλὼν δὲ τὴν θύραν ὁ Εὐεργος (ἦν περ καὶ τῇ προτεραίᾳ ἐξέβαλον), ὥχετό μου λαβὼν τὰ σκεύη.

ἐν δὲ τούτῳ, ἐκτίνοντός μου τὸ ἀργύριον τῷ Θεοφίμῳ, χιλίας τριακοσίας δέκα 15  
 τρεῖς δραχμάς δὲ ὀβολούς, πολλῶν παρόντων μαρτύρων, καὶ ἀπαιτοῦντος τὰ τε πρόβατα καὶ τὰ ἀνδράποδα καὶ τὰ σκεύη τὰ ἡρπασμένα ὑπ' αὐτοῦ, Θεόφημος οὐκ ἔφη ἀποδώσειν μοι. ταῦτα δ' ἀποκρινομένου αὐτοῦ, μάρτυρας μὲν ἐποίησάμην τῆς ἀποκρίσεως τοὺς παρόντας, τὴν δὲ δίκην ἐξέτεισα. οὐ γὰρ ἦδη Εὐεργον 20  
 εἰσεληλυθότα μοι εἰς τὴν οἰκίαν αὐτῇ τῇ ἡμέρᾳ, ἀλλ' αὐτίκα τὴν δίκην ἐξέτεισα. ἀλλ' οὕτως ἐπλεονέκτει ὁ Θεόφημος ὥστε λαβεῖν τὴν δίκην καὶ ἔχειν τὰ πρόβατα καὶ τὰ ἀνδράποδα καὶ τὰ σκεύη, καὶ αὐτίκα ἐκτετεισμένης τῆς δίκης ἄγγελος ἦλθέ μοι, λιθοκόπος τις, τὸ πλησίον μνημα ἐργαζόμενος, λέγων ὅτι πάλιν οἴχοιτο Εὐεργος, τὰ ὑπόλοιπα σκεύη ἐκφορήσας ἐκ τῆς οἰκίας.

ἄγγελ-ος, ὁ messenger (2a)  
 ἀνδράποδ-ον, τό slave (2b)  
 ἀπόκρι-ις, ἡ reply (3e)  
 ἀρπάζ-ω seize, plunder  
 αὐτίκα at once  
 δέκα ten  
 δίκη-η, ἡ fine (1a)  
 ἐκτίν-ω (ἐκτεῖσ-) pay  
 ἐκφορέ-ω carry off  
 καταφέρ-ω carry down  
 κατηνέχθη aor. pass. of  
 καταφέρω  
 λιθοκόπ-ος, ὁ stone-mason (2a)  
 μνημα (μνηματ-), τό memorial,  
 monument (3b)  
 ὀβολ-ός, ὁ obol (2a) (one-sixth  
 of a drachma)  
 πλεονεκτέ-ω be greedy  
 πλησί-ος -α -ον nearby

προτεραῖ-ος -α -ον previous, of  
 previous day  
 τῇ προτεραίᾳ on the previous  
 day  
 πύργ-ος, ὁ tower (2a)  
 τριακοσί-οι -αι -α three hundred  
 ὑπόλοιπ-ος -ον remaining, left  
 τῇ ὑστεραίᾳ on the next day  
 χίλι-οι -αι -α thousand  
 χρεῖ-α, ἡ need, necessity (2b)

#### Vocabulary to be learnt

ἄγγελος, ὁ messenger (2a)  
 ἀκολουθεῖω follow, accompany  
 ἀπόκρισις, ἡ reply, answer (3e)  
 ἀρπάζω seize, plunder, snatch  
 δέκα ten  
 διατριβή, ἡ delay; pastime;  
 discussion; way of life (1a)

δίκη, ἡ fine; case; justice (1a)  
 ἐκτίνω (ἐκτεῖσ-) pay  
 ἐκφορέω carry off  
 καταφέρω (κατενεγκ-) carry  
 down  
 κινδυνεύω be in danger, run  
 risk, be likely to  
 πλησίος ἄνθρωπος nearby  
 προτεραῖος ἄνθρωπος previous, of  
 previous day  
 πύργος, ὁ tower (2a)  
 συγκόπτω beat up, strike (aor.  
 pass., συνεκόπη)  
 σφόδρα very much,  
 exceedingly  
 ὑπόλοιπος ὄντων remaining  
 ὑστεραίᾳ ἡμέρᾳ next day  
 χίλιοι αἱ χίλιαι a thousand  
 ψυχή, ἡ soul, life (1a)

#### Grave monuments

Grave reliefs were made in their thousands for the great cemeteries of Athens itself, the Peiraeus, and the demes of Attica. Imposing funerary enclosures dominated several of the roads into Athens, the road from the sanctuary to the settlement and fort at Rhamnous, and no doubt elsewhere. Although many reliefs are conservative in their iconography, there is a tendency over time for the more elaborate monuments to show ever higher relief and larger groups of figures ... high relief was connected with grand monuments, and the greater Athenian tolerance of individual display can be measured both in the way in which some *stelai* 'heroise' the individual dead person and in the sheer scale of some monuments. (*World of Athens*, 8.102)

#### D

*Despite medical treatment, the old servant dies. Aristarkhos goes to the Exegetai to see what action he can take in revenge, but meets with an unsatisfactory response.*

In *World of Athens*: exegetai 3.33; purification 3.33; family and murder 6.42.

τί οὖν ἔδει με ποιεῖν, ὦ Ἀπολλόδωρε, καὶ ποῖ τρέπεσθαι, ἐκπεφορημένων μὲν τῶν σκευῶν, τῆς δὲ γράδος περὶ ψυχῆς κινδυνευούσης, ἐκτετεισμένης δὲ τῆς καταδίκης; ἀλλ' οὖν, εἴ μὴ τι ἄλλο, ἐπήγγειλα τὸν Θεόφημον θεραπεύειν τὴν ἀνθρωπον ἢ 5  
 συνεκόπη καὶ ἰατρὸν εἰσάγειν ὃν βούλοιο. ἐπειδὴ οὐκ ἐβουλήθη Θεόφημος οὐδ' ἐδυνήθη ἐγὼ πεῖσαι αὐτόν, εἰσήγαγον ἰατρὸν ᾧ πολλὰ ἔτη ἐχρώμην. χθὲς δέ, 10  
 ἔκτη ὡς ἡμέρᾳ ὕστερον ἢ οὗτοι ὠρμήθησαν εἰς τὴν οἰκίαν, ἐτελεύτησεν ἡ τίτθη. ἐγὼ οὖν αὐτίκα μὲν ὠργίσθην, πρῶ δ' ἦλθον (ὡς εἶρηκα) ὡς τοὺς ἐξηγητάς, ἵνα εἰδείην ὅ τι ποιητέον περὶ τούτων, καὶ διηγησάμην αὐτοῖς ἅπαντα τὰ γενόμενα, 15  
 τό τε ὁρμηθῆναι αὐτοὺς εἰς τὸ χωρίον καὶ εἰς τοῦτο ἀσελγείας ἐλθεῖν, ὥστε μὴ αἰσχυνομένη ἐπὶ τὴν γυναῖκα καὶ τὰ παιδιά εἰσελθεῖν, καὶ τὴν γραῦν συγκόψαι, 20  
 κυμβίου ἔνεκα, καὶ τὰ σκεύη ἐκφορῆσαι. πρὸς δὲ τούτοις, ἐμνήσθην τὴν εὐνοίαν τῆς ἀνθρώπου καὶ ὡς διὰ τὸ μὴ ἀφείναι τὸ κυμβιον τελευτήσειεν.  
 ἀκούσαντες δέ μου οἱ ἐξηγηταὶ ταῦτα, τάδε παρήνεσαν· 'ἐπειδὴ αὐτὸς μὲν οὐ παρεγένοντο, ἡ δὲ γυνὴ καὶ τὰ παιδιά, ἄλλοι δέ σοι μάρτυρες οὐκ ἐφάνησαν, 25  
 εὐλαβήθητι μὴ προαγορεύῃς μηδὲν ὀνομασί, μηδὲ πρὸς τὸν βασιλέα δίκην φόνου λάχῃς. οὐ γάρ ἐστιν ἐν γένει σοι ἡ ἀνθρωπος, οὐδὲ θεράπεινα, ἐξ ὧν σὺ λέγεις. ἀλλ' ὑπὲρ σεαυτοῦ καὶ τῆς οἰκίας ἀφοσιωσάμενος, ὡς ῥᾶστα τὴν συμφορὰν φέρε, ἄλλη 30  
 δέ, εἴ πη βούλει, τιμωροῦ.'

#### Vocabulary for Section Seventeen D

##### Grammar for 17D

- Aorist passive imperatives
- Root aorist imperatives
- Middle verbs which take passive forms in the aorist

αἰσχυνομένην aor. inf. of  
 αἰσχύνομαι  
 ἄλλη in some other way  
 ἀσέλγει-α, ἡ disreputable  
 behaviour (1b)  
 αὐτίκα at once  
 ἀφοσιό-ομαι purify oneself  
 ἐβουλήθη aor. of βούλομαι  
 ἐδυνήθη aor. of δύναμαι  
 εἰ μὴ τι ἄλλο if nothing else

εἰς τοῦτο (X, gen.) ἔρχομαι  
 reach such a pitch of ...  
 ἐμνήσθην aor. of μνησκόμαι  
 ἐν γένει σοι related to you  
 ἐξηγητ-ής, ὁ Adviser (1d)  
 ἔκτ-ος -ῃ -ον sixth  
 ἐπαγγέλλ-ω (ἐπαγγέλλ-) order  
 ἔτ-ος, τό year (3c)  
 εὐλαβέ-ομαι μὴ take care not to  
 (+subj.)

εὐλαβήθητι aor. imper. s. of  
 εὐλαβέομαι  
 ἐφάνησαν aor. of φαίνομαι  
 ἰατρ-ός, ὁ doctor (2a)  
 κυμβί-ον, τό cup (2b)  
 μινμήσκ-ομαι remember  
 ὀνομασί by name  
 ὁρμηθῆναι aor. of ὁρμάομαι  
 παραίνε-ω advise  
 πῃ in any way

προαγορεύ-ω make a public denunciation against (+dat.)	ὠρμήθησαν aor. of ὀρμάομαι	μιμνήσκομαι (μνησθ-) remember; mention
πρῶ early		ῥᾶστος η on very easy
ῥάστα most easily (sup. adv. of ῥᾶδιος)	<b>Vocabulary to be learnt</b>	τελευτάω die, end, finish
τελευτά-ω die	αὐτίκα at once	φέρω (ένεγκ-) carry; bear;
φέρ-ω (ένεγκ-) bear, endure	ἐπαγγέλλω (ἐπαγγεῖλα-) order	endure; lead
φόν-ος, ὁ murder (2a)	ἔτος, τό year (3c)	φόνος, ὁ murder (2a)
χθές yesterday	ἰατρός, ὁ doctor (2a)	χθές yesterday

## Ε

*Apollodoros agrees to help Aristarkhos in any way he can.*

In *World of Athens*: friends and enemies 4.2–4, 14–16; climate 2.5–6.

ΑΡ.	εἶεν. ἔχεις τὸ πρᾶγμα. τί' οὖν ἵποιήσω; ποῖ τράπωμαι; τί γένωμαι; οὐ γὰρ οἶδα ὅ τι χρώμαι ἐμαυτῷ. οὐ γὰρ δὴπου οὕτως ἀνόητός γ' ἂν εἴην ὥστε τολμῆσαι ψεύσασθαι πρὸς τοὺς δικαστάς, οὐδ' ἂν εἰ εὖ εἰδείην ὅτι αἰρήσοιμι τοὺς ἐχθροὺς ἀδικήσαντας. οὐ γὰρ οὕτω τούτους μισῶ ὥς ἐμαυτὸν φιλῶ. ὅρα οὖν τί δρώμεν.	5
ΑΠ.	σκοπῶμεν κοινῇ, ὦ γαθέ, καὶ μὴ φοβηθῆς μὴ οὐ συμπροθυμώμαι σοι. καὶ γὰρ δεινὸν ἂν εἴη ἀνδρὶ φίλῳ τοῦτό γε, τὸ μὴ ἐθέλῃν συμπροθυμεῖσθαι τοῖς φίλοις ὅπως τιμωρήσονται τοὺς ἐχθρούς. ὥστε δεῖ με μάλιστα πάντων βοηθῆσαί σοι ἐν ἀπορίᾳ ὄντι.	
ΑΡ.	καὶ χάριν εἴσομαι σοι, ὦ βέλτιστε, συμπροθυμηθέντι.	10
ΑΠ.	ἀλλὰ ὕστερον ποιῶμεθα ταῦτα καὶ ἀναλάβωμεν τὸν λόγον. ὕει γάρ, καὶ οὐ κυνὶ μὰ τοὺς θεοὺς νυνὶ πλανητέον. σὺ δέ μοι οὕτως ποιήσον. αὔριον ἔωθεν ἀφικοῦ οἴκαδε καὶ μὴ ἄλλως ποιήσης, ἵνα βουλευσώμεθα περὶ αὐτῶν τούτων.	
ΑΡ.	ἐμοὶ ἀρέσκει ἃ σὺ λέγεις, ὦ Ἀπολλόδωρε, καὶ ὁμολογῶ ὥς οὐ ποιητέον οὐδὲν πρὶν ἂν μετὰ σοῦ συμβουλευώμαι. ἤξω οὖν παρὰ σέ αὔριον, ἐὰν θεὸς ἐθέλῃ.	15
ΑΠ.	πράττωμεν ταῦτα. ἴωμεν οὖν.	

## Vocabulary for Section Seventeen E

## Grammar for 17E

- Deliberative subjunctives
- χράομαι
- Correlatives

ἄλλως otherwise	συμβουλευ-ομαι discuss with (+dat.)
ἀνόητ-ος -ον foolish	συμπροθυμέ -ομαι share enthusiasm of (+dat.)
βουλεύ-ομαι discuss	τί γένωμαι; what will become of me?
ἔωθεν daybreak	τί δρώμεν; what are we to do?
κοινῇ together, in common	τί ποιήσω; what am I to do?
ὅτι χρώμαι ἐμαυτῷ; what I am to do with myself?	ὕει it is raining
πλανά-ομαι wander, roam about	
ποῖ τράπωμαι; where am I to turn?	

**Vocabulary to be learnt**  
 ἄλλως otherwise; in vain  
 ἀνόητος on foolish  
 βουλεύομαι discuss, take  
 advice  
 συμβουλευέομαι discuss with  
 (+dat.)  
 συμπροθυμέομαι share  
 enthusiasm of (+dat.)

## Section Eighteen A–E: How Zeus gave justice to men

### Introduction

Whether Aristarkhos was telling the truth or not (and it was probably six of one and half a dozen of the other), the fact was that the actual working of justice could be a slow, messy and unsatisfactory business – slow because of the variety of claims and counter-claims that could be lodged, messy because it was always up to individuals to bring cases, gather evidence, present the case and enforce the verdict, and unsatisfactory because the scanty rules of legal process made dikasts liable to be swayed by purely emotional or personal appeals. Nevertheless, there is no denying that the law was an intensely *personal* concern for a Greek (far more, perhaps, than it is for us with our batteries of solicitors, policemen, barristers and judges) and that the Greeks regarded the laws, by means of which justice was upheld, as the absolute heart and soul of the πόλις. Indeed, Greek citizens actually *made* the laws by their vote in the ἐκκλησία; and, as we have seen, thousands of citizens could be daily involved in the process of law as dikasts. The word νόμος also had much deeper associations for a Greek than ‘law’ does for us, because it meant much more than statutory law: it meant also ‘custom’, ‘convention’, the collected wisdom of the past, the ‘accepted inheritance which formed the permanent background of [a Greek’s] life’ (Dodds).

The following passage is taken from Plato’s dialogue *Protagoras*. Socrates has asked Protagoras, the great sophist and thinker, whether it is possible to teach people to be good citizens, a skill that Protagoras himself claimed to teach. Socrates suggests that it is not, for experts are called to advise on subjects that can be taught, like carpentry and ship-building, but on questions of e.g. state policy everyone in the ἐκκλησία has a say – as if expertise on that topic did not exist. Protagoras, with the agreement of his listeners, elects to answer with a μῦθος (myth? story? parable?), which describes the creation of the world and



ὁ Προμηθεύς

the implantation in man of δίκη and αἰδώς (i.e. a sense of right and a moral awareness of others and of their response to one’s actions.).

In *World of Athens*: *nomos-physis* 8.32. 9.7; sophists and civilisation 8.29; myth 3.7–12; speculation 8.7–8.

### Note

This text (Plato, *Protagoras* 320D–323A) is unadapted.

There is a very good translation with notes by CCW Taylor, *Plato Protagoras* (Clarendon Plato Series, Oxford 1976).

## A

*The Creation story, and how Epimetheus, Prometheus' brother, distributed various characteristics and capacities amongst the animals.*

ἦν γάρ ποτε χρόνος ὅτε θεοὶ μὲν ἦσαν, θνητὰ δὲ γένη οὐκ ἦν. ἐπειδὴ δὲ καὶ τούτοις χρόνος ἦλθεν εἰμαρμένους γενέσεως, τυποῦσιν αὐτὰ θεοὶ γῆς ἔνδον, ἐκ γῆς καὶ πυρὸς μείξαντες καὶ τῶν ὅσα πυρὶ καὶ γῇ κεράννυται. ἐπειδὴ δ' ἄγειν αὐτὰ πρὸς φῶς ἔμελλον, προσέταξαν Προμηθεὶ καὶ Ἐπιμηθεὶ κοσμήσαι τε καὶ νεῖμαι δυνάμεις ἐκάστοις, ὡς πρέπει. Προμηθεὶ δὲ παραιτεῖται Ἐπιμηθεὺς αὐτὸς νεῖμαι, 'νείμαντος δέ μου', ἔφη, 'ἐπίσκειναι'. καὶ οὕτω πείσας νέμει, νέμων δὲ τοῖς μὲν ἰσχὺν ἄνευ τάχους προσήπτε, τοὺς δ' ἀσθενεστέρους τάχει ἐκόσμει· τοὺς δ' ὥπλιζε, τοῖς δ' ἄοπλον διδοὺς φύσιν ἄλλην τιν' αὐτοῖς ἐμχανᾶτο δύνάμιν εἰς σωτηρίαν. ἃ μὲν γὰρ αὐτῶν σμικρότητι ἤμπισχε, πτηνὸν φυγὴν ἢ κατάγειον οἴκησιν ἔνεμεν· ἃ δὲ ἡῦξε μεγέθει, τῷδε αὐτῷ αὐτὰ ἔσφζε· καὶ τᾶλλα οὕτως ἐπανισῶν ἔνεμε. ταῦτα δὲ ἐμχανᾶτο, εὐλάβειαν ἔχων μή τι γένος ἀίστωθείη.

### Vocabulary and notes for Section Eighteen A

#### In Grammar for 18A–E

- Deliberatives in secondary sequence
- ἄτε + participle 'as one who'
- Duals

#### Notes

1. χρόνος: to be taken with γενέσεως.
2. γῆς ἔνδον: take together. The idea that humans were originally born from the earth was common.
3. ἐκ: to be taken with γῆς καὶ πυρὸς ... καὶ τῶν ('those things'). There was a commonly-held Greek theory that everything was made up of four elements – earth, air, fire and water. Protagoras must have thought that air and water were produced by a mixture of earth and fire.
4. Προμηθεὶ καὶ Ἐπιμηθεὶ: Pro-metheus means 'Fore-sight', Epi-metheus 'After-sight'. As will become apparent, Epimetheus forgets all about man.
5. αὐτὸς: i.e. by himself.
6. ἄλλην τιν': take with δύνάμιν.
7. ἃ ... αὐτῶν: 'which of them', 'those of them which' (obj. of ἤμπισχε); in the main clause, understand 'to them he...'. ἃ δὲ ἡῦξε (9–10) works in the same way, and is picked up by αὐτὰ (10).

ἀϊστό-ω destroy	κεράννυ-μι mix with, compound of (+dat.)	τυπέ-ω fashion, shape
ἀμπίσχ-ω surround, clothe	κοσμέ-ω equip	φυγ-ή, ἡ flight (1a)
ἄοπλ-ος -ον unarmed	μέγεθ-ος, τό size (3c)	φῶς (φωτ-), τό light (3b)
ἀσθεν-ής -ές weak	μηχανά-ομαι contrive, devise	<b>Vocabulary to be learnt</b>
αὐξάν-ω (αὐξ-) make grow, increase	μίγνυ-μι (μιξ-) mix	ἀσθενής ἐς weak, ill
γένεσ-ις, ἡ birth (3e)	νέμ-ω (νειμ-) allot, distribute, assign	γένεσις, ἡ birth (3e)
δύναμ-ις, ἡ power, faculty (3e)	ὀπλίζ-ω arm	δύναμις, ἡ power, ability, faculty (3e)
εἰμαρμέν-ος -η -ον allotted	παραιτέ-ομαι beg	ἐπισκοπέομαι (ἐπισκεψα-) review
ἔνδον (+gen.; take with preceding γῆς) inside, within	πρέπει it is fitting, suitable	μηχανάομαι devise, contrive
ἐπανισό-ω put on a par, make equal	Προμηθ-εύς, ὁ Prometheus (3g) ('Foresight')	νέμω (νειμα-) distribute, allot, assign
Ἐπιμηθ-εύς, ὁ Epimetheus (3g) ('Aftersight')	προσάπτ-ω attach, give	παραιτέομαι beg
ἐπισκοπέ-ομαι (ἐπισκεψ-) review	προστάττ-ω (προσταξ-) order (+dat.)	προστάττω (προσταξα-) order (+dat.)
εὐλάβει-α, ἡ care (1b)	πτην-ός -ή -όν winged	τάχος, τό speed (3c)
ἰσχ-ύς, ἡ strength (3h)	σμικρότης (σμικροτητ-), ἡ smallness (3a)	φυγή, ἡ flight (1a)
κατάγει-ος -ον under the earth	τάχ-ος, τό speed (3c)	

### The evolution of man

Considerable interest was taken in the origins of human society. A sort of evolutionary theory was developed: early man, Plato makes Protagoras suggest in this section, found survival difficult because of wild animals, illness, and lack of food, and so on pragmatic grounds was spurred to invent τέχνηα ('skills, the results of applied intelligence') like hunting, medicine and agriculture in order to survive. But men were still at risk from other men. So social compacts were formed, giving rise to φιλία ('making common cause with another', cf. φίλος), for example, and πειθώ ('getting someone to acquiesce peacefully'). These utilitarian practices became enshrined in time into a moral code, giving rise to constraints such as αἰδώς ('conscience', 'sense of shame', 'respect for others') and δίκη ('justice, rule of law'). From these beginnings fully civilised societies, characterised by laws, religious observances and democratic practices, were able to develop. The basis of this view of man's development was ultimately utilitarian, and this fact reflects the enlightened self-interest and ethically relativistic view of many sophists, against which Plato and Socrates reacted strongly. (*World of Athens*, 8.29)

Protagoras explained his view of the development of civilization in a μῦθος that he had invented for the purpose. But as the tragedians' highly flexible treatment of the subject-matter of myth makes clear, μῦθος did not mean anything like 'revealed scripture' or 'truth about the gods'. It ranged in meaning over 'myth', 'fiction', 'story', 'parable'. Its antithesis was λόγος, 'rational account'. Observe that, while Protagoras made the gods the 'first cause' of the αἰδώς and δίκη implanted in men, it was up to humans to work out what those imperatives actually meant in practice. Greek gods were not generally felt to impose commandments or moral guidelines on men.

## B

*Further attributes are distributed.*

ἐπειδὴ δὲ αὐτοῖς ἀλληλοφθοριῶν διαφυγὰς ἐπήρκεσε, πρὸς τὰς ἐκ Δίος ὥρας  
εὐμάρειαν ἐμχανᾶτο ἀμφιέννυς αὐτὰ πυκναῖς τε θριξὶ καὶ στερεοῖς δέρμασιν,  
ἱκανοῖς μὲν ἀμῦναι χειμῶνα, δυνατοῖς δὲ καὶ καύματα, καὶ εἰς εὐνὰς ἰοῦσιν ὅπως  
ὑπάρχοι τὰ αὐτὰ ταῦτα στρωμνὴ οἰκεία τε καὶ αὐτοφυῆς ἐκάστω· καὶ ὑποδῶν τὰ  
μὲν ὅπλαίς, τὰ δὲ δέρμασι στερεοῖς καὶ ἀνάιμοις, τοῦντεῦθεν τροφὰς ἄλλοις ἄλλας  
ἐξεπόριζε, τοῖς μὲν ἐκ γῆς βοτάνην, ἄλλοις δὲ δένδρων καρπούς, τοῖς δὲ ῥίζας· ἔστι  
δ' ὅις ἔδωκεν εἶναι τροφήν ζώων ἄλλων βοράν· καὶ τοῖς μὲν ὀλιγογονίαν προσήψε,  
τοῖς δ' ἀναλίσκομένοις ὑπὸ τούτων πολυγονίαν, σωτηρίαν τῷ γένει πορίζων.

### Vocabulary for Section Eighteen B

#### Notes

3. δυνατοῖς: supply ἀμῦναι.
3. ἰοῦσιν: dat. pl., 'for them [=the beasts] going'.
- 3–4. καὶ ... ὅπως ὑπάρχοι: and [he contrived] so that there should be'.
4. τὰ μὲν: referring to animals; take as object of 'he clothed' (understood).
- 6–7. ἔστι ... οἷς: 'to some'
7. εἶναι τροφήν: 'to be as food' (in apposition to βοράν)

ἀλληλοφθορί-α, ἡ mutual  
destruction (1b)  
ἀμύν-ω keep off, withstand  
ἀμφιέννυ-μι dress, clothe  
ἀναλίσκ-ω kill, consume  
ἄναιμ-ος -ον bloodless  
αὐτοφυ-ής ἐς natural  
βορ-ά, ἡ meat (1b)  
βοτάν-η, ἡ grass (1a)  
δένδρ-ον, τό tree (2b)  
δέρμα (δερματ-), τό skin (3b)  
διαφυγ-ή, ἡ means of escape  
from (1a)  
δυνατ-ός -ή -όν able  
ἐκπορίζ-ω supply  
ἐπαρκέ-ω provide enough (of)  
εὐμάρει-α, ἡ comfort (1b)  
εὐν-ή, ἡ bed (1a)  
ζῶ-ον, τό animal (2b)  
θρίξ (τριχ-), ἡ hair (3a) (dat. pl  
θριξί)  
ἱκαν-ός -ή -όν sufficient (+inf. 'to')  
καρπ-ός, ὁ fruit (2a)

καῦμα (καυματ-), τό heat (3b)  
οἰκεῖ-ος -α -ον personal  
ὀλιγογονί-α, ἡ production of few  
young (1b)  
ὄπλ-ή, ἡ hoof (1a)  
ὅπως (+opt.)=ἵνα (+opt.)  
πολυγονί-α, ἡ fertility (1b)  
πορίζ-ω provide, offer  
προσάπτ-ω give, attach to (+dat.)  
πυκν-ός -ή -όν thick  
ρίζ-α, ἡ root (1c)  
στερε-ός -ά -όν hard  
στρωμν-ή, ἡ bedding (1a)  
τοῦντεῦθεν=τὸ ἐντεῦθεν next  
τροφ-ή, ἡ food (1a)  
ὑπάρχ-ω serve as, be  
ὑποδέ-ω shoe  
χειμῶν (χειμων-), ὁ winter,  
storm (3a)  
ῥα, ἡ season (1b)

**Vocabulary to be learnt**  
ἀμύνω keep off, withstand

ἀνᾱλίσκω (ἀνᾱλωσα-) spend;  
use; kill  
δένδρον, τό tree (2b)  
δέρμα (δερματ-), τό skin (3b)  
διαφυγή, ἡ flight, means of  
escape (1a)  
δυνατός ἡ ὄν able, possible  
ἐκπορίζω supply, provide  
ζῶον, τό animal, creature, living  
thing (2b)  
ἱκανός ἡ ὄν sufficient, capable,  
able (+inf.)  
ὅπως=ἵνα (+subj./opt.) in order  
to  
πορίζω provide, offer  
προσάπτω give, attach to  
(+dat.)  
στρωμνή, ἡ bedding (1a)  
τροφή, ἡ food, nourishment (1a)  
χειμῶν (χειμων-), ὁ winter,  
storm (3a)

## C

*But when it comes to man, Epimetheus has run out of characteristics to distribute.  
Prometheus takes a hand.*

ἄτε δὴ οὐδ' οὐδ' οὐδ' πάνυ τι σοφὸς ὢν, ὁ Ἐπιμηθεὺς ἔλαθεν αὐτὸν καταναλώσας τὰς  
δυνάμεις εἰς τὰ ἄλογα· λοιπὸν δὲ ἀκόσμητον ἔτι αὐτῷ ἦν τὸ ἀνθρώπων γένος,  
καὶ ἡπόρει ὅ τι χρῆσαιτο. ἀποροῦντι δὲ αὐτῷ, ἔρχεται Προμηθεὺς ἐπισκεψόμενος  
τὴν νομὴν, καὶ ὁρᾷ τὰ μὲν ἄλλα ζῶα ἐμμελῶς πάντων ἔχοντα, τὸν δὲ ἄνθρωπον  
γυμνόν τε καὶ ἀνυπόδητον καὶ ἄστρωτον καὶ ἄοπλον· ἤδη δὲ καὶ ἡ εἰμαρμένη  
ἡμέρα παρῆν, ἐν ᾗ ἔδει καὶ ἄνθρωπον ἐξίναίαι ἐκ γῆς εἰς φῶς, ἀπορίᾳ οὖν σχόμενος  
ὁ Προμηθεὺς ἦντινα σωτηρίαν τῷ ἀνθρώπῳ εὖροι, κλέπτει Ἥφαιστου καὶ Ἀθηνᾶς  
τὴν ἐντεχνον σοφίαν σὺν πυρί – ἀμήχανον γὰρ ἦν ἄνευ πυρὸς αὐτὴν κτητὴν τῷ ἢ  
χρησίμην γενέσθαι – καὶ οὕτω δὴ δωρεῖται ἀνθρώπῳ. τὴν μὲν οὖν περὶ τὸν βίον  
σοφίαν ἄνθρωπος ταύτῃ ἔσχεν, τὴν δὲ πολιτικὴν οὐκ εἶχεν· ἦν γὰρ παρὰ τῷ Δίῳ. τῷ

### Vocabulary for Section Eighteen C

#### Notes

1. τι: at all (lit. 'in any respect').
2. αὐτῷ: 'by him' - dat. of agent; so too τῷ (8).
8. αὐτὴν κτητὴν: f., picking up σοφίαν.
10. πολιτικὴν: i.e. σοφίαν.

ἀκόσμητ-ος -ον unprovided for  
ἄλογ-ος -ον speechless  
ἀμήχανον ἦν it was impossible  
to (inf.)  
ἀνυπόδητ-ος -ον unshod  
ἄοπλ-ος -ον unarmed  
ἄστρωτ-ος -ον without a bed  
γυμν-ός -ή -όν naked  
δὴ οὖν but

δωρέ-ω bestow, give as a gift  
εἰμαρμέν-ος -η -ον allotted.  
appointed  
ἐμμελῶς ἔχ-ω be well off for  
(+gen.)  
ἐντεχν-ος -ον artistic  
καταναλίσκ-ω  
κτητ-ός -ή -όν possessed  
νομ-ή, ἡ distribution (1a)

ὅ τι χρῆσαιτο what he should  
make of it  
πολιτικ-ός -ή -όν political  
σύν (+dat.) with, with the help  
of  
ταύτῃ in this way  
τῷ=τινι  
φῶς (φωτ-), τό light (3b)

### An alternative Prometheus story

Protagoras describes how Prometheus brought the blessings of fire to men and was later punished for it by Zeus (p. 220, ll. 15–16). But according to the early poet Hesiod (c. 680 BC), Zeus also punished *men* – by giving them woman. 'And when he had made this lovely, evil thing as the price of fire, he led her to a place where gods and men were gathered, and she showed her delight at the finery which Athene had given her. And immortal gods and mortal men were amazed when they saw how deep was the trap from which there was no escape for men. For from her the whole female sex is descended, a great curse to mortal men with whom they live, no help in accursed poverty but ready enough to share wealth'. Being irrelevant to Protagoras, this feature of the myth was omitted. (Cf. *World of Athens*, 3.11)

δὲ Προμηθεὶ εἰς μὲν τὴν ἀκρόπολιν τὴν τοῦ Διὸς οἴκησιν οὐκέτι ἐνεχώρει εἰσελθεῖν  
 – πρὸς δὲ καὶ αἱ Διὸς φυλακαὶ φοβεραὶ ἦσαν – εἰς δὲ τὸ τῆς Ἀθηνᾶς καὶ Ἥφαιστου  
 οἶκημα τὸ κοινόν, ἐν ᾧ ἐφιλοτεχνεῖτην, λαθὼν εἰσέρχεται, καὶ κλέψας τὴν τε  
 ἔμπυρον τέχνην τὴν τοῦ Ἥφαιστου καὶ τὴν ἄλλην τὴν τῆς Ἀθηνᾶς δίδωσιν  
 ἀνθρώπῳ, καὶ ἐκ τούτου εὐπορία μὲν ἀνθρώπῳ τοῦ βίου γίγνεται, Προμηθεὶ δὲ δι'  
 Ἐπιμηθεὶ ὕστερον, ἥπερ λέγεται, κλοπῆς δίκη μετέλθεν. 15

- 10–12. ἦν ... ἦσαν: this explains where 'political wisdom' (i.e. wisdom to do with the formation of a πόλις) resided and why Prometheus could not get it. At εἰς δέ (12) Plato returns to the topic to elaborate on how Prometheus obtained skills/technology and fire for men.
14. τὴν ἄλλην ... Ἀθηνᾶς: presumably spinning, weaving, olive-cultivation and pottery, all closely associated with Athene.
16. κλοπῆς: presumably this refers to the punishment that was visited by Zeus on Prometheus for helping man: he was nailed to a cliff and a vulture daily pecked out his liver, which re-grew overnight.

Ἀθην-ᾶ, ἡ Athene (1b)  
 ἀκρόπολ-ις, ἡ acropolis (3e)  
 τὰ ἄλογα brute beasts  
 ἀμήχαν-ος -ον impracticable,  
 impossible  
 ἅτε in that, since, seeing that  
 (+part.)  
 δίκη μετέρχεται a charge of x  
 (gen.) is brought against y (acc.)  
 ἐγχωρεῖ it is permitted for x  
 (dat.)  
 ἔμπυρ-ος -ον of fire  
 εὐπορί-α, ἡ abundance, means  
 (1b)  
 ἐφιλοτεχνεῖτην the two of them  
 practised their skills  
 ἥπερ as  
 Ἥφαιστ-ος, ὁ Hephaistos (2a)  
 (god of fire)

(καταναλωσ-) spend lavishly  
 κλοπ-ή, ἡ theft (1a)  
 οἶκημα (οἶκηματ-), τό dwelling  
 (3b)  
 πρὸς (adv.) in addition  
 σχόμεν-ος -η -ον being in (+dat.)  
 (aor. mid. of ἔχω)  
 φοβερ-ός -ά -όν terrible,  
 awe-inspiring  
 φυλακ-ή, ἡ sentinel, guard (1a)

#### Vocabulary to be learnt

ἀκόσμητος on unprovided for  
 ἀκρόπολις, ἡ acropolis, citadel  
 (3e)  
 ἄλογος on speechless, without  
 reason  
 ἀμήχανος on impossible,  
 impracticable

ἄοπλος on unarmed  
 δωρέω bestow, give as a gift  
 εἰμαρμένος η on allotted,  
 appointed  
 εὐπορία, ἡ abundance, means  
 (1b)  
 κλοπή, ἡ theft (1a)  
 νόμη, ἡ distribution (1a)  
 οἶκημα (οἶκηματ-), τό dwelling  
 (3b)  
 πολιτικός ὁ ὅν political  
 πρὸς (adv.) in addition  
 σύν with, together with  
 (+dat.)  
 φοβερὸς ἅ ὃν terrible,  
 frightening  
 φυλακῆ, ἡ sentinel, guard  
 (1a)  
 φῶς (φωτ-), τό light (3b)

## D

*Men form communities for protection, but this is not enough.*

ἐπειδὴ δὲ ὁ ἄνθρωπος θείας μετέσχε μοίρας, πρῶτον μὲν διὰ τὴν τοῦ θεοῦ  
 συγγένειαν ζῶων μόνον θεοὺς ἐνόμισε, καὶ ἐπεχείρει βωμοὺς τε ἰδρύεσθαι καὶ  
 ἀγάλματα θεῶν· ἔπειτα φωνὴν καὶ ὀνόματα ταχὺ διηρθρώσατο τῇ τέχνῃ, καὶ  
 οἰκῆσεις καὶ ἐσθῆτας καὶ ὑποδέσεις καὶ στρωμνὰς καὶ τὰς ἐκ γῆς τροφὰς ἤνυετο.  
 οὕτω δὲ παρεσκευασμένοι κατ' ἀρχὰς ἄνθρωποι ὥκουν σποράδην, πόλεις δὲ  
 οὐκ ἦσαν· ἀπώλλυντο οὖν ὑπὸ τῶν θηρίων διὰ τὸ πανταχῇ αὐτῶν ἀσθενέστεροι  
 εἶναι, καὶ ἡ δημιουργικὴ τέχνη αὐτοῖς πρὸς μὲν τροφὴν ἱκανὴ βοηθὸς ἦν, πρὸς  
 δὲ τὸν τῶν θηρίων πόλεμον ἐνδεής – πολιτικὴν γὰρ τέχνην οὐπω εἶχον, ἥς  
 μέρος πολεμικὴ – ἐζήτουν δὲ ἀθροίζεσθαι καὶ σφῆζεσθαι κτίζοντες πόλεις· ὅτ' οὖν  
 ἀθροισθεῖεν, ἡδίκουν ἀλλήλους ἅτε οὐκ ἔχοντες τὴν πολιτικὴν τέχνην, ὥστε πάλιν  
 σκεδαννύμενοι διεφθείροντο. 10

### Vocabulary for Section Eighteen D

#### Notes

1. θείας ... μοίρας: i.e. the share in/gift of technical skill, till then the preserve solely of the gods.
2. συγγένειαν: i.e. the relationship with the gods forged by the 'divine' skills man now possessed.
3. τέχνη: it was because of his skills that man was able to invent speech and words.
9. ἥς μέρος [ἐστί]: one element/aspect of communal life in the πόλις was the ability to fight a successful war.
10. ἀθροισθεῖεν: note the optative (300).

ἄγαλμα (ἀγαλματ-), τό image,  
 statue (3b)  
 ἀθροίζ-ω gather, collect  
 ἅτε since, seeing that (+part.)  
 βοηθ-ός, ὁ helper, assistant (2a)  
 δημιουργικ-ός -ή -όν technical  
 διαρθρό-ομαι articulate (i.e.  
 invent)  
 ἐνδε-ής -ές insufficient, lacking  
 ἐπιχειρέ-ω undertake, set to  
 work  
 ἐσθης (ἐσθητ-), ἡ clothes (3a)  
 θεϊ-ος -α -ον divine  
 θηρί-ον, τό beast (2b)

ἰδρύ-ομαι erect  
 κτίζ-ω found  
 μοῖρ-α, ἡ portion (1b)  
 μόνον alone among (+gen.)  
 πανταχῇ in every respect  
 παρασκευασμένος perf. part.  
 pass. of παρασκευάζω  
 prepare, equip  
 πολεμικ-ός -ή -όν military,  
 martial  
 σκεδάννυ-μι scatter  
 σποράδην scattered, in groups  
 συγγένει-α, ἡ kinship (1b)  
 ὑπόδεσ-ις, ἡ shoe (3e)

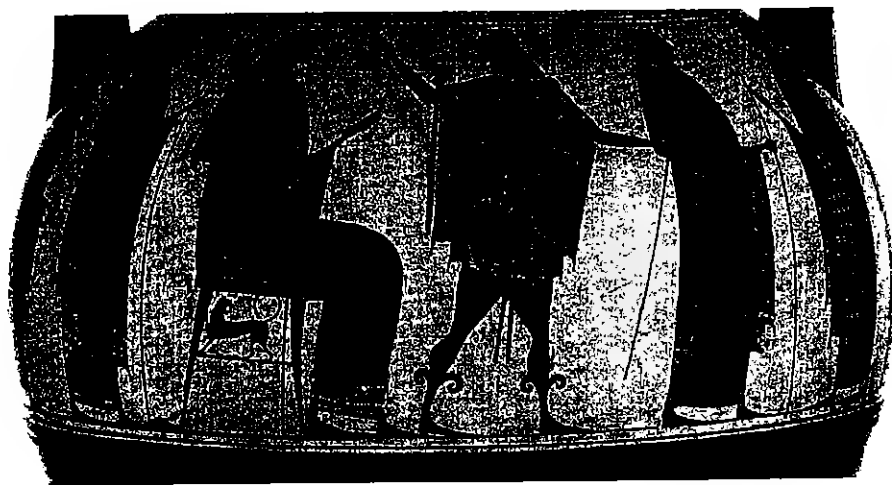
#### Vocabulary to be learnt

ἄγαλμα (ἀγαλματ-), τό image,  
 statue (3b)  
 ἀθροίζω gather, collect  
 ἅτε since, seeing that (+part.)  
 ἐπιχειρέω undertake, set to work  
 (+inf.)  
 ἐσθης (ἐσθητ-), ἡ clothing  
 (3a)  
 θεῖος ὁ ὅν divine  
 θηρίον, τό beast (2b)  
 πολεμικός ὁ ὅν military, of war,  
 martial  
 συγγένεια, ἡ kinship (1b)

## E

*Zeus sends Hermes to ensure that men are all given a share of those moral qualities which are essential for their survival.*

Ζεὺς οὖν, δείσας περὶ τῷ γένει ἡμῶν μὴ ἀπόλοιτο πᾶν, Ἑρμῆν πέμπει ἄγοντα  
 εἰς ἀνθρώπους αἰδῶ τε καὶ δίκην, ἵν' εἴεν πόλεων κόσμοι τε καὶ δεσμοὶ φιλίας  
 συναγωγοί. ἐρωτᾷ οὖν Ἑρμῆς Δία τίνα οὖν τρόπον δοίη δίκην καὶ αἰδῶ ἀνθρώποις;  
 'πότερον ὡς αἱ τέχνηαι νενέμηνται, οὕτω καὶ ταύτας νείμω; νενέμηνται δὲ ὧδε· εἰς  
 ἔχων ἱατρικὴν πολλοῖς ἱκανὸς ἰδιώταις, καὶ οἱ ἄλλοι δημιουργοί· καὶ δίκην δὲ καὶ  
 αἰδῶ οὕτω θῶ ἐν τοῖς ἀνθρώποις, ἢ ἐπὶ πάντας νείμω;' ἐπὶ πάντας, ἔφη ὁ Ζεὺς, 'καὶ  
 πάντες μετεχόντων· οὐ γὰρ ἂν γένοιτο πόλεις, εἰ ὀλίγοι αὐτῶν μετέχοιεν ὥσπερ  
 ἄλλων τεχνῶν· καὶ νόμον γε θεὸς παρ' ἐμοῦ τὸν μὴ δυνάμενον αἰδοῦς καὶ δίκης  
 μετέχειν κτείνειν ὡς νόσον πόλεως· οὕτω δὴ, ὦ Σώκρατες, καὶ διὰ ταῦτα οἱ τε ἄλλοι  
 καὶ Ἀθηναῖοι, ὅταν μὲν περὶ ἀρετῆς τεκτονικῆς ἢ λόγος ἢ ἄλλης τινὸς δημιουργικῆς,  
 ὀλίγοις οἴονται μετεῖναι συμβουλῆς, καὶ ἂν τις ἐκτὸς ὧν τῶν ὀλίγων συμβουλευῇ,  
 οὐκ ἀνέχονται, ὡς σὺ φῆς – εἰκότως, ὡς ἐγὼ φημι – ὅταν δὲ εἰς συμβουλὴν  
 πολιτικῆς ἀρετῆς ἴωσιν, ἢν δεῖ διὰ δικαιοσύνης πᾶσαν ἰέναι καὶ σωφροσύνης,  
 εἰκότως ἅπαντος ἀνδρὸς ἀνέχονται, ὡς παντὶ προσήκον ταύτης γε μετέχειν τῆς  
 ἀρετῆς ἢ μὴ εἶναι πόλεις. αὕτη, ὦ Σώκρατες, τούτου αἰτία.



Ζεὺς Ἑρμῆν πέμπει

## Vocabulary for Section Eighteen E

## Notes

Remember that 4thC Athens was a genuine democracy, in which the citizen body meeting in Assembly (ἐκκλησία) every eight days took all the decisions. Protagoras is thinking of the way in which the Assembly made a distinction between the discussion of technical and political (i.e. communal) issues.

- 4, 6. νείμω: aorist subj., 'am I to...?' (deliberative: 325); so too θῶ (6).  
 4–5. εἰς ... δημιουργοί: i.e. expertise was given not to all, but to selected individuals (e.g. doctors) who could use it for the benefit of all.  
 9–10. οἱ τε ἄλλοι καὶ: 'everyone else, including ...'.  
 10. περὶ: take after λόγος with ἀρετῆς... and [ἀρετῆς] ἄλλης...  
 12. ὅταν δέ: 'but when'.  
 13. ἰέναι: see vocabulary: the subject is ἦν (=συμβουλὴν).  
 14. προσήκον: acc. absolute (296).

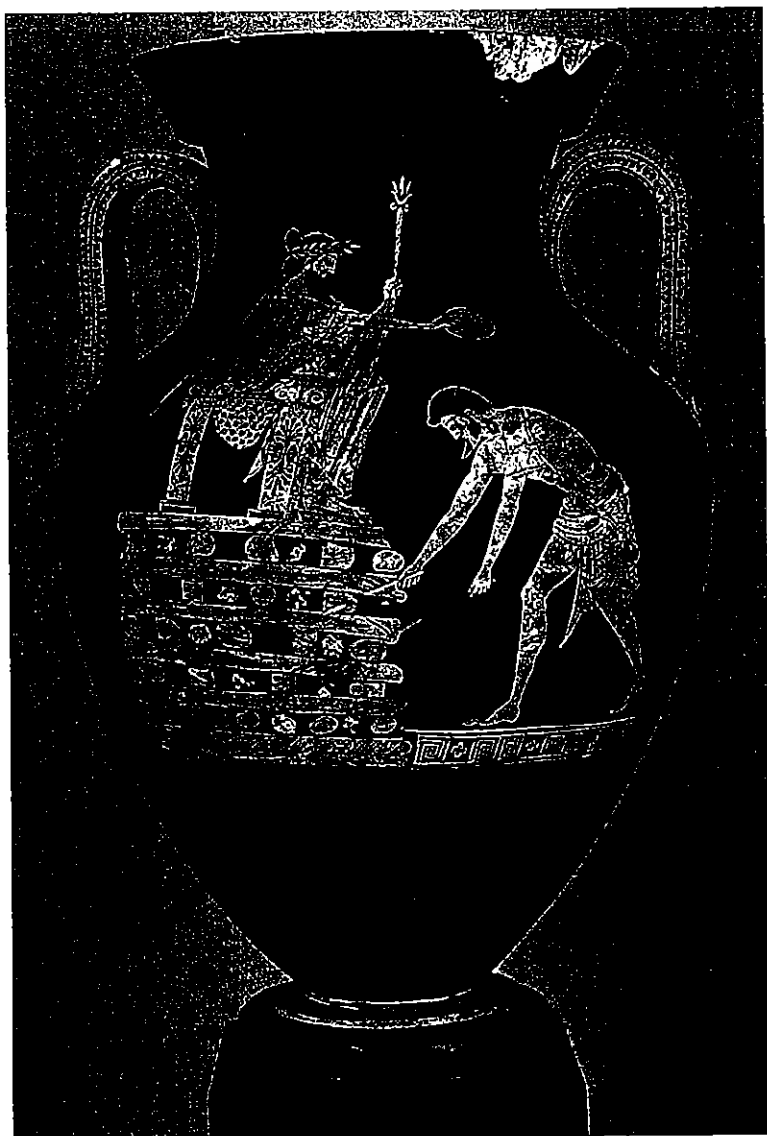
αἰδ-ώς (-ῶ -οῦς -οῖ), ἡ respect  
 for others  
 ἀνέχ-ομαι put up with (+gen.)  
 δεῖδ-ω (δεισ-) fear  
 δεσμ-ός, ὁ bond (2a)  
 δημιουργικ-ός -ή -όν technical  
 δημιουργ-ός, ὁ expert (2a)  
 δικαιοσύνη, ἡ justice (1a)  
 εἰς μία ἓν (έν-) one  
 ἐκτός (+gen.) outside  
 ἱατρικ-ός -ή -όν medical  
 ἰδιώτ-ης, ὁ layman, private  
 citizen (1d)  
 ἰέναι (to) be conducted, (to) go  
 along  
 κτείν-ω kill  
 μέτεστι x (dat.) has a share in γ  
 (gen.)  
 περὶ (+dat.) about

προσῆκει it is fitting for (+dat.)  
 συμβουλ-ή, ἡ discussion, advice  
 (1a)  
 συναγωγ-ός -όν uniting,  
 unifying  
 σωφροσύνη, ἡ moderation,  
 good sense (1a)  
 τεκτονικ-ός -ή -όν  
 architectural  
 φιλία, ἡ friendship (1b)  
 ὧδε thus, so

## Vocabulary to be learnt

αἰδώς, ἡ respect for others (acc.  
 αἰδῶ; gen. αἰδοῦς; dat. αἰδοῖ)  
 ἀνέχομαι put up with (+gen.)  
 δεσμός, ὁ bond (2a)  
 δημιουργικός ἢ ὄν technical, of  
 a workman

δηουργός, ὁ craftsman,  
 workman, expert (2a)  
 δικαιοσύνη, ἡ justice (1a)  
 εἰς μία ἓν (έν-) one  
 ἱατρικός ἢ ὄν medical, of  
 healing  
 ἰδιώτης, ὁ layman, private  
 citizen (1d)  
 κτείνω (κτεινα-) kill  
 περὶ (+dat.) about  
 προσῆκει it is fitting (for)  
 (+dat.)  
 συμβουλή, ἡ discussion,  
 recommendation (1a)  
 σωφροσύνη, ἡ moderation, good  
 sense (1a)  
 φιλία, ἡ friendship (1b)  
 ὧδε thus, as follows



ὁ Κροῖσος ἐπὶ τῆς πυρᾶς

## Part Six Gods, fate and man

### Introduction

Section Nine, the story of Adrastus, is taken from Herodotus. All places referred to will be found on the map. Croesus is king of Lydia, whose capital city was Sardis. The story takes place c. 590. For the previous 150 years, Asia Minor had seen many different peoples come and go. The Lydians and Phrygians between them now controlled most of the mainland, but the Greeks, through assiduous colonisation, had established a firm foothold on the coastal regions and were (generally) welcomed by the locals. It was through this crucial contact with Near East culture that Greek art, literature and philosophy developed as they did. Croesus was especially well-disposed to the Greeks and had adopted a number of their customs.

Croesus' wealth was legendary (cf. 'as rich as Croesus'). The tale you are about to read, one of the most powerful and tragic in the whole of Herodotus, is just one incident in the saga of Croesus' life which Herodotus uses at the very start of his *Histories* to tell us about the way in which gods deal with men. The 'reason' that Herodotus propounds for Croesus' tragedy will be found in the translation of the episode immediately prior to the Adrastus story (given below) – the visit of the great Athenian politician and law-giver Solon to Croesus' court.

The story of Croesus ends in 546 with the capture of Sardis by the Persians, who swiftly emerged as a major power. Within sixty years (550–490) they had absorbed the empire of the Medes, Babylonia, Egypt, the whole of Asia Minor, and were threatening mainland Greece.

### Greek dialect

Greece is a mountainous country, and communication between one πόλις and another could be a difficult business. This geographical fragmentation of the country is reflected not only in the number of small, self-governing πόλεις it contained (e.g. Athens, Sparta, Corinth) but also in the number of dialects spoken. Since the Greeks colonised heavily overseas as well, Greek dialects emerged in places other than the Greek mainland. One such area of heavy colonisation was the Ionian coast (see map) and perhaps the most important literary dialect after Attic – the dialect of Athens and Attica which you have been learning so far – is Ionic, the dialect used for his *Histories* by Herodotus (who came from Halikarnassos) and an important element in the dialect of the Ionian



Homer, though Homer's language is a mixture of a great number of dialects, of all eras and provenances. In the course of reading the story of Adrastus, you will meet the most important features of Ionic dialect which, because Attic and Ionic are quite similar, are mercifully fairly few and easy to recognise. You will find the major features of Ionic dialect summarised for you in the accompanying grammar section.

#### Note

This text is unadapted, as the rest of the reading in this Course will be from now on. The linking device is now used to indicate word-groups which might be difficult to spot. These are no longer necessarily glossed under the first word of the group in the vocabulary.

#### Source

Herodotus *Histories* 1.34–45

A good modern edition of Herodotus 1 in English is awaited. GA Sheets, *Herodotus Book 1* (Bryn Mawr 1981) – text and mainly grammatical commentary – is useful.

#### Time to be taken

Three weeks.

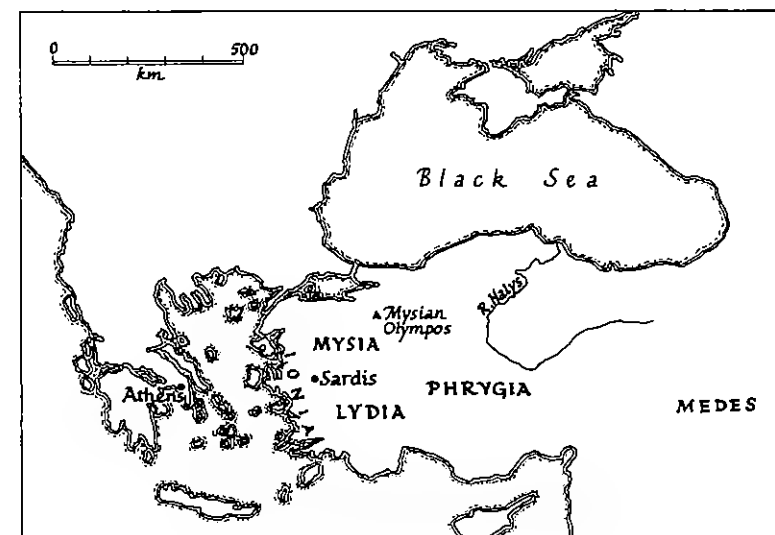
## Section Nineteen A–F: The story of Adrastus

### Introduction

*Solon's visit to Croesus (translated from Herodotus Histories 1.29–33)*

When Sardis was at its most prosperous, all the teachers (σοφισταί) of the Greek world paid a visit, including Solon the Athenian ... On arrival, he was entertained by Croesus in the palace, and after three or four days slaves at Croesus' command showed him around the treasury in all its greatness and magnificence. When he had dutifully examined and admired everything as best he could, Croesus asked him, 'Guest from Athens, we have frequently been told of your wisdom and of the sight-seeing journeys you have undertaken all over the world to foster it. Now then, I find myself quite unable to resist asking you if you have ever seen anyone who is the happiest (ὀλβιος) man in the world.' He asked this hoping that he himself was the happiest. Solon did not flatter him, but spoke the plain truth. 'Yes, O King, Tellos the Athenian.' Croesus, astonished at this reply, acidly asked the reason for his judgment. Solon replied, 'First, Tellos' city was prosperous, and he had fine sons, and he saw children born to them all, and all of them survived; second, he was as well off as a man can expect, and his death was glorious. For in a battle between the Athenians and their neighbours in Eleusis, it was he who rescued the situation, routed the enemy and died gloriously. And the Athenians demonstrated the high honour in which they held him by giving him a public funeral on the spot where he fell.'

This tale of Tellos' many blessings (πολλά τε καὶ ὀλβία) aroused Croesus' curiosity, and he asked who was the next happiest man Solon had seen, certain that he was bound to take at least second prize. 'Cleobis and Biton', said Solon, 'two young Argives. They



Map of Greece and Asia Minor

had sufficient to live on, and were also endowed with great physical strength. While both carried off prizes in athletics, there is this story in particular which is told of them. It was the Argive festival of Hera, and the young men's mother had to drive an ox-cart to the temple. But the oxen were late in arriving from the fields. So the young men, left no option because of the lack of time, harnessed themselves to the cart and dragged it off, with their mother sitting on it. They pulled it the six miles to the temple and were witnessed by the whole assembly. And then they met a magnificent end (clear proof from the gods how much better it is to die than to live). While men and women crowded round, congratulating the boys on their strength and the mother on her children, their mother, overcome with joy at what they had done and what everyone was saying about them, stood before the statue of Hera and prayed that the goddess would give her sons, Cleobis and Biton, the finest gift (ἄριστον) that man could hope for, in return for the signal honour they had done her. After this prayer the young men sacrificed, feasted and fell asleep in the temple itself – never to wake again. That, then, was how they died, and the Argives made statues of them which they set up in Delphi to mark the recognition of their outstanding excellence (ἀρίστων γενομένων).

So Solon gave the second prize to these two, but Croesus heatedly said, 'Guest from Athens, does my own happiness (εὐδαιμονίη) count for so little that you cannot rank me even with ordinary mortals?' Solon said, 'My experience is that divinity is characterised by envy at man's prosperity (φθονερός) and by love of upheaval (ταραχώδης) – and do you ask me about the lot of man? In the fullness of time, a man must see and experience much which he would rather not. I put it to you that the span of a man's life is 70 years or (counting intercalary months), 26,250 days. Of all those days, none brings the same as the next. Man, then, is entirely a creature of chance (συμφορή). As for you, you seem to me to be very rich and king over many people. But the question you ask me I will not answer yet – that is, until I hear that you have ended your life well (τελευτᾶν καλῶς τὸν αἰῶνα). For the multi-millionaire is no happier than the man who lives from hand to mouth, unless fortune grants that he should end his life well (εὖ), in full possession of every good thing (πάντα καλά). I do not need to tell you that many very rich men are unhappy (ἀνόλβιος), while many of moderate means are blessed with good fortune (εὐτυχής). The rich, but unhappy, man has two advantages over the man who is poor but blessed with good fortune: first, he is more able to fulfil his earthly desires, and second, he is in a better position to ride disaster. But the poor man, who is blessed with good fortune, has the advantage in many more ways. If he is not so able to deal with either material desires or disaster, yet good fortune protects him from these anyway, and he is granted a sound body, excellent health, freedom from trouble, a fine family and good looks. If, on top of all this, he also ends his life well, this will be precisely the man you are looking for, and he really will deserve to be called happy. But until he is dead, hold back: call him "lucky", but not yet "happy".

'No mortal can, of course, have all these things, just as no country will be entirely self-sufficient in what it produces. Different countries specialise in different things, and the best is the one which has most. So with mankind. We are self-sufficient in some things, but not in others; but the man who has the most advantages and holds on to them and dies at peace (εὐχαρίστως), that man, O King, in my view deserves the accolade. It is to the end of all things that mankind must look, to see how they will eventually turn out. God holds out the prospect of happiness to many men, and then utterly uproots them.'

It was out of the question that these sentiments could bring any pleasure to Croesus, so he dismissed Solon as a man of no account, firmly convinced that only a fool could disregard present prosperity and suggest one should look to the end of all things.

(The Greek text takes the story on from here)

## A

*Croesus has a dream, in which he is told that his son will be killed by a metal spear. He takes measures accordingly.*

In *World of Athens*: *hubris* 4.17; *dreams* 3.14–16.

μετὰ δὲ Σόλωνα οἰχόμενον, ἔλαβε ἐκ θεοῦ νέμεσις μεγάλη Κροῖσον, ὥς εἰκάσαι, ὅτι ἐνόμισε ἑωυτὸν εἶναι ἀνθρώπων ἀπάντων ὀλβιώτατον. αὐτίκα δὲ οἱ εὐδοντι ἐπέστη ὄνειρος, ὃς οἱ τὴν ἀληθεῖν ἔφαινε τῶν μελλόντων γενέσθαι κακῶν κατὰ τὸν παῖδα. ἦσαν δὲ τῷ Κροίσῳ δύο παῖδες, τῶν οὐτερος μὲν διέφθαρτο, (ἦν γὰρ δὴ κωφός,) ὁ δὲ ἕτερος τῶν ἡλικίων μακρῶ τὰ πάντα πρῶτος· οὐνομα δὲ οἱ ἦν Ἄτυς. τοῦτον δὲ ὦν 5 τὸν Ἄτυν σημαίνει τῷ Κροίσῳ ὁ ὄνειρος, ὥς ἀπολέει μιν αἰχμὴ σιδηρὴ βληθέντα. ὁ δὲ ἐπεῖτε ἐξηγέρθη καὶ ἑωυτῷ λόγον ἔδωκε, καταρρωδήσας τὸν ὄνειρον, ἄγεται μὲν τῷ παιδί γυναῖκα, ἐωθότα δὲ στρατηγέειν μιν τῶν Λυδῶν, οὐδαμῇ ἔτι ἐπὶ τοιοῦτο 10 πρῆγμα ἐξέπεμπε, ἀκόντια δὲ καὶ δοράτια καὶ τὰ τοιαῦτα πάντα, τοῖσι χρέωνται ἐς πόλεμον ἄνθρωποι, ἐκ τῶν ἀνδρῶνων ἐκκομίσας, ἐς τοὺς θαλάμους συνένησε, μή τί οἱ κρεμάμενον τῷ παιδί ἐμπέση.

## Vocabulary for Section Nineteen A

## Grammar for 19A–F

- Herodotus' dialect
- Accusative of respect
- οὐ φημί 'I say that ... not', 'I deny'

## Notes

- 2, 3, 5, 11. οἱ: see vocabulary. οἱ in this usage is an enclitic. Note its effect on the accent of the preceding words.
5. μακρῶ: by far.
5. Ἄτυς: the name recalls ἄτη, 'delusion, punishment, woe'.
5. ὦν: see vocabulary. Distinguish from ὦν.
6. ἀπολέει: Croesus is the subject; remember that ἀπόλλυμι can mean 'lose' and 'destroy'.
8. ἐωθότα ... μιν (=Atys) is the object of ἐξέπεμπε.
9. τοῖσι: see vocabulary.

ἄγ-ομαι bring in marriage	ἑωυτόν=ἑαυτόν	πρῆγμα=πράγμα
αἰχμ-ή, ἡ point of a spear (1a)	ἑωυτῶ=ἑαυτῶ	σημαίν-ω tell, announce, point out
ἀκόντι-ον, τό javelin (2b)	ἡλιξ (ἡλικ-), ὁ comrade, companion (3a)	σιδηρέ-ος -ῃ -ον iron, metal
ἀληθείη=ἀλήθεια	κατά (+acc.) in relation to, concerning	Σόλων (Σολων-), ὁ Solon (3a) (Athenian lawgiver)
ἀνδρῶν (ἀνδρεων-), ὁ men's apartment (3a)	καταρρωδέ-ω fear	στρατηγέ-ω lead (as commander) (+ gen.)
ἀπολέει=ἀπολεῖ (fut. of ἀπόλλυμι)	κρέμα-μαι hang over (+dat.)	συννέ-ω pile up
Ἄτ-υς, ὁ Atys (3e) (Croesus' healthy son)	Κροῖσ-ος, ὁ Croesus (2a) (king of Lydia)	τὰ πάντα in all respects
βάλλ-ω (βαλ-) hit, strike (aor. pass. ἐβλήθην)	κωφ-ός -ῃ -όν deaf and dumb	τοῖσι=οἷς which (relative)
βληθέντα aor. part. pass. of βάλλω	λόγον δίδω-μι take counsel with (+dat.)	τῶν=ὧν of whom (relative)
διέφθαρτο he was disabled (plup. pass. of διαφθείρω)	Λυδ-οί, οἱ the Lydians (2a) (Croesus' people)	χρέωνται=χρῶνται
δοράτι-ον, τό spear (2b)	μιν him, her (acc.) (goes with (i) βληθέντα 1.3; (ii) ἐωθότα 1.5)	ὦν=οὖν
ἐκκομίζ-ω carry out	νέμεσ-ις, ἡ retribution (3e)	ὥς εἰκάσαι to make a reasonable guess
ἐξεγείρ-ομαι wake up (aor. ἐξηγέρθην)	οἱ to him, her (dat.) (goes with εὐδοντι)	
ἐπεῖτε when	ὀλβι-ος -α -ον happy, blest	
εὖδ-ω sleep	ὄνειρ-ος, ὁ dream (2a)	
ἐφίστα-μαι (ἐπιστα-) stand near (+dat.)	οὐδαμῇ (to) nowhere	
ἐωθώς (ἐωθοτ-) accustomed to (+ inf.)	οὐνομα=ὄνομα	
	οὐτερος=ὁ ἕτερος	

## Vocabulary to be learnt

διεφθάρ-μην I was disabled, ruined (plup. pass. of διαφθείρω)  
μιν him, her (acc.) (enclitic)  
οἱ to him, her (dat.) (enclitic)  
ὄνειρος, ὁ dream (2a)

## Tragic vision

This magnificent story could well have been used by Aristotle in his *Poetics* to define 'tragedy' (instead he used Sophocles' *Oedipus Tyrannus*). Aristotle says that 'plot' is at the heart of tragedy – by which he means, the structure or design of the pattern of events that shape it. It must contain a change of circumstances, from good fortune to bad. The sequence of events must be 'probable or necessary' and the events must arise naturally one from the other; and it must exemplify something universal about human experience. Further, it must evoke 'wonder' and feelings of 'pity and fear'. There will be a change 'from ignorance to knowledge' (ἀναγνώρισις), and a 'reversal' (περιπάτεια), i.e. things will not turn out as expected (so ἀναγνώρισις and περιπάτεια are connected). These will be brought about by the ἁμαρτία of the main character, i.e. an unintentional 'mistake' of some sort – arising out of ignorance or misjudgement – which hardly deserves the dreadful consequences, most dreadful when visited on a φίλος. A strong sense of irony will underlie the whole story. [On all this, see M. Heath, *Aristotle: Poetics*, Penguin 1996]. In *Poetics*, Aristotle was doing with tragedy what he did with the natural world: seeing what was there and trying to draw universal conclusions about it. The story of Croesus fits perfectly into the pattern Aristotle elucidates.

## B

*Adrastos, a Phrygian of the royal household, arrives at Croesus' palace and begs for purification for having accidentally killed his brother. Croesus welcomes him in.*

In *World of Athens*: purification 3.33; *nomos* 8.32; *atimia* 4.12.

ἔχοντος δὲ οἱ ἐν χερσὶ τοῦ παιδὸς τὸν γάμον, ἀπικνέεται ἐς τὰς Σάρδεις ἀνὴρ συμφορῇ  
 ἐχόμενος καὶ οὐ καθαρὸς χεῖρας, ἑὼν Φρυγὸς μὲν γενεῇ, γένεος δὲ τοῦ βασιλῆως.  
 παρελθὼν δὲ οὗτος ἐς τὰ Κροῖσου οἰκία, κατὰ νόμους τοὺς ἐπιχωρίους καθαρῶς  
 ἐδέετο ἐπικυρῆσαι, Κροῖσος δὲ μιν ἐκάθηρε. ἔστι δὲ παραπλησίη ἡ κάθαρος τοῖσι  
 Λυδοῖσι καὶ τοῖσι Ἕλλησιν. ἐπεῖτε δὲ τὰ νομιζόμενα ἐποίησε ὁ Κροῖσος, ἐπυνθάνετο 5  
 ὁκόθεν τε καὶ τίς εἴη, λέγων τάδε. 'ὦ ἄνθρωπε, τίς τε ἑὼν καὶ κόθεν τῆς Φρυγίης  
 ἦκων, ἐπίστιός μοι ἐγένεο; τίνα τε ἀνδρῶν ἢ γυναικῶν ἐφόνευσας;' ὁ δὲ ἀμείβετο  
 'ὦ βασιλεῦ, Γορδίῳ μὲν τοῦ Μίδεω εἰμι παῖς, ὀνομάζομαι δὲ Ἀδρηστος, φονεύσας  
 δὲ ἀδελφεὸν ἐμεωυτοῦ ἀέκων πάρειμι, ἐξεληλαμένος τε ὑπὸ τοῦ πατρὸς καὶ  
 ἐστερημένος πάντων.' Κροῖσος δὲ μιν ἀμείβετο τοισίδε· 'ἀνδρῶν τε φίλων τυγχάνεις 10  
 ἔκγονος ἑὼν, καὶ ἐλήλυθας ἐς φίλους, ἔνθα ἀμηχανήσεις χρήματος οὐδενός, μένων  
 ἐν ἡμετέρῳ. συμφορὴν δὲ ταύτην ὡς κουφότατα φέρων κερδανέεις πλεῖστον.'

## Vocabulary for Section Nineteen B

## Notes

1. ἔχοντος ... τοῦ παιδός: genitive absolute.
2. γένεος: genitive of description or source.
6. κόθεν τῆς Φρυγίης: 'from where in Phrygia'.
8. Ἀδρηστος: the name hints at ἀ + δράω, 'unable to run/escape'.

ἀδελφεόν = ἀδελφόν	ἐμεωυτοῦ = ἐμαυτοῦ	κερδαίν-ω profit (fut. κερδανέω)
Ἀδρηστ-ος, ὁ Adrastus (2a)	ἐν ἡμετέρῳ in our	κόθεν = πόθεν
('Unable to escape')	house	κουφ-ός -ή -όν light
ἀέκων = ἄκων	ἐνθα where (relative)	Λυδοῖσι = Λυδοῖς
ἀμείβ-ομαι answer, reply	ἐξελαύν-ω drive out (perf. part.	Μίδ-ας, ὁ Midas (gen. s. Μιδέω)
ἀμηχανέ-ω be in need of	pass. ἐξεληλαμέν-ος -η -ον)	(1d)
(+ gen.)	ἐπεῖτε when	νομίζ-ομαι be accustomed τὰ
ἀπικνέεται = ἀφικνεῖται	ἐπικυρέ-ω receive, partake of	νομιζόμενα the customary
βασιλῆϊ-ος -η -ον of the king,	(+ gen.)	things (2b)
royal	ἐπίστι-ος -ον suppliant	οἰκί-α, τὰ palace (2b)
γενε-ή, ἡ birth (1a)	ἐπιχώρι-ος -η -ον of the land,	ὁκόθεν = ὁπόθεν from where
γένεος = γένους (gen. s. of	native	ὀνομάζ-ω name, call
γέν-ος, τό family [3c])	ἑὼν = ὢν	παραπλήσι-ος -η -ον similar
Γορδί-ας, ὁ Gordias (gen. s.	καθαίρ-ω (καθηρ-) cleanse,	Σάρδι-ες, αἱ Sardis (Croesus'
Γορδιέω) (1d)	purify	capital)
ἐγένεο = ἐγένου	καθαρ-ός -ή -όν pure, clean	στερέ-ω deprive of (+ gen.)
ἐδέετο = ἐδεῖτο	καθάρσι-ον, τό purification (2b)	(perf. part. pass. ἐστερημέν-ος
ἔκγον-ος, ὁ son (2a)	κάθαρσ-ις, ἡ purification (3e)	-η -ον)

συμφορῇ = συμφορᾶ  
 συμφορῇ = συμφορᾶν  
 τοῖσι = τοῖς  
 φονεύ-ω kill, murder  
 Φρυγί-η, ἡ Phrygia (1a)  
 Φρυγί (Φρυγ-), ὁ Phrygian (3a)  
 χεῖρας in respect of his hands  
 χρήμα (χρηματ-), τό thing  
 (3b)

## Vocabulary to be learnt

ἀέκων = ἄκων  
 ἐμεωυτόν = ἐμαυτόν  
 ἐν (+ gen.) in the house of  
 ἑὼν = ὢν  
 ἐμαυτόν = ἐαυτόν  
 ἐπεῖτε when, since  
 Dropping of aspirates in  
 some verb compounds, e.g.  
 ἀφικνεόμαι = ἀπικνεόμαι

νομίζομαι be accustomed  
 ὁπόθεν (ὁκόθεν) from where  
 ὄνομα = ὄνομα  
 στερέω deprive of (+ gen.) (perf.  
 part. pass. ἐστερημένος)  
 τοῖσι = τοῖς  
 χρήμα (χρηματ-), τό thing (3b)

## C

*News is brought of a wild boar which is causing havoc in Mysia. The Mysians beg Croesus to send an expedition to kill it, and Croesus agrees.*

ὁ μὲν δὴ δίαίταν εἶχε ἐν Κροῖσου, ἐν δὲ τῷ αὐτῷ χρόνῳ τούτῳ, ἐν τῷ Μυσίῳ Ὀλύμπῳ,  
 ὅς ᾗ χρήμα γίνεται μέγα ὀρμώμενος δὲ οὗτος ἐκ τοῦ ὄρεος τούτου, τὰ τῶν Μυσῶν  
 ἔργα διαφθείρεσκε, πολλάκις δὲ οἱ Μυσοὶ ἐπ' αὐτὸν ἐξεληθόντες ποιέεσκον μὲν κακὸν  
 οὐδέν, ἔπασχον δὲ πρὸς αὐτοῦ. τέλος δὲ, ἀπικόμενοι παρὰ τὸν Κροῖσον, τῶν Μυσῶν  
 ἄγγελοι ἔλεγον τάδε. 'ὦ βασιλεῦ, ὅς ᾗ χρήμα μέγιστον ἀνεφάνη ἡμῖν ἐν τῇ χώρῃ, δς 5  
 τὰ ἔργα διαφθείρει, τοῦτον προθυμεόμενοι ἐλεῖν οὐ δυνάμεθα. νῦν ὢν προσδεόμεθά  
 σευ τὸν παῖδα καὶ λογάδας νεηνίας καὶ κύνας συμπέμψαι ἡμῖν, ὥς ᾗ μιν ἐξέλωμεν ἐκ  
 τῆς χώρας.' οἱ μὲν δὴ τούτων ἐδέοντο, Κροῖσος δὲ, μνημονεύων τοῦ ὀνείρου τὰ ἔπεα,  
 ἔλεγε σφι τάδε· 'παιδὸς μὲν περὶ τοῦ ἐμοῦ, μὴ μνησθῆτε ἔτι· οὐ γὰρ ἂν ὑμῖν

## Vocabulary for Section Nineteen C

## Notes

7. συμπέμψαι: infinitive after προσδεόμεθα (6).

ἀναφαίν-ομαι (ἀναφαν-) appear	Μύσι-ος -η -ον in Mysia	προσδέ-ομαι beg x (gen.) for y
γίνεται = γίγνεται	Μυσ-ός, ὁ a Mysian (2a)	(acc.)
δίατ-α, ἡ dwelling (1c)	Ὀλύμπ-ος, ὁ Mt Olympos	σευ = σου
διαφθείρεσκε = διέφθειρε	(2a)	σπεμπτ-ω send with (+ dat.)
(the -εσκ- suffix implies	ὄρεος = ὄρους (gen. s. of ὄρος, τό	σφι to them (dat.)
continuation, repetition)	mountain [3c])	ὅς χρήμα μέγα/μέγιστον huge
ἐξαιρέ-ω (ἐξελ-) remove	ποιέεσκον = ἐποίουν (the	monster of a boar
ἐπ-ος, τό word (3c) (uncontr. pl.	-εσκ- suffix implies continuation,	ὢν = οὖν
ἔπεα)	repetition)	ὥς ᾗν (+ subj.) so that, in order
ἔργ-ον, τό result of work (i.e.	προθυμεόμενοι =	that
tilled field) (2b)	πρός (+ gen.) at the hands of	

συμπέψαιμι· νεόγαμός τε γάρ ἐστι καὶ ταυτά οἱ νῦν μέλει. Λυδῶν μέντοι λογάδας καὶ 10  
τὸ κυνηγέσιον πᾶν συμπέψω, καὶ διακελεύσομαι τοῖσι ἰοῦσι εἶναι ὡς προθυμοτάτοις  
συνεξελεῖν ὑμῖν τὸ θηρίον ἐκ τῆς χώρας· ταῦτα ἀμείψατο.

ἀμείβ-ομαι reply	προθυμούμενοι	νεηνίης = νεανίᾱς
διακελεύ-ομαι exhort, direct (+ dat.)	συνεξαίρε-ω (συνεξελ-) join x (dat.) in destroying	συμπέψω send with (+dat.)
ιοῦσι dat. pl. m. of ἰών (part. of ἔρχομαι)	ῶς, ὁ boar (3h)	χώρα, ἡ land (1a)
κυνηγέσιον, τό dog-pack (2b)	χώρα-η, ἡ country (1a)	ὦν= οὖν so, therefore
λογάς (λογαδ-), ὁ picked, chosen (man) (3a)	<b>Vocabulary to be learnt</b>	Note uncontracted -ε- in ὄρεος (= ὄρους), προθυμούμενοι (προθυμούμενοι) etc.
νεηνί-ης, ὁ = νεανίας	γίνομαι=γίγνομαι	Note η for α in e.g., χώρα (= χώρα), συμφορά (συμφορᾶ) etc.
νεόγαμ-ος -ον newly married	ἔπος, τό word (3c) (uncontr. pl. ἔπεα)	

## D

*Croesus' son begs to be allowed to join the expedition.*

In *World of Athens*: public eye 4.5–7; envy 4.9–11; persuasion and psychology 8.56ff.

ἀποχρεωμένων δὲ τούτοις τῶν Μυσῶν, ἐπεσέρχεται ὁ τοῦ Κροίσου παῖς, ἀκηκόως  
τῶν ἐδέοντο οἱ Μυσοί. οὐ φαμένου δὲ τοῦ Κροίσου τόν γε παῖδ᾽ αἰ συμπεψέειν,  
λέγει πρὸς αὐτὸν ὁ νεηνίης τάδε· ‘ὦ πάτερ, τὰ κάλλιστα πρότερόν κοτε καὶ  
γενναϊότατα ἡμῖν ἦν ἔς τε πολέμους καὶ ἐς ἄγρας φοιτέοντας εὐδοκιμεῖν. νῦν  
δὲ ἀμφοτέρων με τούτων ἀποκληίσας ἔχεις, οὔτε τινα δειλίην μοι παριδῶν οὔτε 5  
ἀθυμίην. νῦν τε τέοισι με χρὴ ὄμμασι ἔς τε ἀγορὴν καὶ ἐξ ἀγορῆς φοιτέοντα  
φαίνεσθαι; κοῖος μὲν τις τοῖσι πολιήταισι δόξω εἶναι, κοῖος δὲ τις τῇ νεογάμῳ  
γυναικί; κοίω δὲ ἐκείνη δόξει ἀνδρὶ συνοικεῖν; ἐμὲ ὦν σὺ ἢ μέθες ἰέναι ἐπὶ τὴν  
θήρην, ἢ λόγῳ ἀνάπεισον ὅπως μοι ἀμείνω ἐστὶ ταῦτα οὕτω ποιεόμενα.’ ἀμείβεται  
Κροῖος τοισίδε· ‘ὦ παῖ, οὔτε δειλίην οὔτε ἄλλο οὐδὲν ἄχαρι παριδῶν τοι ποιέω 10  
ταῦτα, ἀλλὰ μοι ὄψις ὄνειρου, ἐν τῷ ὕπνῳ ἐπιστάσα, ἔφη σε ὀλιγοχρόνιον ἔσεσθαι·  
ὑπὸ γὰρ αἰχμῆς σιδηρῆς ἀπολέεσθαι. πρὸς ὧν τὴν ὄψιν ταύτην, τόν τε γάμον τοι  
τοῦτον ἔσπευσα, καὶ ἐπὶ τὰ παραλαμβάνόμενα οὐκ ἀποπέμπω, φυλακὴν ἔχων, εἴ  
κως δυναίμην ἐπὶ τῆς ἐμῆς σε ζῆς διακλέψαι. εἴς γάρ μοι μῦθος τυγχάνεις ἑὼν  
παῖς· τὸν γὰρ δὴ ἕτερον διεφθαρμένον τὴν ἀκοήν οὐκ εἶναί μοι λογιζομαι.’ ἀμείβεται 15  
ὁ νεηνίης τοισίδε· ‘συγγνώμη μὲν, ὦ πάτερ, τοι, ἰδόντι γε ὄψιν τοιαύτην, περὶ ἐμὲ  
φυλακὴν ἔχειν· τὸ δὲ οὐ μανθάνεις, ἀλλὰ λέληθέ σε τὸ ὄνειρον, ἐμὲ τοι δίκαιόν ἐστι  
φράζειν. φῆς τοι τὸ ὄνειρον ὑπὸ αἰχμῆς σιδηρῆς φάναι ἐμὲ τελευτήσιν·

## Vocabulary for Section Nineteen D

## Notes

2. τῶν: see vocabulary.
2. οὐ ... συμπέψαιμι: '[with] Croesus saying that he would not send ...'.
- 3–4. τὰ κάλλιστα ... καὶ γενναϊότατα ἡμῖν ἦν: 'It was the best and noblest [thing] for us that ...' + acc. and inf.
5. ἀποκληίσας ἔχεις: take together as a perfect.
6. φαίνεσθαι: 'to be seen/looked at' after με χρή. Atys is worried about how people will look at him.
8. κοίω: with ἀνδρὶ, after συνοικεῖν.
9. ἀμείνω: complement to ταῦτα οὕτω ποιεόμενα (subject).
12. ἀπολέεσθαι: '[it said that you] would be killed'.
13. τὰ παραλαμβόμενα: take as a noun, 'the matter in hand'.
14. ἐπὶ: see vocabulary. With τῆς ἐμῆς ζῆς it = 'while I am still alive'.
15. τὴν ἀκοήν: acc. of respect.
16. τοι: see vocabulary, and take with ἰδόντι. Understand ἐστὶ with συγγνώμη.
17. τό: see vocabulary.
- 17–18. δίκαιόν ἐστι: 'it is right for (acc.)'.

ἄγρ-η, ἡ hunt (1a)	ἐφίστα-μαι (ἐπιστα-) stand by (+dat.)	παρορά-ω (παριδ-) notice x (acc.) in γ (dat.)
αἰχμ-ή, ἡ spear-point (1a)	ζό-η, ἡ life (1a)	πολιήταις=πολίταις
ἀμείβ-ομαι reply, answer	θήρ-η, ἡ hunt (1a)	σιδηρέ-ος -η -ον metal, iron
ἀποκληί-ω shut x (acc.) off from γ (gen.)	κοῖος=κοῖος	σφι to them (dat.)
ἀποχρέ-ομαι be content with (+ dat.)	κως=πως	τέοισι=τίσι with what (goes with ὄμμασι)
ἄχαρις ἄχαρι (ἀχαρι-) disagreeable	μεθ-/μετ-ίημι allow; let go	το (l. 17) this
δειλί-η, ἡ cowardice	μῦθος=μῦθος	τοι=σοι
διακλέπτ-ω steal (i.e. snatch from the jaws of death)	νεόγαμ-ος -ον newly wed	τῶν=ὧν what (relative)
ἐπὶ (+ gen.) in the time of	ὅπως=ὅπως	φοιτέ-ω go
εὐδοκιμέ-ω win a glorious reputation	ὀλιγοχρόνι-ος -ον short-lived	φοιτέοντας (understand e.g. ἀνδρας, i.e. 'that men should go ...')
	ὄμμα (ὄμματ-), τό eye (3b)	
	ὄνειρ-ον, τό dream (2b)	
	ὄψ-ις, ἡ sight, vision (3e)	
	παραλαμβάν-ω undertake	φυλακὴν ἔχω take care

ὁδὸς δὲ κοῖται μέν εἰσι χεῖρες, κοίη δὲ αἰχμὴ σιδηρῆ, τὴν σὺ φοβέαι; εἰ μὲν γὰρ ὑπὸ  
 ὀδόντος τοι εἶπε τελευτήσῃν με, ἢ ἄλλου τευ ὃ τι τοῦτω οἶκε, χρῆν δὴ σε ποιέειν τὰ 20  
 ποιέεις· νῦν δὲ ὑπὸ αἰχμῆς. ἐπεῖτε ὦν οὐ πρὸς ἄνδρας ἡμῖν γίνεται ἡ μάχη, μέθες με.  
 ἀμείβεται Κροῖσος· ὦ παῖ, ἔστι τῇ με νικᾶς, γνώμην ἀποφαίνων περὶ τοῦ ἐνυπνίου·  
 ὡς ὦν νενικημένος ὑπὸ σέο, μεταγινώσκω, μετήμῃ τέ σε ἵεναι ἐπὶ τὴν ἄγρην.'

19. τήν: see vocabulary.

20. τά: see vocabulary.

ἄγρ-η, ἡ hunt (1a)  
 αἰχμ-ή, ἡ spear-point (1a)  
 ἀμείβ-ομαι reply, answer  
 ἐνύπνι-ον, τό dream (2b)  
 ἔστι τῇ it is the case that  
 κοῖος=ποῖος  
 κοτε=ποτε  
 μεθ-/μετ-ίημι allow; let go  
 μεταγινώσκ-ω change one's  
 mind  
 ὀδούς (ὀδοντ-), ὁ tusk (3a)  
 οἶκε=ἔοικε resemble, be like  
 (+ dat.)  
 πρὸς (+ acc.) with a mind  
 to  
 σέο/σευ=σοῦ  
 σιδηρέ-ος -η -ον metal, iron  
 τὰ=ἃ what (relative)

τευ=τινος  
 τήν=ἣν which (relative)  
 τοι=σοι  
 ὕπν-ος, ὁ sleep (2a)  
 ὕς, ὁ boar (3h)  
 φοβέαι=φοβῇ  
 χρῆν past of χρή  
  
**Vocabulary to be learnt**  
 αἰχμῆ, ἡ spear-point (1a)  
 ἀμείβομαι answer, reply to  
 (+ acc.)  
 ἐπὶ (+gen.) in the time of  
 μετ-/μεθίημι (μεθε-) allow; let  
 go  
 οἶκε=ἔοικε resemble, be like  
 (+dat.)  
 ὄψις, ἡ vision, sight (3e)

παραλαμβάνω (παραλαβ-)  
 undertake; take from  
 παροράω (παριδ-) notice  
 σέο/σευ=σοῦ  
 σιδηρέος ἡ ὀν iron, metal  
 σφι to them (dat.)  
 τευ=τινος  
 τοι=σοι  
 ὕπνος, ὁ sleep (2a)  
 ὕς, ὁ boar (3h)  
 Note κ for π in e.g. κοτε (ποτε),  
 κοῖος (ποῖος), κως (πως),  
 ὀκόθεν (ὀπόθεν) etc.  
 Note the declension of σφεῖς  
 'they':  
 Attic: σφεῖς σφᾶς σφῶν σφίσι(v)  
 Ionic: σφεῖς σφέας σφέων σφί(v)  
 (σφέα n.)

## E

*Adrastos is placed in charge of Croesus' son and promises to bring him safely back.*

In *World of Athens*: reciprocity in human relations 3.4, 4.5.

εἶπας δὲ ταῦτα, ὁ Κροῖσος μεταπέμπεται τὸν Φρύγα Ἄδρηστον, ἀπικομένῳ δέ οἱ  
 λέγει τάδε· Ἄδρηστε, ἐγὼ σε, συμφορῇ πεπληγμένον ἀχάριτι (τὴν τοι οὐκ ὀνειδίζω),  
 ἐκάθηρα καὶ οἰκίοισι ὑποδεξάμενος ἔχω, παρέχων πᾶσαν δαπάνην· νῦν ὦν, ὀφείλεις  
 γάρ, ἐμεῦ προποισάντος χρηστὰ ἐς σέ, χρηστοῖσί με ἀμείβεσθαι, φύλακα παιδός  
 σε τοῦ ἐμοῦ χρητὴς γενέσθαι ἐς ἄγρην ὁρμωμένου, μή τινες κατ' ὀδὸν κλώπες 5  
 κακοῦργοι ἐπὶ δηλήσει φανέωσι ὑμῖν. πρὸς δὲ τοῦτω, καὶ σέ τοι χρεόν ἔστι ἵεναι ἔνθα  
 ἀπολαμπρυνέαι τοῖσι ἔργοισι· πατρώϊόν τε γὰρ τοί ἐστι καὶ προσέτι ῥώμη ὑπάρχει.  
 ἀμείβεται ὁ Ἄδρηστος· ὦ βασιλεῦ, ἄλλως μὲν ἔγωγε ἂν οὐκ ἦα ἐς ἄεθλον τοιόνδε·

## Vocabulary for Section Nineteen E

## Notes

2. τήν: relative, picking up συμφορῇ.
3. ὑποδεξάμενος ἔχω: treat as a perfect (cf. 19D 1.5).
4. ἀμείβεσθαι: infinitive after ὀφείλεις.
5. φύλακα ... σε ... γενέσθαι: object after χρητὴς.
5. ὁρμωμένου: with παιδός.
6. ἐπὶ [+ dat., 'for the purpose of'] ; δηλήσει is the dat. s. of δηλήσις 'harm, injury'.

ἄγρ-η, ἡ hunt (1a)  
 ἄεθλ-ον, τό contest (2b)  
 ἄλλως in other circumstances  
 ἀπολαμπρύν-ομαι distinguish  
 oneself in (-έαι = -ει/η 2nd s.  
 pres. [possibly fut. here])  
 ἄχαρις ἄχαρι (ἀχαριτ-)  
 unpleasant  
 δαπάν-η, ἡ expense, money (1a)  
 δηλήσ-ις, ἡ harm (3e)  
 εἶπας=εἶπων (first aorist is εἶπα  
 'I said')

ἐνθα where (relative)  
 καθαίρ-ω cleanse, purify  
 κακοῦργ-ος -ον evil  
 κλώψ (κλωπ-), ὁ thief (3a)  
 μεταπέμπ-ομαι send for  
 οἰκί-α, τά palace (2b)  
 ὀνειδίζ-ω blame x (acc.) on y  
 (dat.)  
 πλησ-ω strike (perf. part. pass.  
 πεπληγμένος)  
 προποισ-ω do first, do  
 before

προσέτι besides  
 ῥώμ-η, ἡ strength (1a)  
 ὑπάρχ-ω be, be sufficient  
 ὑποδέκ-ομαι welcome, entertain  
 (=ὑποδέχ-ομαι)  
 φανέωσι=φανῶσι (3rd pl. aor.  
 subj. of φαίνομαι)  
 Φρύξ (Φρυγ-), ὁ Phrygian (3a)  
 χρεόν ἐστί=χρή  
 χρητὴς desire

οὔτε γὰρ συμφορῇ τοιγῆδε κεκρημένον οἰκός ἐστι ἐς ὁμήλικας εὖ πρήσσοντας ἰέναι, οὔτε τὸ βούλεσθαι πάρα, πολλὰχὴ τε ἂν ἴσχον ἐμεωυτόν. νῦν δέ, ἐπεῖτε σὺ σπεύδεις 10 καὶ δεῖ τοι χαρίζεσθαι (ὀφείλω γάρ σε ἀμείβεσθαι χρηστοῖσι), ποιέειν εἰμὶ ἔτοιμος ταῦτα, παῖδά τε σόν, τὸν διακελεύεαι φυλάσσειν, ἀπήμονα, τοῦ φυλάσσοντος εἵνεκεν, προσδόκα τοι ἀπονοστήσειν.'

9. οἰκός: see vocabulary. Understand 'for one who κεκρημένον ... ἰέναι'.

10. τὸ βούλεσθαι: verb-noun/gerund (257), subject of πάρα.

12. παῖδα σόν ... ἀπήμονα: object of προσδόκα (imperative), 1.13.

ἀπήμων ἀπημον (ἀπημον-)  
unharmed

ἀπονοστή-ω return

διακελεύ-ομαι exhort, direct  
(-έαι = -εὔη, 2nd s. pres.)

εἵνεκεν=ένεκα

ἐμεῦ=ἐμοῦ

ἐπὶ δόλῳ bent on mischief

εὖ πρήσσω=εὖ πράττω

ἦια=ἦα (past of ἔρχομαι/εἶμι)

ἴσχω hold back, restrain

κεκρημένον 'for one who has met'

οἰκός=οἰκός likely

ὁμήλιξ (ὁμηλικ-), ὁ companion  
(3a)

πάρα=πάρεστι it is in one's  
power, possible

πολλὰχὴ for many reasons

προσδοκά-ω expect

τοιόσδε τοιγῆδε τοιόνδε like this

χαρίζ-ομαι oblige (+ dat.)

**Vocabulary to be learnt**

ἄγρη, ἡ hunt (1a)

εὖ πράττω fare well, be

prosperous

πάρα, πάρεστι it is possible for  
X (dat.)

τοιόσδε τοιγῆδε τοιόνδε of this  
kind

ὑπάρχω be, be sufficient; begin  
(+ gen.)

ὑποδέχομαι welcome, entertain

χαρίζομαι oblige; please; be  
dear to (+ dat.)

Note that -εαι is used for -εἰ or  
-η in the 2nd s. middle, mostly  
of ε contr. verbs only, but  
occasionally of other verbs  
as well, e.g. διακελεύεαι,  
ἀπολαμπρύνεαι (where the ε  
may indicate the future)



περιστάντες αὐτὸ κύκλῳ, ἐσηκόντιζον

## F

ἐκ θεοῦ νέμεσις μεγάλη

In *World of Athens*: Zeus 3.3; *xenia* 4.2; divine injustice 3.7; human responsibility 4.25-7; Herodotus and history 8.41.

τοιούτοις ἐπεῖτε οὗτος ἀμείψατο Κροῖσον, ἦσαν μετὰ ταῦτα, ἐξηρτυμένοι λογάσι 5 τε νηνίησι καὶ κυσί. ἀπικόμενοι δὲ ἐς τὸν Ὀλυμπον τὸ ὄρος, ἐζήτειον τὸ θηρίον, εὐρόντες δὲ καὶ περιστάντες αὐτὸ κύκλῳ, ἐσηκόντιζον. ἔνθα δὴ ὁ ξεῖνος, οὗτος δὴ ὁ καθαρθεὶς τὸν φόνον, καλεόμενος δὲ Ἀδρηστος, ἀκοντίζων τὸν ὕν, τοῦ μὲν ἀμαρτάνει, τυγχάνει δὲ τοῦ Κροίσου παιδός. ὁ μὲν δὴ, βληθεὶς τῇ αἰχμῇ, ἐξέπλησε 10 τοῦ ὄνειρου τὴν φήμην, ἔθεε δὲ τις ἀγγελέων τῷ Κροίσῳ τὸ γεγονός, ἀπικόμενος δὲ ἐς τὰς Σάρδεις τὴν τε μάχην καὶ τὸν τοῦ παιδὸς μόρον ἐσήμηνε οἱ. ὁ δὲ Κροῖσος, τῷ θανάτῳ τοῦ παιδὸς συντεταραγμένος, μᾶλλον τι ἐδεινολογέτο ὅτι μιν ἀπέκτεινε τὸν αὐτὸς φόνου ἐκάθηρε. περιημεκτέων δὲ τῇ συμφορῇ, δεινῶς ἐκάλεε μὲν Δία 15 καθάρσιον, μαρτυρόμενος τὰ ὑπὸ τοῦ ξείνου πεπονθῶς εἶη, ἐκάλεε δὲ ἐπίστιόν τε καὶ ἐταιρήιον, τὸν αὐτὸν τοῦτον ὀνομάζων θεόν, τὸν μὲν ἐπίστιον καλέων, διότι δὴ οἰκίῳσι ὑποδεξάμενος τὸν ξεῖνον φονέα τοῦ παιδὸς ἐλάνθανε βόσκων, τὸν δὲ ἐταιρήιον, ὡς φύλακα συμπέμψας αὐτὸν εὐρήκοι πολεμιώτατον. παρήσαν δὲ μετὰ τοῦτο οἱ Λυδοὶ φέροντες τὸν νεκρόν, ὅπισθε δὲ εἶπετό οἱ ὁ φονεύς. στὰς δὲ οὗτος

### Vocabulary for Section Nineteen F

#### Notes

8. ἀπέκτεινε: the subject is Adrastus, picked up by τὸν 'whom'.

9. αὐτός: '[Croesus] himself'.

9-11. Δία καθάρσιον ... ἐπίστιον ... ἐταιρήιον: 'Zeus [as god] of purification ... and [as god] of the hearth and [god] of friendship'.

10. τά: 'the things that/what' (relative).

13. φύλακα: 'as a guard'.

ἀγγέλλ-ω announce, report (fut.  
ἀγγελέω)

ἀμαρτάν-ω miss (+gen.)

βάλλ-ω (βαλ-) hit (aor.pass.  
ἐβλήθην)

βόσκ-ω nurture, feed

γέγονα imp. perf. of γίγνομαι  
(part. γεγώς or γεγώς)

δεινολογέ-ομαι grieve

ἐκπύμπλη-μι (ἐκπλήσ-) fulfil

ἐξαρτύ-ω equip

ἐπίστι-ος -ον (sc. 'Zeus, god') of  
the hearth

ἐσακοντίζ-ω hurl a javelin at

ἐταιρήϊ-ος (sc. 'Zeus, god') of  
friendship

ἦσαν = ἦσαν (past of ἔρχομαι/  
εἶμι)  
θέ-ω run  
καθαίρ-ω purify, cleanse  
καθάρσι-ος -ον (sc. 'Zeus, god')  
of purification

κύκλ-ος, ὁ circle (2a)

λογάς (λογαδ-), ὁ selected

μαρτύρ-ομαι invoke

μόρ-ος, ὁ fate (2a)

οἰκί-α, τὰ palace (2b)

Ὀλυμπ-ος, ὁ Olympos (2a)

ὀνομάζ-ω name

ὀπισθε behind

πεπονθῶς perf. part. of  
πάσχω

περιημεκτέ-ω be grieved at  
(+ dat.)

περιστά-μαι (περιστα-) stand  
round

πρό (+ gen.) in front of  
Σάρδι-ες, αἱ Sardis (*Croesus'*  
*capital*)

σημαίν-ω tell

συνταράσσ-ω overwhelm

τὸν δὲ 'and on Zeus as

ἐταιρήϊος, because ...'

τὸν μὲν 'and on Zeus as

ἐπίστιος, because ...'

φήμ-η, ἡ prophecy (1a)

φον-εύς, ὁ murderer (3g)

πρὸ τοῦ νεκροῦ, παρεδίδου ἑωυτὸν Κροίσῳ, προτείνων τὰς χεῖρας, ἐπικατασφάζαι 15  
 μιν κελεύων τῷ νεκρῷ, λέγων τήν τε προτέρην ἑωυτοῦ συμφορὴν, καὶ ὡς ἐπ' ἐκείνῃ  
 τὸν καθήραντα ἀπολωλεκῶς εἶη, οὐδέ οἱ εἶη βιώσιμον. Κροῖσος δέ, τούτων ἀκούσας,  
 τόν τε Ἀδρηστον κατοικτῖρει, καίπερ ἔων ἐν κακῷ οἰκῆίῳ τοσούτῳ, καὶ λέγει πρὸς  
 αὐτόν· ἔχω, ὦ ξεῖνε, παρὰ σεῦ πᾶσαν τήν δίκην, ἐπειδὴ σεωυτοῦ καταδικάζεις 20  
 θάνατον. εἰς δὲ οὐ σύ μοι τοῦδε τοῦ κακοῦ αἴτιος, εἴ μὴ ὅσον ἀέκων ἐξεργάσας,  
 ἀλλὰ θεῶν κού τις, ὅς μοι καὶ πάλαι προεσήμαινε τὰ μέλλοντα ἔσεσθαι. Κροῖσος  
 μέν νυν ἔθαψε, ὡς οἰκὸς ἦν, τὸν ἑωυτοῦ παῖδα· Ἀδρηστος δέ, ὁ Γορδίῳ τοῦ Μίδεω,  
 οὗτος δὴ ὁ φονεὺς μὲν τοῦ ἑωυτοῦ ἀδελφεοῦ γενόμενος, φονεὺς δὲ τοῦ καθήραντος,  
 ἐπεῖτε ἡσυχίῃ τῶν ἀνθρώπων ἐγένετο περὶ τὸ σῆμα, συγγινωσκόμενος ἀνθρώπων 25  
 εἶναι, τῶν αὐτὸς ᾗδε, βαρυσυμφορώτατος, ἐπικατασφάζει τῷ τύμβῳ ἑωυτόν.

16. κελεύων: supply 'Croesus' as object.  
 16. προτέρην: i.e. Adrastus' unintentional slaughter of his brother (19B, 8-9).  
 16. ἐπὶ ἐκείνῃ: see vocabulary.  
 25. εἶναι ... βαρυσυμφορώτατος: 'that he was the most [lit.] heavy-fated'.  
 25. τῶν: attracted into the gen. by its antecedent ἀνθρώπων (218b).

ἀκοντίζ-ω throw javelin at	κου = που	βάλλω (βαλ-) hit (aor. pass.
ἀπολωλεκῶς perf. part. of	Μίδ-ας, ὁ Midas (1d) (gen.	ἐβλήθην)
ἀπόλλυμι	Μιδέ-ω)	γέγον-α irr. perf. of γίγνομαι
βαρυσύμφορ-ος -ον accursed	οἰκῆϊ-ος -η -ον personal	(part. γεγον-ώς or
βιώσιμ-ος -ον worth living	οἰκός = εἰκός	γεγ-ώς)
Γορδί-ας, ὁ Gordias (1d) (gen.	ὄρ-ος, τό mountain (3c)	ἐνθα where, there
Γορδιέ-ω)	πάλαι long ago	θέω run
εἰ μὴ ὅσον except in as far as	προσημαίν-ω prophesy	καθαίρω (καθηρα-) purify;
εἷς = εἶ you are	προτείν-ω stretch out	cleanse
ἐνθα where (tr 'at this point')	σῆμα (σηματ-), τό mound (3b)	μαρτύρομαι invoke, call to
ἐξεργάζ-ομαι do a deed	(marking a grave)	witness
(ἐξεργάσας = ἐξηργάσω, 2nd	συγγινώσκ-ομαι	οἰκία, τὰ palace (2b)
s. aor.)	acknowledge	οἰκός = εἰκός
ἐπὶ ἐκείνῃ 'in addition to that	τύμβ-ος, ὁ grave (2a)	ὄρ-ος, τό mountain (3c)
(previous tragedy)'	φον-εύς, ὁ murderer (3g)	πάλαι long ago
ἐπικατασφάζ-ω slay x (acc.)		κου = που
over y (dat.)	<b>Vocabulary to be learnt</b>	πρὸ (+gen.) before, in
ᾗδε = ᾗδει (past of οἶδα)	ἀγγέλλω (ἀγγελια-; fut.	front of
θάπτ-ω bury	ἀγγελέω) report, announce	προτείνω stretch out
καθαίρ-ω purify, cleanse	ἀμαρτάν-ω (ἀμαρτ-) miss; make	σημαίνω tell, signal
κατοικτῖρ-ω pity	a mistake	

So ends the story of Adrastus. Croesus continued to be hounded, yet loved, by the gods, as you can now read in the following account, by Herodotus, of his end as king of Lydia. As you have read on p. 225, the Persians were already pushing against Croesus' frontiers and eventually Sardis fell. Cyrus is the Persian king. He has placed Croesus on a pyre:

And as Croesus stood on the pyre, he remembered the words of Solon and realised how divinely inspired they had been, that no man was happy while he still lived. As this memory came back to him, he broke his silence and groaning deeply called aloud three times 'Solon'.

When Cyrus heard this, he instructed his interpreters to ask Croesus who it was on whom he was calling. Croesus at first maintained silence in the face of their questions, but eventually, under compulsion, said, 'He was a man whom I would have given much money to see in conversation with every ruler in the world.' The interpreters could not understand this and asked again what he meant. Under the pressure of their insistent questioning, Croesus explained how the Athenian Solon had come to visit him in Sardis, had seen all the magnificence he had to offer, and had dismissed it in so many words; and how everything Solon had said had turned out to be the case, although his words had not been directed so much at Croesus as at all mankind, especially at those who considered themselves happy.

While Croesus spoke, the fire had been lit and the edges of the pyre were already burning. But when Cyrus heard what the interpreters said, he had a change of heart, moved by the consideration that he, a mortal, was burning alive another whose happiness had been no less than his own; besides, he feared retribution (for it occurred to him that instability was the hallmark of all human life). So he ordered his men to put the fire out as quickly as possible and to bring Croesus and those with him down from the pyre. But try as they might, the fire was too strong for them.

Then, as the Lydians relate, Croesus, who had learnt of Cyrus' change of heart and saw the men's vain efforts to douse the fire, called in supplication upon Apollo to come down and save him from his plight, if ever he had offered pleasing gifts to him. So in tears he called upon the god; and suddenly, from out of a clear and windless sky, storm clouds gathered and burst in a torrential downpour, extinguishing the fire. So Cyrus, realising that Croesus was a good man and loved by the gods, brought him down from the pyre and questioned him as follows: 'Who was it, Croesus, who persuaded you to march against my country and make yourself my enemy rather than my friend?' And Croesus replied, 'O king, it was I who *did* it – to your great advantage, though to my own great misfortune. But responsibility for what has happened rests with the god of the Greeks, who encouraged me to fight. No one is so foolish that he prefers war to peace. For in the one, sons bury their fathers, in the other fathers bury their sons. But I must suppose it was the gods' will that these things should happen.'

When Croesus said this, Cyrus had him released and brought him to sit near himself and treated him with much consideration; and it was with the greatest respect that both he and all those with him looked upon Croesus.



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## Part Seven Homeric hero and heroine

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Odysseus, Athene and Nausikaa

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### Introduction

Section Twenty, the final section of the first half of the Course, introduces Homer through the story of Odysseus and Nausikaa. The shift of emphasis apparent in Section Nineteen, which took you away from the secular society of Neaira and Aristarkhos to an interpretation of history which depended on the intervention of the gods in man's affairs, is continued here. Homer's world is one in which the gods move easily amongst the (mortal) heroes of the Greeks (whom the gods are made, in many ways, to resemble), and heroes are quite often, as a result, called 'godlike'. Yet there is a deeper sense of the value of mere humanity in Homer than perhaps in any other Greek writer.

### Homer and his poems

The *Iliad* and *Odyssey* are the very first works of literature of Western civilisation, and some would say they are rivalled only by Shakespeare. In reading them, you will be placing yourself in a mainstream of human experience which stretches back for some 2,700 years, and will stretch forward for as long as books are read. No other works have made, directly or indirectly, such a profound impact upon Western literature, or exercised such a compelling grip upon the human imagination over so long a period.

The two poems had probably reached the form in which we now have them by about 700. Tradition tells us that their composer was Homer and that he was blind. Both poems deal with events surrounding the Trojan War which, if it did take place (and it may have), occurred about 1200. What is certain is that the poems are the result of hundreds of years of oral (not written) story-telling, passed on down through generations of singers who altered, adapted and modified the traditional tales to suit their own vision, ability and audience. Homer is the culmination of that tradition.

The *Iliad* describes an incident that occurred during the Greek siege of Troy, triggered off by an ugly clash between Agamemnon, the Greek commander-in-chief, and Akhilleus, mainstay of the Greek army. The *Odyssey* describes the home-coming of the Greek hero Odysseus from Troy after the war is over, and Odysseus' re-establishment as lord of his homeland, Ithaka, in the face of the opposition of 108 suitors who have spent the years of his absence courting



Odysseus, on his way home from Troy, hears the song of the Sirens unscathed. One of the Sirens, doomed to die in this event, falls to her death.

his wife Penelope. The incident you are about to read is taken from Odysseus' adventures on his way home from Troy to Ithaka.

The most striking feature of Homer's work is its repetition of words, phrases and clauses. This is the direct consequence of the oral style of composition in which Homer worked. But, as you will quickly find out, far from acting as a constraint upon the poetry, this repetition actually enhances it.

### *Homeric dialect*

Homeric dialect consists of a mixture of Aeolic and Ionic forms, with a scattering of Attic, Arcado-Cypriot and others. Forms you will not know are noted in the vocabulary, and a summary of the main differences between Homeric and Attic Greek is contained in the accompanying section of the grammar. If you have a good grasp of Ionic, you will not find Homeric dialect difficult, and sentences tend to be straightforward grammatically. It is the very large Homeric vocabulary which always presents problems, although the repetition helps considerably.

For a brief description of the hexameter, the metre in which all Greek epics are composed, see the *Grammar*, 226.

### *Source*

Homer, *Odyssey* 6

### *Time to be taken*

Three weeks

## Section Twenty A–G: Odysseus and Nausikaa

## A

## Introduction

Odysseus has left Troy for home with his contingent of ships, but is swept off course and, in a series of adventures with such mythical creatures as the Cyclopes, the Lotus Eaters, Kirke, the Sirens and Skylla and Kharybdis, loses all his ships and men. He himself is washed up on the island of the demi-goddess Kalypso, where he is kept against his will for a number of years. Eventually, the gods order his release and Odysseus builds himself a boat and sets sail for his home, Ithaka. But Poseidon the sea-god, still enraged at Odysseus for blinding his son the Cyclops, wrecks the boat. Odysseus swims to land and arrives at Scheria, where he hauls himself ashore and collapses joyfully under a bush to sleep. Meanwhile his patron goddess, Athene, is working on his behalf to arrange a welcome for him amongst the Phaiakians, who inhabit the island.

The interleaved translation is by Richmond Lattimore.

In *World of Athens*: Homer 1.10–11, 17, 8.1; dreams 3.8, 12, 14–16; display and reputation 4.5–8.

There is a good edition by Janet Watson, *Homer: Odyssey VI and VII* (Bristol 2005); and for more advanced students by AF Garvie, *Homer: Odyssey VI–VIII* (Cambridge 1994).

*While Odysseus sleeps, Athene visits Nausikaa, the daughter of Alkinoös (king of the Phaiakians), in a dream and suggests that she should go to the river next day to wash the royal linen. Her part played, Athene returns to Mount Olympos.*

ὥς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεύς  
ὑπνῷ καὶ καμάτῳ ἀρημένος· αὐτὰρ Ἀθήνη  
βῆ ῥ' ἐς Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε,  
men, who formerly lived in the spacious land, Hypereia,  
next to the Cyclopes, who were men too overbearing,  
and who had kept harrying them, being greater in strength. From here  
godlike Nausithoös had removed and led a migration,  
and settled in Scheria, far away from men who eat bread,  
and driven a wall about the city, and built the houses,  
and made the temples of the gods, and allotted the holdings.  
But now he had submitted to his fate, and gone to Hades,  
and Alkinoös, learned in designs from the gods, now ruled there.  
It was to his house that the gray-eyed goddess Athene  
went, devising the homecoming of great-hearted Odysseus.

5

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and she went into the ornate chamber, in which a girl  
was sleeping, like the immortal goddesses for stature and beauty.  
Nausikaa, the daughter of great-hearted Alkinoös,  
and beside her two handmaidens with beauty given from the Graces  
slept on either side of the post with the shining doors closed.  
ἡ δ', ἀνέμου ὡς πνοίῃ, ἐπέσσυτο δέμνια κούρης,  
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἔειπεν,  
εἰδομένη κούρῃ ναυσικλειτοῖο Δύμαντος,  
ἣ οἱ ὁμηλικὴ μὲν ἦν, κεχάριστο δὲ θυμῷ.

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## Vocabulary for Section Twenty A

## Grammar for 20A–G

- Homeric dialect
- Homeric hexameters

## Notes

1. ὁ μὲν: 'he', shortly to be qualified as πολύτλας δῖος Ὀδυσσεύς, and contrasted with Athene (1.2).
20. ἡ δέ: 'and she' (Athene).
20. ἐπέσσυτο: the 2nd aorist of ἐπισεύομαι (ἐπεσσύμην). Note the doubled σσ.
21. μιν πρὸς μῦθον ἔειπεν: πρὸς here is strictly an adverb ('directionally') with a double acc., [spoke] a μῦθον [to] μιν. Note the doubled augment of ἔειπεν.
23. οἱ: i.e. as Nausikaa.

Ἀθήνη-η, ἡ Athene (1a)

ἄνεμ-ος, ὁ wind (2a)

ἄρα straightaway, then

ἀρημέν-ος -η -ον overcome

αὐτὰρ but

βῆ=ἔβη

δέμνι-α, τὰ bed (2b)

δῖ-ος -α -ον godlike

Δύμας (Δυμαντ-), ὁ Dymas (3a)

ἔην=ἦν

εἰδόμεν-ος -η -ον making

oneself like (+dat.)

ἐπισεύ-ομαι hurry to (+acc.)

ἐς=εἰς

θυμ-ός, ὁ heart, soul (2a)

καθεῦδε=ἐκάθευδε

κάματ-ος, ὁ weariness (2a)

κεχάριστο 3rd s. perf. of

χαρίζομαι

κούρ-η, ἡ maiden (1a)

μῦθ-ος, ὁ word (2a)

ναυσικλειτ-ός -ῆ -όν famous for ships

Ὀδυσσ-εύς, ὁ Odysseus (3g)

ὁμηλικί-η of same age as (+dat.)

πνοί-ή, ἡ breath (1a)

πολύτλας long-suffering

στῆ=ἔστη

Φαίηκες, οἱ Phaiakians (3a)

ὥς thus. so



ἡμίονους καὶ ἄμαξαν

τῇ μιν ἔεισαμένη προσέφη γλαυκῶπις Ἀθήνη·  
 'Ναυσικάα, τί νύ σ' ὦδε μεθήμονα γείνατο μήτηρ;  
 εἵματα μέν τοι κείται ἀκηδέα σιγαλόεντα,  
 σοὶ δὲ γάμος σχεδὸν ἐστίν, ἵνα χρή καλὰ μὲν αὐτὴν  
 ἐννυσθαί, τὰ δὲ τοῖσι' παρασχεῖν ὅϊ κέ σ' ἄγωνται.  
 ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβάνει  
 ἐσθλή, χαίρουσιν δὲ πατήρ καὶ πότνια μήτηρ.  
 ἀλλ' ἵομεν πλυνέουσαι ἅμ' ἡοῖ φαινομένηφι·  
 καὶ τοι ἐγὼ συνέριθος ἅμ' ἔψομαι, ὄφρα τάχιστα  
 ἐντύνειαι, ἐπεὶ οὐ τοι ἔτι δὴν παρθένος ἔσσαι·  
 ἤδη γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον  
 πάντων Φαιήκων, ὅθι τοι γένος ἐστὶ καὶ αὐτῇ.  
 ἀλλ' ἄγ' ἐπότρυνον πατέρα κλυτὸν ἠῶθι· πρὸ  
 ἡμιόνους καὶ ἅμαξαν ἐφοπλίσαι, ἣ κεν ἄγῃσι  
 ζῶστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλόεντα.  
 καὶ δὲ σοὶ ὦδ' αὐτῇ πολὺ κάλλιον ἢ ἐπόδεσσιν  
 ἔρχεσθαι· πολλὸν γὰρ ἀπὸ' πλυνοῖ 'εἰσι πόληος·'  
 ἢ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη  
 Οὐλύμπονδ', ὅθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ  
 ἔμμεναι· οὐτ' ἀνέμοισι τινάσσεται οὔτε ποτ' ὄμβρω  
 δεύεται οὔτε χιῶν ἐπιπίλνεται, ἀλλὰ μάλ' αἴθρη  
 πέπταται ἀνέφελος, λευκὴ δ' ἐπιδέδρομεν αἴγλη·  
 τῷ ἔνι τέρπονται μάκαρες θεοὶ ἥματα πάντα.  
 ἐνθ' ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρη.

24. τῇ μιν ἔεισαμένη: 'likening herself [μιν] to her [=the daughter of Dymas]'. This repeats 1.22. It is a very common device in Homer, known as 'ring-composition'. The poet uses it to deal with digressions, bringing his audience back to the point where the digression started. Compare 1.3 with 11.13-14 above.
26. τοι: the equivalent of 'your' [the clothes for you] or perhaps 'by you', after ἀκηδέα.
27. ἵνα: see vocabulary: here it takes the indicative.
27. καλά: i.e. εἵματα, object of ἐννυσθαί.
27. αὐτήν: '[you] yourself', subject of χρή.
28. παρασχεῖν: a second inf. after χρή, with τά ('them' = εἵματα) as its object.
- 29-30. φάτις ἐσθλή: subject.
31. ἵομεν: (see vocabulary); a subjunctive often shows a short vowel in Homer.
31. φαινομένηφι: (see vocabulary); the -φι ending is often used as a dative.
35. τοι: take with αὐτῇ.

39. κάλλιον: supply ἐστί.
46. τῷ ἔνι: = ἐν τῷ, i.e. 'there'.
47. ἀπέβη ... διεπέφραδε: ring composition with 41 εἰποῦσ' ἀπέβη.

ἄγῃσι=ἄγῃ (3rd s. pres. subj.)	ἐφοπλίζ-ω get ready	πολλόν far, a long way
ἄγ-ομαι lead in marriage	ζῶστρ-ον, τό belt, girdle (2b)	πότνια lady (nom. s. f.)
Ἀθήν-η, ἡ Athene (1a)	ἠέ-ῃ	πρὸς ... εἶπεν addressed x (acc.)
αἴγλ-η, ἡ light, radiance (1a)	ἡμαρ (ἡματ-), τό day (3b)	το ὕ (acc.)
αἰεῖ-αεῖ	ἠῶθι πρὸ before dawn	πρόσφῃμι speak to
αἴθρ-η, ἡ clear sky (1a)	ἠώς, ἡ dawn (dat. ἡοῖ)	ῥῆγ-ος, τό rug, blanket (3c)
ἀκηδ-ής -ές uncared for	ἵνα (+ind.) where, when	σιγαλό-εις -εσσα -εν
ἅμα (+dat.) at the same time as	ἵομεν=ἴωμεν	(σιγαλοεντ-) shining
ἅμαξ-α, ἡ wagon (1c)	κάλλιον (understand ἐστί) it is	συνέριθ-ος, ἡ fellow-worker,
ἀνέφελ-ος -ον unclouded	better	companion (2a)
ἀπό ... εἰμί be distant from	κε=ἄν	τά (1.28) =αὐτά 'things'
(+gen.)	κλυτ-ός -ή -όν famous	τέρπ-ομαι enjoy oneself
ἀριστ-εύς, ὁ nobleman (3g)	κούρ-η, ἡ maiden (1a)	τῇ (1.24) =αὐτῇ (i.e. Dymas'
ἀσφαλ-ής -ές safe, secure	λευκ-ός -ή -όν white	daughter)
γείνατο=ἐγγείνατο	μάκαρ (μακαρ-), ὁ blessed	τινάσσ-ω shake
γείν-ομαι (γείν-) bear	μεθήμων μέθημον (μεθημον-)	τοι 'let me tell you/look
γλαυκῶπις (γλαυκωπιδ-), ἡ	lax, careless	here'
grey-eyed	μνά-ομαι woo, court	τοῖσι ... οἱ (1.29) =αὐτοῖς ... οἱ
δεύ-ω besprinkle, bedew	Ναυσικά-α, ἡ Nausikaa (1b)	'for those ... who'
δῆν for a long time	(daughter of Alkinoos, king of	τῷ (1.46) =αὐτῷ
διεπέφραδε aor. of διαφράζω	the Phaiakians)	ὑπέρ (+ gen.) above
speak to	νυ=νυν	φαινομένηφι =φαινομένη
ἔδ-ος, τό seat (3c)	ὅθι where; in which place	φάτ-ις, ἡ reputation (3e)
ἔεισάμεν-ος -η -ον likening x	ὄμβρ-ος, ὁ shower, rain (2a)	χαίρ-ω rejoice
(acc.) to ὕ (dat.)	Οὐλύμπονδε to Olympos	χιῶν (χιον-), ἡ snow (3a)
εἵματα, τὰ clothes (3b)	ὄφρα =ἵνα (+subj.) in order to	
ἔμμεναι=εἶναι	παρθέν-ος, ἡ maiden, unwedded	
ἐνί=έν	girl (2a)	
ἐννυ-μαι put on	πέπλ-ος, ὁ robe, mantle (2a)	<b>Vocabulary to be learnt</b>
ἐντύν-ομαι get oneself ready	πετάννυ-μι spread out (perf.	αἰεῖ=αεῖ
(ἐντύνει=2nd s. subj.)	pass. πέπταμαι)	ἄρα straightaway
ἐπιδέδρομεν (it) is spread over	πλυν-ός, ὁ washing place (2a)	ἀσφαλής ἐς safe, secure
(perf. of ἐπιτρέχω)	πλύν-ω wash (fut. πλυνέω)	δέμνια, τά bed, bedding (2b)
ἐπιπίλνα-μαι come near	ποδέσει(ν)=ποσί(ν) on foot	κε (κεν) (enclitic)=ἄν
ἐποτρύν-ω urge, persuade	(ποῦς)	κούρη=κόρη, ἡ daughter, girl
ἔσσαι=ἔσει (2nd s. fut. of εἰμί)	πόληος=πόλεως	(1a)
		χαίρω rejoice
		ὥς thus, so

## B

*Prompted by the dream, Nausikaa approaches her father and, with the innocent guile of a favourite daughter, suggests that he should grant her permission to do the washing for the family at the river next day.*

αὐτίκα δ' Ἡὼς ἦλθεν ἐϋθρονος, ἥ μιν ἔγειρε  
 Ναυσικάαν εὐπεπλον· ἄφαρ δ' ἀπεθαύμασ' ὄνειρον,  
 βῆ δ' ἵμεναι διὰ δώμαθ', ἵν' ἀγγείλειε τοκεῦσι,  
 πατρὶ φίλῳ καὶ μητρὶ· κιχῆσατο δ' ἔνδον ἐόντας·  
 ἡ μὲν ἐπ' ἐσχάρῃ ἦστο, σὺν ἀμφιπόλοισι γυναιξίν,  
 ἡλάκατα στρωφῶσ' ἀλιπόφυρα· τῷ δὲ θύραζε  
 ἐρχομένῳ ξύμβλητο μετὰ κλειτούς βασιληῆας  
 ἐς βουλὴν, ἵνα μιν κάλεον Φαίηκες ἀγαυοί.  
 ἡ δέ, μάλ' ἄγχι στήσας, φίλον πατέρα προσέειπε  
 'πάππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσσειας ἀπήνην  
 ὑψηλὴν εὐκυκλον, ἵνα κλυτὰ εἵματα ἄγωμαι  
 ἐς ποταμὸν πλυνέουσα, τὰ μοι ῥερυπωμένα κεῖται;  
 καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρώτοισιν ἐόντα  
 βουλὰς βουλευεῖν καθαρὰ χροῖ εἵματ' ἔχοντα.  
 πέντε δέ τοι φίλοι υἱῆς ἐνὶ μεγάροισι γεγάσιν,  
 οἱ δὲ ὀπιούντες, τρεῖς δ' ἡἴθεοι θαλέθοντες·  
 οἱ δ' αἰεὶ ἐθέλουσι, νεόπλυτα εἵματ' ἔχοντες,  
 ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῇ φρενὶ πάντα μέμηλεν.  
 ὥς ἔφατ'· αἶδετο γὰρ θαλερόν γάμον ἐξονομῆναι  
 πατρὶ φίλῳ· ὁ δὲ πάντα νόει καὶ ἀμείβετο μύθῳ·  
 'οὔτε τοι ἡμιόνων φθονέω, τέκος, οὔτε τευ ἄλλου.  
 ἔρχευ· ἀτάρ τοι δμῶες ἐφοπλίσσουσιν ἀπήνην  
 ὑψηλὴν εὐκυκλον, ὑπερτερὴν ἀραρυῖαν.'  
 ὥς εἰπὼν, δμῶεσσιν ἐκέκλετο, τοῖ δ' ἐπίθοντο.

## Vocabulary for Section Twenty B

## Notes

48. μιν: 'her', to be shortly explained as Ναυσικάαν εὐπεπλον.  
 50. βῆ δ' ἵμεναι: 'and she went to go...'  
 51. ἐόντας: see vocabulary.  
 53. τῷ: see vocabulary; take with ἐρχομένῳ after ξύμβλητο.  
 55. ἵνα: here with the indicative; contrast I.11.  
 60–1. ἐόντα ... ἔχοντα: see vocabulary.  
 67. πάντα: 'everything'.  
 71. τοί: the accent indicates that this = οἱ, 'they'.

ἀγαυός -ή -όν noble	εὐκυκλός -ον with fine wheels	προσέειπε=προσεῖπε spoke to
ἄγ-ομαι bring for oneself	εὐπεπλός -ον fair-robed	ῥερυπωμέν-ος -η -ον dirty
ἄγχι close	ἐφοπλίζ-ω get ready (fut. ἐφοπλίσσω)	στρωφά-ω twist, spin
αἰδ-ομαι feel reticence about (+ inf.)	ἔχοντα I.61 take with σοὶ I.60	τέκ-ος, τό child (3c uncontr.)
ἀλιπόφυρος -ος -ον purple	ἡἴθε-ος, ὁ bachelor (2a)	τοκ-εύς, ὁ parent (3g)
Ἀλκίνο-ος, ὁ Alkinoos (2a) (king of the Phaiakians, Nausikaa's father)	ἡλάκατ-α, τά wool (on the distaff) (2b)	τῷ (I.6)=αὐτῷ (i.e. father)
ἀμφίπολος -ος, ἡ servant, handmaiden (2a)	ἡμαί be seated (ἦστο 3rd s. past)	ὑπερτερή-η, ἡ covering, canopy (1a)
ἀπήν-η, ἡ wagon (1a)	ἡ μὲν i.e. her mother	ὕψηλ-ός -ή -όν high
ἀποθαυμάζ-ω wonder at	ἡώς, ἡ dawn	φθον-έω begrudge (+gen.)
ἀραρυῖαν fitted (acc. s. f. perf. part. of ἀραρίσκω)	θαλέρ-ός -ή -όν fruitful	φρήν (φρεν-), ἡ heart, mind (3a)
ἄφαρ at once	θύραζε to the outside, out	χορός, ὁ dance (2a)
γεγάσιν 3rd pl. perf. of γίγνομαι	ἵμεναι=ιέναι	χρῶς, ὁ body, flesh (dat. χροῖ)
διὰ (+acc.) through	ἵνα (+ind.) where	<b>Vocabulary to be learnt</b>
δμῶς (δμω-), ὁ slave (3a) (dat. pl. δμῶεσσιν)	καθαρ-ός -ή -όν clean	ἄγωμαι (ἀγαγ-) bring (for oneself), lead, marry
δώματ-α, τὰ house, palace (3b)	κάλεον=ἐκάλουν	εἵματα, τὰ clothes (3b)
ἐγείρ-ω rouse	κέλ-ομαι command (+dat.) (ἐκέκλετο 3rd s. aor.)	ἔοικε it is right for (+dat.)
εἵματ-α, τὰ clothes (3b)	κιχάν-ω (κιχῆσ-) meet	ἐνί=ἐν
ἐνί=ἐν	κλειτ-ός -ή -όν famous	ἐς=εἰς
ἐξονομαίν-ω (ἐξονομῆν-) mention	κλυτ-ός -ή -όν splendid, lovely	ἐφοπλίζω equip, get ready (fut. ἐφοπλίσσω)
ἔοικε it is right for (+dat.)	μέγαρ-α, τὰ house, palace (2b)	ἡώς, ἡ dawn (=Attic ἔως) (acc. ἡῷ; gen. ἡοῦς, dat. ἡοτὶ)
ἐόντα I.60 take with σοὶ I.60	μέμηλεν perf. of μέλει	μετὰ (+dat.) among, in company with
ἐόντας I.22 understand 'parents'	μετά (+acc.) among; (+dat.) among, in company with	μῦθος, ὁ word, story (2a)
ἔρχευ=έρχου	μῦθ-ος, ὁ word (2a)	πλύνω wash (fut. πλυνέω)
ἐς=εἰς	νεόπλυτ-ος -ον newly washed	προσεῖπον (προσέειπον) spoke X (acc.) to Y (acc.)
ἐσχάρ-η, ἡ hearth (1a)	ξύμβλητο=ξυνέβλητο (3rd s. aor. [+dat.])	Lack of augment on past tenses e.g. στή=ἔστη, κάλεον=ἐκάλουν etc.
εὐθρον-ος -ον lovely, fair-throned	ὀπυί-ω be married	
	πάππας, ὁ father (voc. πάππα)	
	πέντε five	
	πλύν-ω wash (fut. πλυνέω)	

and brought the mule wagon with good wheels outside and put it together, and led the mules under the yoke and harnessed them, and the girl brought the bright clothing out from the inner chamber and laid it in the well-polished wagon. Meanwhile her mother put in a box all manner of food, which would preserve strength, and put many good things to eat with it, and poured out wine in a goatskin bottle, and her daughter put that in the wagon. She gave her limpid olive oil in a golden oil flask for her and her attendant women to use for anointing. Nausikaa took up the whip and the shining reins, then

75

80

whipped them into a start and the mules went noisily forward  
and pulled without stint, carrying the girl and the clothing.  
She was not alone. The rest, her handmaidens, walked on beside her.

Now when they had come to the delightful stream of the river, 85  
where there was always a washing place, and plenty of glorious  
water that ran through to wash what was ever so dirty,  
there they unyoked the mules and set them free from the wagon,  
and chased them out along the bank of the swirling river  
to graze on the sweet river grass, while they from the wagon 90  
lifted the wash in their hands and carried it to the black water,  
and stamped on it in the basins, making a race and game of it  
until they had washed and rinsed all dirt away, then spread it  
out in line along the beach of the sea, where the water 95  
of the sea had washed the most big pebbles up on the dry shore.  
Then they themselves after bathing and anointing themselves with olive oil,  
ate their dinner all along by the banks of the river  
and waited for the laundry to dry out in the sunshine.  
But when she and her maids had taken their pleasure in eating, 100  
they all threw off their veils for a game of ball, and among them  
it was Nausikaa of the white arms who led in the dancing;  
and as Artemis, who showers arrows, moves on the mountains  
either along Taygetos or on high-towering  
Erymanthos, delighting in boars and deer in their running,  
and along with her the nymphs, daughters of Zeus of the aegis, 105  
range in the wilds and play, and the heart of Leto is gladdened,  
for the head and the brows of Artemis are above all the others,  
and she is easily marked among them, though all are lovely,  
so this one shone among her handmaidens, a virgin unwedded.

## C

*As the girls play ball by the beach, Athene engineers an encounter with Odysseus.*

ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πάλιν οἰκόνδε νέεσθαι, 110  
ζεύξας' ἡμιόνους, πτύξασά τε εἵματα καλά,  
ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,  
ὥς Ὀδυσσεὺς ἔγροιο, ἴδοι τ' εὐώπιδα κούρην,  
ἢ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιο.  
σφαῖραν ἔπειτ' ἔρριψε μετ' ἀμφίπολον βασίλεια·  
ἀμφιπόλου μὲν ἄμαρτε, βαθείη δ' ἔμβαλε δῖνην, 115  
αἰ δ' ἐπὶ μακρὸν αὔσαν. ὁ δ' ἔγρετο δῖος Ὀδυσσεύς,  
ἔξόμενος δ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν·

ᾧ μοι ἐγὼ, τέων αὖτε βροτῶν ἐς γαῖαν ἰκάνω;  
ἦ ῥ' οἷ γ' ὑβρίσταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 120  
ἦε φιλόξεينوι, καὶ σφιν νόος ἐστὶ θεοῦδής;  
ὥς τέ με κουράων ἀμφήλυθε θῆλυς αὐτή,  
νυμφάων, αἱ ἔχουσ' ὀρέων αἰπείνῃ κάρηνῃ  
καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα.  
ἦ νύ που ἀνθρώπων εἰμὶ σχεδὸν αὐδήέντων; 125  
ἀλλ' ἄγ', ἐγὼν αὐτὸς πειρήσομαι ἢ δὲ ἴδωμαι·

## Vocabulary for Section Twenty C

## Notes

112. ἄλλ' = ἄλλα 'other [things], something else'; do not confuse with ἀλλά 'but'.  
113. ὥς: indicating purpose.  
119. ᾧ μοι: = οἷμοι.  
122. ὥς: how!  
126. πειρήσομαι: i.e. carry out a test by using my eyes (ἴδωμαι).

ἄγρι-ος -η -ον wild	ἦ = ? (dir. or indir.)	ῥα-ἄρα
αἰπείν-ός -ή -όν steep	ἦ . . . ἦε double question	σφαῖρα-α, ἡ ball (1b)
ἀμφέρχ-ομαι (aor. ἀμφήλυθ-ον) surround (+acc.)	ἠδέ and	σχεδόν (+ gen.) near
ἀμφίπολ-ος, ἡ handmaiden (2a)	θεοῦδ-ής -ές god-fearing	τέων= τίνων
αὐδῆ-εις -εσσα -εν (αὐδήεντ-) speaking with human voices	θηλ-υς -εια -υ female	φιλόξειν-ος -ον loving strangers,
αὖτε again, on the contrary, this time	θυμ-ός, ὁ heart (2a)	hospitable
αὖτ-ή, ἡ cry, shriek (1a)	ἰκάν-ω come	φρήν (φρεν-), ἡ mind (3a)
ἀϋ-ω scream	κάρην-ον, τό peak (2b)	ὥς = ἵνα (+ subj./opt.) in order that
βασίλει-α, ἡ princess (1b)	μετά (+acc.) to	
βροτ-ός, ὁ mortal (2a)	νέ-ομαι return	
γαῖ-α, ἡ (1c)=γῆ	νοέ-ω plan	
γλαυκῶπις (γλαυκωπιδ-), ἡ grey-eyed	νό-ος, ὁ = νοῦς, ὁ	<b>Vocabulary to be learnt</b>
δίν-η, ἡ eddy (1a)	νυ=νυν	ἀμφέρχομαι surround (+acc.)
δῖ-ος -α -ον god-like	νύμφ-η, ἡ nymph (1a)	(aor. ἀμφήλυθον)
ἐγείρ-ομαι (aor. ἐγρό-μην) wake up	οἰκόνδε home, homewards	ἀμφίπολος, ἡ handmaiden (2a)
ἐγὼν = ἐγὼ	ὀρμαίν-ω debate, consider	γλαυκῶπις (γλαυκωπιδ-), ἡ grey-eyed (used of Athene)
ἔξ-ομαι sit	πειρήσομαι let me try (aor. subj. of πειράομαι)	δῖος ἄν godlike
ἐμβάλλ-ω (ἐμβαλ-) throw in (+ dat.)	πηγ-ή, ἡ source (1a)	θυμός, ὁ heart, anger (2a)
εὐώπις (εὐωπιδ-), ἡ beautiful	πίσε-α, τὰ meadows (3c uncontr.)	νοέω plan, devise; notice
ζεύγνυ-μι (ζευξ-) yoke	ποιή-εις -εσσα -εν (ποιήεντ-) grassy	νυ=νυν (enclitic)
	που somewhere, anywhere (enclitic)	φρήν (φρεν-), ἡ heart, mind (3a)
	πτύσσ-ω (πτυξ-) fold	ὥς (+subj./opt.)=ἵνα in order that

## D

*Naked, but discreetly clutching a leafy branch, Odysseus emerges. The girls flee – all except Nausikaa. Odysseus considers how he may best address her.*

In *World of Athens*: supplication 3.35–6.

ὥς εἰπὼν, θάμνων ὑπεδύσετο δῖος Ὀδυσσεύς,  
ἐκ πυκνῆς δ' ὕλης πτόρθον κλάσε χειρὶ παχείῃ  
φύλλων, ὥς ῥύσαιτο περὶ χροῖ μήδεα φωτός.  
βῆ δ' ἵμεν ὥς τε λέων ὀρεσίτροφος, ἀλκὶ πεποιθώς,  
ὅς τ' εἶσ' ὕμενος καὶ ἀήμενος, ἐν δέ οἱ ὅσσε  
δαίεται· αὐτὰρ ὁ βουσί μετέρχεται ἢ οἷσιν  
ἢ ἐ μετ' ἀγροτέρας ἐλάφους· κέλεται δέ ἐ γαστήρ,  
μήλων πειρήσοντα, καὶ ἐς πυκινὸν δόμον ἐλθεῖν·  
ὥς Ὀδυσσεύς κούρησιν ἐϋπλοκάμοισιν ἔμελλε  
μίξεσθαι, γυμνός περ ἑὼν· χρειῶ γὰρ ἵκανε.  
σμερδαλέος δ' αὐτῇσι φάνη κεκακωμένος ἄλμη,  
τρέσσαν δ' ἄλλυδις ἄλλη ἐπ' ἡϊόνας προύχουσας·  
οἷη δ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη  
θάρσος ἐνὶ φρεσὶ θῆκε, καὶ ἐκ' ἑός ἐΐλετο γυίων.  
στῆ δ' ἄντα σχομένη· ὁ δὲ μερμηρίζεν Ὀδυσσεύς,  
ἢ γούνων λίσσοιτο λαβῶν εὐώπιδα κούρην,  
ἢ αὐτῶς ἐπέεσσιν ἀποσταδὰ μειλίχοισι  
λίσσοιτ', εἰ δείξειε πόλιν καὶ εἴματα δοίη.  
ὥς ἄρα οἱ φρονέοντι δοάσατο κέρδιον εἶναι,  
λίσσεσθαι ἐπέεσσιν ἀποσταδὰ μειλίχοισι,  
μὴ οἱ γούνα λαβόντι χολώσαιο φρένα κούρη.  
αὐτίκα μειλίχιον καὶ κερδαλέον φάτο μῦθον·

### Vocabulary for Section Twenty D

#### Notes

127. ὥς: 'so, in this way', like 135 and 145; cf. ὥς 129 expressing purpose; ὥς 130 'like'.  
129. ῥύσαιτο: the subject is πτόρθος.  
131. εἶσ(ι): εἶμι 'go'.  
134. ἐλθεῖν: after κέλεται; πειρήσοντα (agreeing with ἐ) is future, expressing purpose.  
134. δόμον: here 'sheepfold'.  
141. σχομένη: aor. middle participle of ἔχω.  
144. εἰ: 'in the hope that she would' (implied purpose).  
147. μή: 'lest'; φρένα 'in her mind'.

ἀγρότερ-ος -η -ον wild	θάμν-ος, ὁ bush (2a)	προέχ-ω jut out
ἄη-μι blow upon (of wind)	θάρσ-ος, τό courage, boldness (3c)	πτόρθ-ος, ὁ branch (2a)
ἀλκί strength, prowess (dat.)	ἰκάν-ω come to, come upon	πυκνῖν-ος -ή -όν dense, thick-foliaged
ἄλλυδις (ἄλλη) in different directions	ἵμεν=ιέναι	ρύ-ομαι protect, hide
ἄλμ-η, ἡ brine (1a)	κακό-ω disfigure	σμερδαλέ-ος -η -ον frightful, terrible
ἄντα face to face	κέλ-ομαι order	τῇ (l. 139) =αὐτῇ
ἀποσταδὰ at a distance	κερδαλέ-ος -η -ον cunning	τρέ-ω tremble, flee
αὐτὰρ but, now	κέρδιον more profitable	ὕλ-η, ἡ bush, tree (1a)
αὐτῶς simply	κλάζ-ω break	ὑποδύ-ομαι emerge from (+gen.)
γαστήρ (γαστερ-), ἡ stomach, hunger (3a)	λίσσο-ομαι beseech	ῥ-ω rain (upon)
γοῦν-α, τά knees (2b) ( <i>take</i> γούνων [l. 142] <i>after</i> λαβῶν 'taking hold of')	μειλίχι-ος -η -ον winning, soothing	φρονέ-ω consider
γυῖ-α, τὰ limbs (2b)	μερμηρίζ-ω consider, debate	φύλλ-ον, τό leaf (2b)
γυμν-ός -ή -όν naked	μετέρχ-ομαι attack (+dat., or μετά+acc.)	φώς (φωτ-), ὁ mortal (3a)
δαί-ομαι blaze	μήδε-α, τά genitals (3c uncontr.)	χολό-ομαι be angry with (+dat.)
δέ-ος, τό fear (3c)	μηλ-ον, τό sheep (2b)	χρεῖω, ἡ need
δοάσατο it seemed to x (dat.)	μίγνυ-μαι meet with (+dat.) (fut. μίξομαι)	χρῶς, ὁ flesh, body (dat. χροῖ)
ἐ (l. 133) =αὐτόν	οἷεσιν <i>dat. pl. of</i> οἷς	
ἐκ . . . εἴλετο (aor. of ἐξαιρέομαι) remove from (+ gen.)	οἷ-ος -η -ον alone	
ἐλαφ-ος, ἡ hind (2a)	οἷς, ὁ, ἡ sheep	
εὐπλόκαμ-ος -ον with pretty hair	ὀρεσίτροφ-ος -ον mountain-bred	
εὐώπις (εὐώπιδ-), ἡ beautiful	ὅσσε both eyes (nom.)	
ἔχ-ομαι (σχ-) hold one's ground	παχ-ύς -εῖα -ύ thick, clenched	
ἢ . . . ἢ ἐ either ... or (perf. part. of πείθ-ω)	πειρά-ω test (+gen.)	
ἢ ... ἢ whether ... or	πεποιθώς trusting in (+dat.)	
ἡϊών (ἡιον-), ἡ shore, strand (3a)	περ=καίπερ	
	περί (+dat.) around, about	

**Vocabulary to be learnt**  
 γούνα, τά *knees* (2b) (*sometimes* γούνατα [3b])  
 ἰκάνω *come, come to/upon* (+acc.)  
 ἵμεν =ιέναι  
 λίσσομαι *beseech*  
 ὁ ἢ τό *he, she, it*  
 φρονέω *think, consider*  
 χρῶς, ὁ *flesh* (*Attic* χρωτ- 3a) (*Ionic/Epic acc. χρῶα; gen. χροός; dat. χροῖ*)



τρέσσαν δ' ἄλλυδις ἄλλη

## E

*Odysseus' speech. He indicates his awe of Nausikaa, relates his past sufferings (hinting at his own importance in passing), and closes with a plea for help.*

'γουνούμαί σε, ἄνασσα· θεός νύ τις ἦ βροτός ἐσσι;  
εἰ μὲν τις θεός ἐσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν, 150  
'Αρτέμιδί σε ἐγὼ γε, Διὸς κούρη μέγαλοιο,  
εἶδος τε μέγεθός τε φυὴν τ' ἄγχιστα ἔϊσκω·  
εἰ δέ τις ἐσσι βροτῶν, τοὶ ἐπὶ χθονὶ ναιετάουσι,  
τρισμάκαρες μὲν σοί γε πατήρ καὶ πότνια μήτηρ,  
τρισμάκαρες δὲ κασίγνητοι· μάλα πού σφισι θυμὸς 155  
αἰὲν εὐφροσύνησιν ἰαίνεται εἵνεκα σεῖο,  
λευσσόντων τοιόνδε θάλος χορὸν εἰσοιχνεῦσαν.  
κεῖνος δ' αὖ περὶ κῆρι μακάρτατος ἔξοχον ἄλλων,  
ὃς κέ σ', ἐέδνοισι βρίσας, οἰκόνδ' ἀγάγηται.  
οὐ γάρ πω τοιοῦτον ἐγὼ ἴδον ὀφθαλμοῖσιν, 160  
οὔτ' ἀνδρ' οὔτε γυναιῖκα· σέβας μ' ἔχει εἰσορόωντα.  
Δήλω δὴ ποτε τοῖον, Ἀπόλλωνος παρὰ βωμῷ,  
φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόησα·  
ἦλθον γάρ καὶ κεῖσε, πολλὸς δέ μοι ἔσπετο λαὸς  
τὴν ὁδὸν ἧ δὴ μέλλεν ἐμοὶ κακὰ κήδε' ἔσεσθαι.  
ὥς δ' αὐτῶς, καὶ κεῖνο ἰδὼν, ἐτεθήπεα θυμῷ 165  
δὴν, ἐπεὶ οὐ πω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης,  
ὥς σέ, γύναι, ἄγαμαί τε τέθηπά τε δειδία τ' αἰνῶς  
γούνων ἄψασθαι· χαλεπὸν δέ με πένθος ἰκάνει.

## Vocabulary for Section Twenty E

## Notes

- 151-2. take in order ἔϊσκω σε Ἀρτέμιδι, κούρη Διὸς μέγαλοιο, in respect of your (acc.) εἶδος etc.  
157. λευσσόντων: lit. 'of them [= σφισί 155, i.e. parents and siblings] seeing...'.  
157. τοιόνδε θάλος: i.e. such a budding branch as you (hence εἰσοιχνεῦσαν, f. acc.).  
162. τοῖον ... νέον ἔρνος ἀνερχόμενον: object of ἐνόησα.  
165. τὴν ὁδὸν ἧ: 'on the journey by which...'.  
167. ἐκ: see vocabulary.

ἄγα-μαι admire, look at in awe	εἰσοιχνέ-ω enter	οἰκόνδε home, homewards
ἄγχιστα most closely	εἰσορά-ω behold, look upon	ὀφθαλμ-ός, ὁ eye (2a)
αἰέν=αεί	ἐκ I.167 goes with γαίης	πένθ-ος, τό grief (3c)
αἰνῶς terribly	ἔξοχον (+gen.) above, more	περί (+dat.) in
ἄνασσ-α, ἡ princess (1c)	than	πότνι-α lady (nom. s. f.)
ἀνέρχ-ομαι (ἀνήλυθ-) come up	ἔρν-ος, τό young stem (3c)	που somewhere, anywhere; I
'Αρτεμις ('Αρτεμιδ-), ἡ Artemis	ἐσσι=εἶ you (s.) are	suppose (enclitic)
(3a) (goddess of hunting and	εὐρ-ύς -εῖα -ύ broad, wide	πω yet (enclitic)
chastity)	εὐφροσύν-η, ἡ pleasure (1a)	σέβας, τό respect (3c)
βρίθ-ω load down	θάλ-ος, τό budding branch (3c)	σεῖο=σοῦ
βροτ-ός, ὁ mortal (2a)	ἰαίν-ω warm	σφισι=σφι
γουνό-ομαι beseech	κασίγνητ-ος, ὁ brother (2a)	τέθηπα be astonished (perf.)
δεῖδία I fear	κεῖν-ος=ἐκεῖν-ος	(past ἐτεθήπεα)
Δῆλ-ος, ἡ Delos (2a) (island	κεῖσε=ἐκεῖσε	τοι=οἱ
birthplace and sanctuary of	κήδε-α, τὰ troubles (3c uncontr.)	τοῖ-ος=τοιοῦτος
Apollo)	κῆρ (κηρ-), τό heart (3a)	τρισμάκαρ (τρισμακαρ-)
δῆν for a long time	λα-ός, ὁ people (2a)	thrice-blessed
δόρυ (δορατ-), τό piece of wood,	λεύσσ-ω see (take λευσσόντων	φοῖνιξ (φοινικ-), ὁ, ἡ
shaft (3b)	with σφισι)	date-palm
ἔεδν-α, τὰ bridal gifts (2b)	μάκαρ (μακαρ-) blessed	φυ-ή, ἡ stature (1a)
εἶδ-ος, τό looks, appearance (3c)	(μακάρτατ-ος -η -ον is the	χθών (χθον-), ἡ earth (3a)
εἵνεκα =ἐνεκα	sup.)	χορ-ός, ὁ dance (2a)
ἔϊσκ-ω liken x (acc.) to y (dat.)	μέγεθ-ος, τό size (3c)	ὥς δ' αὐτῶς in the same way
in z (acc.)	ναιετά-ω dwell	



'Αρτεμις



'Απόλλων



χθιζὸς ἔεικοστῷ φύγον ἤματι οἶνοπα πόντον· 170  
 τόφρα δέ μ' αἰεὶ κῦμ' ἐφόρει κραιπνὰ τε θύελλαι  
 νήσου ἀπ' Ὀγυγίης· νῦν δ' ἐνθάδε κάββαλε δαίμων,  
 ὄφρα τί που καὶ τῆδε πάθω κακόν· οὐ γὰρ ὅτῳ  
 παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσι πάροιθεν.  
 ἀλλά, ἄνασσ', ἐλέαιρε· σὲ γὰρ κακὰ πολλὰ μογίσσας 175  
 ἐς πρώτην ἰκόμην, τῶν δ' ἄλλων οὐ τίνα οἶδα  
 ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσιν.  
 ἄστὺ δέ μοι δεῖξον, δὸς δὲ ῥάκος ἀμφιβαλέσθαι,  
 εἴ τί που εἴλυμα σπείρων ἔχες ἐνθάδ' ἰοῦσα.  
 σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῆσι μενοινᾶς, 180  
 ἄνδρα τε καὶ οἶκον καὶ ὁμοφροσύνην ὁπάσειαν  
 ἐσθλήν· οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον,  
 ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχῃτον  
 ἀνὴρ ἢ δὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσι,  
 χάρματα δ' εὐμενέτησι· μάλιστα δέ τ' ἔκλυον αὐτοί· 185

174. παύσεσθαι: understand κακόν as subject.  
 175. σε: with ἐς πρώτην.  
 180. δοῖεν: note optative, expressing a wish, like ὁπάσειαν (181).  
 182. τοῦ: see vocabulary.  
 184. πολλ' ... εὐμενέτησι: see vocabulary under ἄλγος.

ἄλγ-ος, τό source of grief (3c uncontr.) ( <i>understand</i> 'these things are . . .')	κλύ-ω be respected κραιπν-ός -ή -όν swift κῦμα (κυματ-), τό wave (3b)	τελέ-ω complete, bring to pass (fut. τελέε-ω) τῆδε here
ἀμφιβάλλ-ομαι (ἀμφιβαλ-) put on ἅπτ-ομαι touch (+gen.)	μενοινά-ω desire μογέ-ω suffer	τόσ-ος -η -ον as many ( <i>take with</i> ὅσος 'as many as')
ἄρειον better γαῖ-α, ἡ (1c)=γῆ	νόημα (νοηματ-), τό thought (3b)	τοῦ-τούτου (gen. of comparison)
δυσμεν-ής, ὁ enemy ἔεικοστ-ός -ή -όν twentieth	οἶνοψ (οἶνοπ-) wine-faced (wine-dark)	τόφρα for so long φορέ-ω carry
εἴλυμα, τό wrapping (3b) ἐλεαίρ-ω show mercy	οἶ-ω think ὁμοφρονέ-ω be in agreement,	χάρμα (χαρματ-), τό source of joy (3b)
εὐμενέτ-ης, ὁ friend (1d) ἔχες=εἶχες	compatible ὁμοφρονέοντε nom. part. dual	χθιζ-ός -ή -όν yesterday's (tr. 'yesterday')
ἔχῃτον 'the two of them keep' (3rd dual)	ὁμοφροσύνη, ἡ compatibility (1a)	Ὀγυγί-η, ἡ Ogygia (1a) ( <i>island</i> of <i>Kalypso</i> )
ἦ or ἦδέ and	ὁπάζ-ω grant ὄφρα=ἵνα (+subj.) in order that	<b>Vocabulary to be learnt</b> ἄνασσα, ἡ <i>princess, queen</i> (1c)
ἡμαρ (ἡματ-), τό day (3b) θύελλ-α, ἡ storm (1c)	πάροιθεν before then πόντ-ος, ὁ sea (2a)	ἅπτομαι touch (+gen.) βροτός, ὁ <i>mortal</i> (2a)
ἰκνέ-ομαι (ἰκ-) come to κάββαλε=κατέβαλε	που somewhere, anywhere; I suppose (enclitic)	γαῖα, ἡ=γῆ εἰσοράω (εἰσιδ-) <i>behold, look at</i> ἔσσι=εἶ you (s.) are
καταβάλλ-ω (καταβαλ-) cast down	ράκ-ος, τό tattered garment (3c) σπεῖρ-ον, τό garment (2b)	

ἦ or	οἰκόνδε <i>home, homewards</i>	πω yet ( <i>enclitic</i> )
ἡμαρ (ἡματ-), τό day (3b)	ὄφθαλμός, ὁ <i>eye</i> (2a)	τοί=οἱ ( <i>relative</i> )
ἰκνέομαι (ἰκ-) come to, arrive at	περί (+dat.) in, on	χορός, ὁ <i>dance; chorus</i> (2a)
κεῖνος-ἐκεῖνος	που somewhere, anywhere ( <i>enclitic</i> )	
μέγεθος, τό size (3c)		

### Enjoying Homer

One important feature of Homer's practice is his tendency to restrict the third-person narrative to reporting of facts, without any obvious authorial evaluation or interpretation added. To put it simply, Homer says 'X happened and Y happened and Z happened' without saying anything more about the significance of the events. He puts evaluation, judgement and moral perspective in the mouths of his characters – again, as if merely reporting what they say. The result is that Homer's work has an air of 'objectivity' too it, as if the poet is entirely divorced from the proceedings – he is merely the mouthpiece – and we have to make what sense of it we can. Look, for example, at 20B ll.56–71. Homer does not say 'Look how Nausikaa winds her father round her little finger!' He just lets her talk, and her father answer. Nevertheless, is there a gentle narratorial steer at ll. 66–7?

Odysseus' speech in 20E is a masterpiece. It starts with a lightly humorous touch (a good beginning for a man in desperate need of help but not exactly dressed to kill). Odysseus has decided not to supplicate Nausikaa in the usual way (i.e. seize her knees) for the reason he gives. But his first words are 'I seize your knees'! He compliments her on her beauty by likening her to Artemis (151), goddess of – ? Virginité. In other words, Odysseus flatters her beauty (152), but does not threaten (she would have run a mile had he likened her to, for example, Aphrodite, goddess of sex). He blesses her parents and siblings, but most of all, the one who marries her. Here is a man who respects the family and marriage – an unlikely sentiment for someone who had evil designs on her. He summarises his reaction to her by one word – σέβας (161) – which he proceeds to explain with a story that hints at an interesting past (162–5), ending with a more detailed account of his feelings towards her (166–8). Now is the time to wring her heart with a brief hint at the sufferings that have brought him here (170–4), and to throw himself on her mercy (175–9). He ends by wishing her everything a young and attractive woman of that world would long for – a marriage in which both parties see eye-to-eye (the marriage theme returns). The wily, intelligent, delicately tactful Odysseus sees perfectly into her heart. What a masterful speech, from a master poet. But that is Homer for you – speaking to us with such sensitive human understanding over nearly 3000 years.

## F

*Nausikaa, with halting formality, promises help, introduces herself and recalls her terrified servants.*

τὸν δ' αὖ Νηυσικάα λευκώλενος ἀντίον ἤϋδα·  
 'ξεῖν', ἐπεὶ οὔτε κακῶ οὔτ' ἄφρονι φωτὶ ἔοικας,  
 Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν,  
 ἐσθλοῖς ἡδὲ κακοῖσιν, ὅπως ἐθέλῃσιν, ἐκάστω·  
 καὶ που σοὶ τάδ' ἔδωκε, σὲ δὲ χρὴ τετλάμεν ἔμψης.  
 νῦν δ', ἐπεὶ ἡμετέρην τε πόλιν καὶ γαῖαν ἱκάνεις,  
 οὔτ' οὖν ἐσθῆτος δευήσσαι οὔτε τευ ἄλλου,  
 ὦν ἐπέοιχ' ἱκέτην ταλαπείριον ἀντιάσαντα.  
 ἄστνυ δέ τοι δεῖξω, ἐρέω δέ τοι οὐνομα λαῶν.  
 Φαίηκες μὲν τήνδε πόλιν καὶ γαῖαν ἔχουσιν,  
 εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινόοιο,  
 τοῦ δ' ἐκ Φαιήκων ἔχεται κάρτος τε βίη τε.  
 ἦ ῥα, καὶ ἀμφιπόλοισιν εὐπλοκάμοισι κέλευσε·  
 'στήτε μοι, ἀμφίπολοι! πόσε φεύγετε, φῶτα ἰδοῦσαι;  
 ἦ μὴ πού τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν;  
 οὐκ ἔσθ' οὔτος ἀνὴρ διερός βροτὸς οὐδὲ γένηται,  
 ὅς κεν Φαιήκων ἀνδρῶν ἐς γαῖαν ἵκηται  
 δηϊότητα φέρων· μάλα γὰρ φίλοι ἀθανάτοισιν.  
 οἰκέομεν δ' ἀπάνευθε, πολυκλύστῳ ἐνὶ πόντῳ,  
 ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος.  
 ἀλλ' ὅδε τις δύστηνος ἀλῶμενος ἐνθάδ' ἱκάνει,  
 τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Διὸς εἰσὶν ἅπαντες  
 ξεῖνοί τε πτωχοὶ τε, δόσις δ' ὀλίγη τε φίλη τε.  
 ἀλλὰ δότ', ἀμφίπολοι, ξεῖνῳ βρώσιν τε πόσιν τε,  
 λούσατέ τ' ἐν ποταμῷ, ὅθ' ἐπὶ σκέπας ἔστ' ἀνέμοιο.'

## Vocabulary for Section Twenty F

## Notes

193. ὦν: gen., as if the sentence continued 'ὦν it is right for a ἱκέτης not to lack'.  
 197. ἐκ, ἔχεται: see vocabulary.  
 200. φάσθ(ε): φημί in Homer often means 'think', as here: 'surely you do not think [him] to be τινα...' etc.  
 203. φίλοι: understand 'we are'.  
 207. πρὸς: see vocabulary.  
 208. ὀλίγη τε φίλη τε: = 'doesn't cost us much but will mean a lot to the beggar'.

ἀλά-ομαι wander	ἐθέλῃσιν=ἐθέλη (3rd s. pres. subj.)	πολύκλυστ-ος -ον loud-roaring
Ἀλκινόοιο=Ἀλκινόου	ἐκ (l. 25) governs τοῦ	πόντ-ος, ὁ sea (2a)
ἄμμι=ἡμῖν	ἔμμεναι=εἶναι	πόσε; (to) where?
ἀνέμοιο=ἀνέμου	ἔμψης doubtless, at any rate	πόσ-ις, ἡ drink (3e)
ἀντιά-ω meet, encounter	ἐπέοικε it befits, it is right for (+dat.)	πρὸς (+gen) under the protection of
ἀντίον in reply	ἐπί . . . ἔστ' is, is found	πτωχ-ός, ὁ beggar (2a)
ἀπάνευθε far away	ἐπιμίσγ-ομαι have to do with (+dat.)	σκέπας, τό cover, shelter (sc. 'from')
αὐδά-ω speak, say	εὐπλόκαμ-ος -ον with pretty hair	ταλαπείρι-ος -ον weary
ἄφρων ἄφρον (ἄφρον-) stupid, thoughtless	ἔχ-ομαι (ἐκ) depend (on)	τετλάμεν to endure (perf. inf. of τλάω)
βί-η, ἡ dominion (1a)	ἦ (l. 198) she spoke	φῶς (φωτ-), ὁ mortal, man (3a)
βρώσ-ις, ἡ meat, food (3e)	ἦ μὴ surely you don't	
γένηται (l. 201) '(he) will ever be' (subj. in general statement)	ἡδέ and	<b>Vocabulary to be learnt</b>
δεύ-ομαι lack (+gen.) (fut. δευήσομαι)	κάρτ-ος, τό power (3c)	ἄνεμος, ὁ wind (2a)
δηϊότης (δηϊότητ-), ἡ slaughter (3a)	κομέ-ω look after, care for	ἔμμεναι=εἶναι
διερ-ός -ά -όν living	λα-ός, ὁ people, inhabitant (2a)	εὐπλόκαμος on with pretty hair
δόσ-ις, ἡ gift, giving (3e)	λευκώλεν-ος -ον white-armed	ἡδέ and
δυσμεν-ής -ές hostile	λού-ω wash	λαός, ὁ people, inhabitant (2a)
δύστην-ος -ον wretched	μεγαλήτωρ (μεγαλητορ-) great-hearted	λούω wash (mid. wash oneself)
	ὄλβ-ος, ὁ happiness, wealth (2a)	πόντος, ὁ sea (2a)
		φῶς (φωτ-), ὁ man, mortal (3a)

## G

*As Odysseus bathes, Athene increases his attractiveness. Nausikaa describes to her servants the effect upon her of his transformation.*

ὥς ἔφαθ', αἰ δ' ἔσταν τε καὶ ἀλλήλησι κέλευσαν,  
 καδ' δ' ἄρ' Ὀδυσσῆ' εἴσαν ἐπὶ σκέπας, ὥς ἐκέλευσε  
 Νηυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο·  
 παρ δ' ἄρα οἱ φαρὸς τε χιτῶνά τε εἴματ' ἔθηκαν,  
 δῶκαν δὲ χρυσὴν ἐν ληκύθῳ ὕγρον ἔλαιον,  
 ἥνῳγον δ' ἄρα μιν λοῦσθαι ποταμοῖο ῥοῇσι.

## Vocabulary for Section Twenty G

ἔλαι-ον, τό olive oil (2b)	μεγαλήτωρ (μεγαλητορ-) great-hearted	φᾶρ-ος, τό cloak (3c)
ἥνῳγον they ordered	ρο-ή, ἡ stream, current (1a)	χιτῶν (χιτων-), ὁ tunic (3a)
κάδ (= κατά) . . . ἔζ-ω to seat (aor. εἶσα)	σκέπας, τό cover, shelter	χρῦσε-ος -η -ον golden
λήκυθ-ος, ἡ oil-jar (2a)	ὕγρ-ός -ή -όν moist	

δὴ ῥα τότε ἄμφιπόλοισι μετηύδα δῖος Ὀδυσσεύς·  
 'ἀμφίπολοι, στήθ' οὕτω ἀπόπροθεν, ὄφρ' ἐγὼ αὐτὸς  
 ἄλμην ὤμοιῖν ἀπολούσομαι, ἀμφὶ δ' ἐλαίῳ  
 χρίσομαι· ἦ γὰρ δηρὸν ἀπὸ' χροός ἔστιν ἀλοιφή.  
 220 ἄντην δ' οὐκ ἂν ἐγὼ γε λοέσσομαι· αἰδέομαι γὰρ  
 γυμνοῦσθαι κούρησιν ἐὺπλοκάμοισι μετελθών·  
 ὥς ἔφαθ', αἱ δ' ἀπάνευθεν ἴσαν, εἶπον δ' ἄρα κούρη.  
 αὐτὰρ ὁ ἐκ ποταμοῦ χροὰ νίζετο δῖος Ὀδυσσεύς  
 ἄλμην, ἣ οἱ νῶτα καὶ εὐρέας ἄμπεχεν ὤμους·  
 225 ἐκ κεφαλῆς δ' ἔσμηχεν ἀλὸς χνόνον ἀτρυγέτιο.  
 αὐτὰρ ἐπεὶ δὴ πάντα λοέσσατο καὶ λίπ' ἄλειψεν,  
 ἀμφὶ δὲ εἴματα ἔσασθ' ἃ οἱ πόρε παρθένος ἀδμής,  
 τὸν μὲν Ἀθηναίη θῆκεν, Διὸς ἐκγεγαυῖα,  
 230 μείζονά τ' εἰσιδέειν καὶ πάσσονα, κὰδ δὲ κάρητος  
 οὐλας ἦκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίαις.  
 ὥς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνῆρ,  
 ἴδρις, ὃν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη  
 τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει,  
 235 ὥς ἄρα τῷ κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις.  
 ἔζετ' ἔπειτ' ἀπάνευθε, κιὼν ἐπὶ θῖνα θαλάσσης,  
 κάλλει καὶ χάρισι στίλβων· θηεῖτο δὲ κούρη.  
 δὴ ῥα τότε ἄμφιπόλοισιν ἐὺπλοκάμοισι μετηύδα·  
 'κλυτὲ μευ, ἀμφίπολοι λευκώλενοι, ὄφρα τι εἴπω.  
 οὐ πάντων ἀέκητι θεῶν, οἳ Ὀλυμπον ἔχουσι,  
 240 Φαίηκεσ' ὅδ' ἀνὴρ ἐπιμίσγεται ἀντιθέοισι·  
 πρόσθεν μὲν γὰρ δὴ μοι ἀεικέλιος δέατ' εἶναι,  
 νῦν δὲ θεοῖσιν ἔοικε, τοῖ οὐρανὸν εὐρὺν ἔχουσιν.  
 αἶ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἶη  
 ἐνθάδε ναιετάων, καὶ οἱ ἄδοι αὐτόθι μίμνειν.  
 245 ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρῶσιν τε πόσιν τε.  
 ὥς ἔφαθ', αἱ δ' ἄρα τῆς μάλα μὲν κλύον ἠδ' ἐπίθοντο,  
 πὰρ δ' ἄρ' Ὀδυσσεὶ ἔθεσαν βρῶσιν τε πόσιν τε.  
 ἦ τοι ὁ πῖνε καὶ ἦσθε πολὺτλας δῖος Ὀδυσσεύς  
 ἀρπαλέως· δηρὸν γὰρ ἐδητύος ἦεν ἄπαστος.  
 250

## Notes

224. ὁ: 'he', soon to be qualified '[that is] δῖος Ὀδυσσεύς'.  
 229. τὸν μὲν: = Odysseus, object of Ἀθηναίη [another form of 'Athene'] θῆκεν, agreeing with μείζονα ... καὶ πάσσονα (230).  
 231. ἦκε: 'she let fall'.  
 232. ὥς δ' ὅτε: 'as when ...', the start of a simile, to be picked up at 235 ὥς ἄρα τῷ 'so then on him...'.  
 244. κεκλημένος: from καλέω.  
 245. ἄδοι: see vocabulary ἀνδάνω.

ἀδμής (ἀδμητ-), ἡ unwed  
 ἀεικέλι-ος -η -ον wretched  
 ἀέκητι against the will of (+gen.)  
 αἶ γάρ = εἰ γάρ  
 αἰδέ-ομαι feel shame at (+inf.)  
 ἀλείφ-ω anoint  
 ἄλμ-η, ἡ brine (1a)  
 ἀλοιφ-ή, ἡ ointment (1a)  
 ἄλς (ἀλ-), ὁ sea (3a)  
 ἀμπέχ-ω cover, lie thick upon  
 ἀμφὶ round about (adv.)  
 ἀμφὶ ... ἐννυμαι put on (aor. ἐσάμην)  
 ἀνδάν-ω (ἀδ-) please (+dat.)  
 ἄνθ-ος, τό flower (3c)  
 ἄντην face to face, in front of (sc. 'you')  
 ἀντίθε-ος -η -ον god-like  
 ἀπάνευθεν afar off  
 ἄπαστ-ος -ον not having tasted (+gen.)  
 ἀπό ... ἐστίν has been absent (from +gen.)  
 ἀπολούσομαι 1st s. aor. subj. of ἀπολού-ομαι wash off oneself  
 ἀπόπροθεν far off  
 ἄργυρ-ος, ὁ silver (2a)  
 ἀρπαλέως greedily  
 ἀτρυγέτιο=ἀτρυγέτου  
 ἀτρυγέτ-ος -ον unharvested  
 αὐτὰρ then, but  
 αὐτόθι here  
 βρῶσ-ις, ἡ meat, food (3e)  
 γυμνό-ομαι strip  
 δέατο he seemed  
 δέδαεν 3rd s. perf. of δι-δά-σκω  
 δηρὸν for a long time  
 ἐδητύς, ἡ food (3h)  
 ἔζ-ομαι sit  
 ἐκγεγαυῖα bom of (+gen.) (nom. s. f.)  
 ἐπιμίγ-ομαι meet with (+dat.)  
 εὐρ-ύς -εῖα -ύ broad  
 ἦ indeed  
 ἦεν=ἦν  
 ἦσθε=ἦσθι (he) ate  
 ἦ τοι then indeed  
 θηέ-ομαι look at admiringly  
 θίς (θιν-), ὁ shore (3a)  
 ἴδρις skilful, cunning (nom.)  
 ἴσαν=ἦσαν they went  
 κάδ=κατά  
 κάλλ-ος, τό beauty (3c)  
 κάρη (καρητ-), τό head (3b)  
 καταχεύ-ω pour down x (acc.) on y (dat.) over z (acc.)  
 κί-ω go  
 κόμ-η, ἡ hair (1a)  
 λευκώλεν-ος -ον white-armed  
 λίπα richly  
 λοέσσατο 3rd s. aor. mid. of λούω  
 λούω  
 λοέσσομαι fut. mid. of λούω  
 μεταυδά-ω say (to)  
 μετέρχ-ομαι (μετελθ-) go among (+dat.)  
 μίμν-ω=μένω  
 ναιετά-ω dwell, live  
 νίζ-ομαι wash x (acc.) from y (acc.)  
 νῶτ-ον, τό back (2b)  
 Ὀλυμπ-ος, ὁ Olympus (2a)  
 οὐλ-ος -η -ον thick, bushy  
 ὄφρα=ἵνα (+subj.) in order that  
 Πάλλας (Παλλαδ-), ἡ Pallas (3a)  
 παντοῖ-ος -η -ον of all kinds  
 πὰρ = παρὰ beside (adv.)  
 παρθέν-ος, ἡ maiden (2a)  
 πάσσων -ον (πασσον-) broader  
 περιχεύ-ομαι inlay, gild x (acc.) on y (dat.)  
 πολύτλας ὁ long-enduring  
 πόρε (she) provided, gave (3rd s. of ἔπορον)  
 πόσ-ις, ἡ drink (3e)  
 πρόσθεν previously  
 σμήχ-ω wipe  
 στίλβ-ω shine  
 τελεί-ω complete  
 ὑακινθίν-ος -η -ον of a wild hyacinth  
 χαρί-εις -εσσα -εν (χαριεντ-) graceful  
 χνό-ος, ὁ scum, scurf (2a)  
 χρί-ομαι anoint oneself  
 χρῦσ-ός -ὸ gold (2a)  
 ὤμοῖν 'from my two shoulders' (gen. dual of ὤμος)  
 ὤμ-ος, ὁ shoulder (2a)

## Vocabulary to be learnt

ἀπάνευθεν *afar off*  
 αὐδάω *speak, say*  
 αὐτὰρ *then, but*  
 εὐρύς *εἷα ὁ broad, wide*  
 κάδ=κατά  
 κατά (+gen.) *down from, against; below*  
 κάρη (καρητ-), τό=κάρα (κρατ- (3b); Attic) *head*  
 μεταυδάω *speak to*  
 μετέρχομαι (μετελθ-) *go among (+dat.); attack (+dat. or μετά); send for*  
 ὄφρα=ἵνα+subj./opt. *in order to/that*  
 πὰρ=παρὰ  
 παρθένος, ἡ *maiden (2a)*  
 πρόσθεν (+gen.) *previously, before*  
 χρύσεος ἡ *on golden (Attic χρυσοῦς ἡ οὖν)*  
 ὤμος, ὁ *shoulder (2a)*  
 Genitive s. of Type 2 nouns (-οιο for -ου)

Then Nausikaa of the white arms thought what to do next.  
 She folded the laundry and put it away in the fine mule wagon,  
 and yoked the mules with powerful hooves, and herself mounted,  
 and urged Odysseus and spoke a word and named him by title:  
 'Rise up now, stranger, to go to the city, so I can see you 255  
 to the house of my own prudent father, where I am confident  
 you will be made known to all the highest Phaiakians.  
 Or rather, do it this way; you seem to me not to be thoughtless.  
 While we are still among the fields and the lands that the people  
 work, for that time follow the mules and the wagon, walking 260  
 lightly along with the maids, and I will point the way to you.  
 But when we come to the city, and around this is a towering  
 wall, and a handsome harbor either side of the city,  
 and a narrow causeway, and along the road there are oarswept  
 ships drawn up, for they all have slips, one for each vessel;  
 and there is the place of assembly, put together with quarried 265  
 stone, and built around a fine precinct of Poseidon,  
 and there they tend to all that gear that goes with the black ships,  
 the hawsers and the sails, and there they fine down their  
 oarblades; 270  
 for the Phaiakians have no concern with the bow or the quiver,  
 but it is all masts and the oars of ships and the balanced vessels  
 themselves, in which they delight in crossing over the gray sea;  
 and it is their graceless speech I shrink from, for fear one may mock us  
 hereafter, since there are insolent men in our community, 275  
 and see how one of the worse sort might say when he met us,  
 'Who is this large and handsome stranger whom Nausikaa  
 has with her, and where did she find him? Surely, he is  
 to be her husband, but is he a stray from some ship of alien  
 men she found for herself, since there are no such hereabouts? 280  
 Or did some god after much entreaty come down in answer  
 to her prayers, out of the sky, and all his days will he have her?  
 Better so, if she goes out herself and finds her a husband  
 from elsewhere, since she pays no heed to her own Phaiakian  
 neighbors, although many of these and the best ones court her.' 285  
 So they will speak, and that would be a scandal against me,  
 and I myself would disapprove of a girl who acted  
 so, that is, without the good will of her dear father  
 and mother making friends with a man, before being formally  
 married. Then, stranger, understand what I say, in order 290  
 soon to win escort and a voyage home from my father.  
 You will find a glorious grove of poplars sacred to Athene  
 near the road, and a spring runs there, and there is a meadow  
 about it, and there is my father's estate and his flowering orchard.

as far from the city as the shout of a man will carry. 295  
 Sit down there and wait for time enough for the rest of us  
 to reach the town and make our way to my father's palace.  
 But when you estimate that we shall have reached the palace,  
 then go to the city of the Phaiakians and inquire for  
 the palace of my father, great-hearted Alkinoös. This is 300  
 easily distinguished, so an innocent child could guide you  
 there, for there are no other houses built for the other  
 Phaiakians anything like the house of the hero Alkinoös.  
 But when you have disappeared inside the house and the  
 courtyard, 305  
 then go on quickly across the hall until you come to  
 my mother, and she will be sitting beside the hearth, in the firelight,  
 turning sea-purple yarn on a distaff, a wonder to look at,  
 and leaning against the pillar, and her maids are sitting behind her;  
 and there is my father's chair of state, drawn close beside her, 310  
 on which he sits when he drinks his wine like any immortal.  
 Go on past him and then with your arms embrace our mother's  
 knees; do this, so as to behold your day of homecoming  
 with happiness and speed, even if you live very far off.  
 For if she has thoughts in her mind that are friendly to you, 315  
 then there is hope that you can see your own people, and come back  
 to your strong-founded house, and to the land of your fathers.'  
 So Nausikaa spoke and with the shining lash whipped up  
 her mules, and swiftly they left the running river behind them,  
 and the mules, neatly twinkling their feet, ran very strongly, 320  
 but she drove them with care, so that those on foot, Odysseus  
 and the serving maids, could keep up, and used the whip with  
 discretion.  
 And the sun went down and they came to the famous grove, sacred  
 to Athene; and there the great Odysseus sat down 325  
 and immediately thereafter prayed to the daughter of great Zeus:  
 'Hear me, Atrytone child of Zeus of the aegis,  
 and listen to me now, since before you did not listen  
 to my stricken voice as the famous shaker of the earth battered me.  
 Grant that I come, as one loved and pitied, among the Phaiakians.' 330  
 So he spoke in prayer, and Pallas Athene heard him,  
 but she did not yet show herself before him, for she respected  
 her father's brother, Poseidon, who still nursed a sore anger  
 at godlike Odysseus until his arrival in his own country.

## A total Greek–English vocabulary of all words to be learnt\*

### Finding the lexicon form of a verb

The essence is to isolate the present stem, since it is most often this form which will be shown in the lexicon.

- (i) Look at the front of the word, and remove any augment, or reduplication.

η could be the augmented form of α, ε, η

η	„	„	αι, ει
ηυ	„	„	αυ, ευ
ω	„	„	ο
ω	„	„	οι
ι, υ	„	„	ι, υ
ει	„	„	ε, ει

Bear in mind that the augment might be hidden by a prefix such as κατά, ἐκ, πρό, εις, ἐν, so check the prefix as well.

προὔβαλον = προ-έ-βαλον

ἐξέβαλον = ἐκ-έ-βαλον

ἐνέβαλον from ἐμβάλλω

Here is a list of common prepositions and prefixes, with their various forms:

ἀνά ἀν'	ἐν ἐμ- ἐγ-	παρά παρ'
ἀπό ἀπ' ἀφ'	ἐπί ἐπ' ἐφ'	πρό προε- πρου-
διά δι'	κατά κατ' καθ'	σύν συμ- συγ-
ἐκ ἐξ	μετά μετ' μεθ'	ὕπο ὑπ' ὑφ'

- (ii) Having made an adjustment for augment/reduplication and prefix, examine the stem and the ending. Remove any personal endings.
- (iii) If the remaining stem ends in σ, ξ, ψ, especially if an α follows, it is probably an aorist. Try dropping the σα (e.g. ἔ-λυ-σα = λύω) or converting σ to ζ (ἐ-νόμισ-α = νομίζω). Try restoring a terminal ξ→κ or →ττ (ἔ-πραξ-α = πράττω), and a terminal ψ to π (ἔ-πεμψ-α = πέμπω).

If the stem ends in some form of θη, remember that χ may hide ττ or κ (ἐπράχθη = πράττω), φ may hide π or β (ἐπέμφθη = πέμπω). See 359(x).

- (iv) If there is no augment, check the endings for some sign of σ (ξ, ψ) or ε-contract in the stem, when it may be future. Check also endings for signs of

\*This vocabulary also includes difficult parts of verbs, assigned to the grammatical section where they were met, with or without prefix.

participle, infinitive, etc. and remember that the stem you so isolate may be present or aorist or perfect or future.

## Convention

Bold square brackets (e.g. [3A]) refer to the chapter where the word or root was learned, or to the grammatical section (e.g. [223]) where the form was met. Other difficult forms met in the *Text* are also included.

† = Principle parts at 389 in the *Grammar* volume (remove any prefixes).

### A

ἀγαγ- aor. stem of ἄγω [7H]  
 ἀγαθός ἡ ὄν good; noble; courageous [2B]  
 ἀγαλμα (ἀγαλματ-), τό image, statue (3b) [18D]  
 τᾱγγέλλω (ἀγγελια-) report, announce [19F]  
 ἄγγελος, ὁ messenger (2a) [17C]  
 ἄγε come! (s.) [3A]  
 ἄγομαι bring for oneself, lead; marry [20B]  
 ἀγορά, ἡ gathering (-place); market-place; agora (1b) [8A]  
 ἀγορεύω speak (in assembly); proclaim [11A]  
 ἄγρη, ἡ hunt (1a) [19E]  
 ἄγροικος ὄν from the country; boorish [6A]  
 ἀγρός, ὁ field; country (side)(2a) [11A]  
 τᾱγω (ἀγαγ-) lead, bring [7H]; live in, be at [8C]  
 εἰρήνην ἄγω live in/be at peace [8C]  
 ἀγών (ἀγων-), ὁ contest; trial (3a) [12C]  
 ἀγωνίζομαι contest, go to law [12C]  
 ἀδελφός, ὁ brother (2a) [16D]  
 ἀδικέω be unjust; commit a crime; wrong [8B]  
 ἀδίκημα (ἀδικηματ-), τό crime, wrong (3b) [14A]  
 ἄδικος ὄν unjust [5D]  
 ἀδύνατος ὄν impossible [6B]  
 τᾱδω = αἰδῶ [8B]  
 αἰεῖ always [1J]  
 τᾱεῖδω sing [8B]  
 ἀέκων = ἄκων [19B]  
 ἀθάνατος ὄν immortal [11A]  
 Ἀθήνᾱζε to Athens [12F]  
 Ἀθῆναι, αἱ Athens (1a) [6B]  
 Ἀθηναίος, ὁ Athenian (2a) [2B]  
 Ἀθήνησι at Athens [12I]  
 αἰθλιος ἄ ὄν pathetic, miserable, wretched [15C]  
 ἀθροίζω gather, collect [18D]

ἀθυμέω be downhearted, gloomy, disheartened [16B]  
 ἀθυμία, ἡ lack of spirit, depression (1b) [16G]  
 αἰδώς, ἡ respect for others, shame (acc. αἰδῶ;  
 gen. αἰδοῦς; dat. αἰδοῖ) [18E]  
 αἰεῖ = αἰεῖ [20A]  
 αἰρέομαι (ἐλ-) choose [11C]  
 τᾱίρέω (ἐλ-) take, capture; convict [9I]  
 τᾱισθάνομαι  
 (αἰσθ-) perceive, notice (+ acc. or gen.) [11C]  
 αἰσχύρος ἄ ὄν ugly (of people); base, shameful  
 (comp. αἰσχίων; sup. αἰσχιστος) [13G]  
 τᾱισχύνομαι be ashamed, feel shame (before) [12E]  
 αἰτέω ask (for) [9I]  
 αἰτία, ἡ reason, cause; responsibility (1b) [5C]  
 αἵτιος ἄ ὄν responsible (for), guilty (of) (+gen.) [5A]  
 αἰχμή, ἡ spear-point (1a) [19D]  
 ἀκήκοα perf. ind. of ἀκούω [13I]  
 ἀκηκώς υἷα ὄς (-στ-) perf. part. of ἀκούω  
 ἀκοή, ἡ hearing (1a) [16B]  
 ἀκολουθεῖω follow, accompany (+ dat.) [17C]  
 ἀκόσμητος ὄν unprovided for [18C]  
 τᾱκούω hear [1C-D]; listen (to) (+gen. of person,  
 gen. or acc. of thing) (fut. ἀκούσομαι) [9H]  
 ἀκριβῶς accurately, closely [1E-F]  
 ἀκρόπολις, ἡ Acropolis, citadel (3e) [1A-B]; [18C]  
 ἄκυρος ὄν invalid [14C]  
 ἄκων ἄκουσα ἄκον (ἄκοντ-) unwilling(ly) [11B]  
 ἄλ- aor. stem of ἀλίσκομαι [16F]  
 ἀλήθεια, ἡ truth (1b) [7A]  
 ἀληθῆ, τά the truth [1D]  
 τᾱλίσκομαι (ἀλ-) be convicted; be caught [16F]

ἀλλά but [1C]  
 ἀλλήλους each other, one another (2a) [3C]  
 ἄλλος ἡ ὁ other, the rest of [3C]  
 ἄλλος . . . ἄλλον one . . . another [12A]  
 ἀλλότριος ἄ ὄν someone else's; alien [12D]  
 ἀλλ' οὖν well anyway; however that may be [16B]  
 ἄλλως otherwise; in vain [17E]  
 ἄλογος ὄν speechless; without reason [18C]  
 ἅμα at the same time [2C]  
 ἁμαθής ἐς ignorant [6D]  
 τᾱμαρτάνω (ἁμαρτ-) err; do wrong; make a  
 mistake [13H]; miss (+ gen.) [19F]  
 ἁμαρτε 3rd s. (2nd) aor. of ἁμαρτάνω (*no  
 augment*)  
 ἀμείβομαι answer, reply to (+acc.) [19D]  
 ἀμείνων ἄμεινον (ἄμεινον-) better [9E]  
 ἀμελής ἐς uncaring [10E]  
 ἀμήχανος ὄν impossible, impracticable [18C]  
 τᾱμύνω keep off, withstand [18B]  
 ἀμφέρχομαι (ἀμφηλυθ-) surround (+ acc.) [20C]  
 ἀμφοίπολος, ἡ handmaiden (2a) [20C]  
 ἀμφοτέρος ἄ ὄν both [9I]  
 \*ἄν (+ind.) conditional (+opt.) [12G]; potential  
 [8A-C]; (+subj.) indefinite [14]  
 ἀναβαίνω (ἀναβα-) go up, come up [1G]  
 ἀναβᾶς (ἀναβαντ-) aor. part. of ἀναβαίνω [209]  
 ἀναγκάζω force, compel [10B]  
 ἀναγκαῖος ἄ ὄν necessary [17A]  
 ἀνάγκη, ἡ necessity (1a) [7B]  
 ἀνάγκη ἐστὶ it is obligatory (for x [acc. or dat.]  
 to - [inf.]) [7B]  
 ἀναιρέω (ἀνελ-) pick up [7G]  
 ἀναίτιος ὄν innocent [16H]  
 ἀναλαμβάνω (ἀναλαβ-) take back, up [13B]  
 τᾱνᾱλίσκω (ἀνᾱλωσα-) spend, use, kill [18B]  
 ἀναμένω (ἀναμείνα-) wait, hold on [9F]  
 ἄναξ (ἄνακτ-), ὁ lord, prince, king (3a) [9D]  
 ἀναπειθῶ persuade over to one's side [9C]  
 ἄνασσα, ἡ princess (1c) [20E]  
 ἀναχωρέω retreat [2D]  
 ἀνδρείος ἄ ὄν brave, manly [7D]  
 ἄνεμος, ὁ wind (2a) [20F]  
 ἀνέστην I stood up (aor. of ἀνίσταμαι) [231-3]  
 ἀνέστηκα I am standing (perf. of ἀνίσταμαι)  
 [231-3]

ἀνεστώς ὥσα ὄς (ἀνεστωτ-) standing (perf. part,  
 of ἀνίσταμαι) [231-3]  
 ἄνευ (+ gen.) without [11B]  
 τᾱνέχομαι put up with (+ gen.) [18E]  
 ἀνὴρ (ἀνδρ-), ὁ man (3a) [3A-B]  
 ἄνθρωπος, ὁ man, fellow (2a) [1G]; ἡ, woman  
 [13F]  
 ἀνίσταμαι (ἀναστα-) get up, stand up, emigrate  
 [8B]  
 ἀνόητος ὄν foolish [17E]  
 ἀνομιᾶ, ἡ lawlessness (1b) [4C]  
 ἀντί (+gen.) instead of, for [16H]  
 ἀντιδικός, ὁ contestant in lawsuit (2a) [12C]  
 ἄνω above [9B]  
 ἄξιος ἄ ὄν worth, worthy of (+gen.) [8C]  
 ἀοπλος ὄν unarmed [18C]  
 ἀπαγγέλλω (ἀπαγγεῖλα-) announce, report [17B]  
 ἀπαγορεύω (ἀπειπ-) forbid [17A]  
 ἀπάγω (ἀπαγαγ-) lead, take away [4C]  
 ἄπαις (ἀπαῖδ-) childless [13B]  
 ἀπαιτέω demand (X [acc.] from Y [acc.]) [16D]  
 ἀπάνευθε(ν) afar off [20G]  
 ἅπᾱς ἅπᾱσα ἅπᾱν (ἅπαντ-) all, the whole of  
 [10A]  
 ἀπέβην aor. of ἀποβαίνω  
 ἀπέδωκα aor. of ἀποδίδωμι [214]  
 ἀπέθανον aor. of ἀποθνήσκω  
 ἄπειμι be absent [16D]  
 ἄπειρος ὄν inexperienced in (+ gen.) [13E]  
 ἀπελεύθερ-ος, -ᾶ, ὁ, ἡ freedman, freedwoman  
 (2a) [16A]  
 ἀπελθ- aor. stem of ἀπέρχομαι [6C]  
 ἀπέρχομαι (ἀπελθ-) go away, depart [6C]  
 ἀπέχομαι (ἀποσχ-) refrain, keep away from  
 (+ gen.) [10A]  
 ἀπῆλθον aor. of ἀπέρχομαι [146]  
 ἀπέναι inf. of ἀπέρχομαι/ἄπειμι [152]  
 ἀπιθι imper. of ἀπέρχομαι/ἄπειμι [201]  
 ἀπικνέομαι = ἀφικνέομαι  
 ἀπιών οὐσα ὄν part. of ἀπέρχομαι/ἄπειμι [123]  
 ἀπό (+ gen.) from, away from [1G]  
 ἀποβαίνω (ἀποβα-) leave, depart [7G]  
 ἀποβλέπω look steadfastly at (and away from  
 everything else) [11A]  
 ἀποδίδωμι (ἀποδο-) give back, return [13A]  
 ἀποδο- aor. stem of ἀποδίδωμι [13A]  
 ἀποδραμ- aor. stem of ἀποτρέχω

ἀποδώσειν fut. inf. of ἀποδίδωμι [214]  
 ἀποθαν- aor. stem of ἀποθνήσκω  
 ἀποθνήσκω (ἀποθαν-) die [1G]  
 ἀποκρίνομαι (ἀποκρίνα-) answer [7D]  
 ἀπόκρισις, ἡ reply, answer (3e) [17C]  
 ἀποκτείνω (ἀποκτείνω-) kill [4D]  
 ἀπολαβ- aor. stem of ἀπολαμβάνω [16H]  
 ἀπολαμβάνω take [16H]  
 ἀπολεσ- aor. stem of ἀπόλλυμι [11B]  
 ἀπολέ-ω I shall kill, ruin, destroy [8C]  
 τἀπόλλυμι (ἀπολεσ-) kill, ruin, destroy;  
 mid./pass. be killed (aor. ἀπωλόμην) [11B];  
 perf. mid. I have been killed, I am done for  
 (ἀπόλωλα)  
 ἀπολογέομαι make a speech in defence, defend  
 oneself [9H]  
 ἀπολογίᾱ, ἡ speech in one's defence (1b) [9I]  
 ἀπολ- aor. stem of ἀπόλλυμι  
 ἀπολύω acquit, release [9J]  
 ἀπόλωλα perf. of ἀπόλλυμι I am lost [13H]  
 ἀποπέμπω send away, divorce [13A]  
 ἀπορέω have no resources, be at a loss [2B]  
 ἀπορίᾱ, ἡ lack of provisions, perplexity (1b) [2]  
 ἀποτρέχω (ἀποδραμ-) run away, run off [9E]  
 ἀποφαίνω reveal, show [7B]  
 ἀποφέρω (ἀπενεγκ-) carry back [17A]  
 ἀποφεύγω (ἀποφυγ-) escape, run off [4C]  
 ἀποχωρέω go away, depart [1G]  
 ἀποψηφίζομαι vote against; reject [13D]; acquit  
 (+ gen.) [14B]  
 ἄπτομαι touch (+ gen.) [20E]  
 τᾶπτω light, fasten, fix [5B]  
 ἀπώλεσα aor. of ἀπόλλυμι  
 \*ἄρα then, consequently (*marking an inference*)  
 [6D]; straightaway [20A]  
 \*ἄρα ? (direct q.) [1B]  
 ἀργύριον, τό silver, money (2b) [12H]  
 τᾶρέσκω please (+ dat.) [11C]  
 ἀρετή, ἡ courage, excellence, quality (1a) [7D]  
 ἄριστος ἢ οὐκ ἔστιν best, very good [1J]  
 τᾶρπάζω seize, plunder, snatch [17C]  
 ἄρτι just now, recently [10B]  
 ἀρχή, ἡ beginning, start [12C]; rule, office,  
 position [13E]; board of magistrates (1a)  
 ἄρχομαι (mid.) begin (+ gen.) [9G]; (+ inf./part.)  
 [9I]; (pass.) be ruled over [11C]  
 τᾶρχω rule (+ gen.) [11C]; begin (+gen.) [12E]

ἄρχων (ἀρχοντ-), ὁ archon (3a) [13F]  
 ἀσέβεια, ἡ irreverence to the gods (1b) [4D]  
 ἀσεβέω (εἰς) commit sacrilege upon [12D]  
 ἀσεβής ἐς impious, unholy [13E]  
 ἀσθένεια, ἡ illness, weakness (1b) [13C]  
 ἀσθενέω be ill, fall ill [13C]  
 ἀσθενής ἐς weak, ill [18A]  
 ἀσπάζομαι greet, welcome [12A]  
 ἀστή, ἡ female citizen (1a) [12F]  
 ἀστός, ὁ male citizen (2a) [12F]  
 ἄστυ, τό city (3f) [4A-B]  
 ἀσφαλής ἐς safe, secure [20A]  
 ἀτάρ but [9F]  
 ἄτε since, seeing that (+ part.) [18D]  
 ἀτιμάζω hold in dishonour, dishonour [4B]  
 ἀτιμίᾱ, ἡ loss of citizen rights (1b) [12E]  
 ἄτιμος ὁν deprived of citizen rights [12D]  
 αὐ again, moreover [9I]  
 αὐδάω speak, say [20G]  
 αὖθις again [2C]  
 αὐλή, ἡ courtyard (1a) [17A]  
 αὖριον tomorrow [5D]  
 αὐτάρ but, then [20G]  
 αὐτίκα at once [17D]  
 αὐτόν ἦν ὁ him, her, it, them [4D]  
 αὐτός ἡ ὁ self [7H]  
 ὁ αὐτός the same [7H]

ἀφαιρέομαι (ἀφελ-) take x (acc.) from y (acc.)  
 [12D]; claim  
 ἀφειλόμην aor. of ἀφαιρέομαι [21I]  
 ἀφεῖναι aor. inf. of ἀφίημι [318]  
 τᾶφέλω (ἀφελκυσ-) drag off [4D]  
 ἀφελ- aor. stem of ἀφαιρέομαι [12D]  
 τᾶφίημι (ἀφε-) release, let go [17A]  
 τᾶφικνέομαι (ἀφικ-) arrive, come [3A]  
 ἀφικόμην aor. of ἀφικνέομαι  
 ἀφίσταμαι relinquish claim to (+ gen.), revolt  
 from (+ gen.) [13A]

## B

βαδίζω walk, go (fut. βαδιοῦμαι) [10A]  
 βαθέως deeply [1E-F]  
 βαθύς εἶα ὅ deep [5A]  
 τᾶβάνω (βα-) go, come, walk [1A-B]  
 τᾶβάλλω (βαλ-) hit, throw [19F]; βάλλ' εἰς  
 κόρακας go to hell! [6A]

βάρβαρος, ὁ barbarian, foreigner (2a) [2C]  
 βάρος, τό weight, burden (3c) [15C]  
 βαρύς εἶα ὅ heavy, weighty [5A]; βαρέως φέρω  
 take badly, find hard to bear [9C]  
 βασιλεύς, ὁ king [4D]; king archon (3g) [13E]  
 βασιλεύω be king, be king archon; be queen  
 [13E]  
 βέβαιος (ᾱ) ὁν secure [2B]  
 βέλτιστος ἢ οὐκ ἔστιν best [8A]  
 βελτίων βέλτιον (βελτίον-) better [8A]  
 βιάζομαι use force [6C]  
 βίος, ὁ life; means, livelihood (2a) [5A]  
 βλέπω look (at) [1C-D]  
 βληθείς εἶσα ἐν (βληθεντ-) aor. part. pass. of  
 βάλλω  
 βοάω shout (for) [3D]  
 βοή, ἡ shout (1a) [2]  
 βοήθεια, ἡ help, rescue operation (1b) [16C]  
 βοηθέω run to help (+ dat.) [1E-F]  
 βουλευομαι discuss, take advice [17E]  
 βουλευτής, ὁ member of council (1d) [16F]  
 βουλή, ἡ council (1a) [13F]  
 τᾶβούλομαι wish, want [7A]  
 βραδέως slowly [2B]  
 βραχύς εἶα ὅ short, brief [16B]  
 βροτός, ὁ mortal, man (2a) [20E]  
 βωμός, ὁ altar (2a) [4D]

## Γ

ἡγάθε = ἀγαθὴ  
 γαῖα (1c)=γῆ, ἡ (1a) [20E]  
 τᾶγάμω (γημα-) marry [13D]  
 γάμος, ὁ marriage (2a) [5A]  
 \*γάρ for [1C]; γάρ δη really, I assure you [7B]  
 \*γε at least (*denotes some sort of reservation*)  
 [1G, 5D]  
 γεγέννημαι perf. of γίγνομαι [13H]  
 γεγεννημένα, τά events, occurrences (2b) (perf.  
 part. of γίγνομαι) [16B]  
 γέγονα perf. of γίγνομαι (part. γεγινώς or  
 γεγώς) [19F]  
 γείτων (γειτον-), ὁ neighbour (3a) [3A-B]  
 τᾶγέλω (γελασ-) laugh [7F]  
 γεν- aor. stem of γίγνομαι [2]  
 γένεσις, ἡ birth (3e) [18A]  
 γενναῖος ᾱ ὁν noble, fine [15A]

γεννήτης, ὁ member of a *genos* (1d) [13C]  
 γένος, τό *genos* [13C]; race, kind (3c)  
 γέρων (γεροντ-), ὁ old man (3a) [6D]  
 γεῦμα (γευματ-), τό taste, sample (3b) [11C]  
 γεύομαι taste [11C]  
 γεωργός, ὁ farmer (2a) [4A]  
 γῆ, ἡ land, earth (1a) [1A-B]  
 γημα- aor. stem of γαμέω  
 τᾶγίνομαι (γεν-) become, be born, happen, arise  
 [2]  
 τᾶγινώσκω (γνο-) know, think, resolve [1I]  
 γίνομαι = γίγνομαι [19C]  
 γλαυκῶπις (γλαυκωπιδ-), ἡ grey-eyed [20C]  
 γλυκύς εἶα ὅ sweet [10E]  
 γνήσιος ᾱ ὁν legitimate, genuine [13C]  
 γνοῦς γνοῦσα γνόν (γνοντ-) aor. part. of  
 γινώσκω [209]  
 γνώμη, ἡ judgment, mind, purpose, plan (1a)  
 [6D]  
 \*γοῦν at any rate [10E]  
 γούνα, τά knees (2b) (sometimes γούνατα [3b])  
 [20D]  
 γραῦς (γρα-), ἡ old woman (3a; but acc. s. γραῦν;  
 acc. pl. γραῦς) [10B]  
 γραφή, ἡ indictment, charge, case (1a) [9H]  
 γραφῆν γράφομαι indict x (acc.) on charge of  
 γ (gen.) [9H]  
 γράφομαι indict, charge [9H]  
 τᾶγράφ-ω propose (a decree); write [16C]  
 γυνή (γυναικ-), ἡ woman, wife (3a) [4A]

## Δ

δαίμων (δαιμον-), ὁ god, demon (3a) [4A]  
 τᾶδάκνω (δακ-) bite, worry [6A]  
 δάκρυον, τό tear (2b) [15C]  
 δακρύω weep [15B]  
 \*δέ and, but [1A]  
 δεήσει fut. of δεῖ  
 τᾶδεῖ it is necessary for x (acc.) to – (inf.) [7B]  
 τᾶδείκνυμι (δείξα-) show [16E]  
 δεινός ἡ ὁν terrible, dire, astonishing, clever  
 [3B]; clever at (+ inf.) [9F]  
 δέκα ten [17C]  
 δέμνια, τά bed, bedding (2b) [20A]  
 δένδρον, τό tree (2b) [18B]  
 δεξιᾱ, ἡ right hand (1b) [6D]

δεξιός ἄ ὄν right [6D]; clever [8C]  
 †δέομαι need, ask, beg (+ gen.) [10E]  
 δέον it being necessary [16C]  
 δέρμα (δερματ-), τό skin (3b) [18B]  
 δεσμός, ὁ bond (2a) [18E]  
 δέσποινα, ἡ mistress (1c) [15A]  
 δεσπότης, ὁ master (1d) [4B]  
 δεῦρο here, over here [1B]  
 †δέχομαι receive [5D]  
 \*δή then, indeed (adds stress) [3E]  
 δηλός η ὄν clear, obvious [1H]  
 δηλώ show, reveal [1E-F]  
 δημιουργικός ἡ ὄν technical, of a workman [18E]  
 δημιουργός, ὁ craftsman, workman, expert, (2a) [18E]  
 δῆμος, ὁ people [6B]; deme [8B] (2a)  
 δήπου of course, surely [7D]  
 \*δῆτα then [6D]  
 \*διά (+ acc.) because of [2D]; (+ gen.) through [8C]; διὰ τί; why? [1G]  
 διαβαίνω (διαβα-) cross [7H]  
 διαβάλλω (διαβαλ-) slander [7A]  
 διαβολή, ἡ slander (1a) [7C]  
 δάκεται be in x (adv.) state, mood [16G]  
 διακρίνω (διακρίνα-) judge between, decide [14D]  
 διακωλύω prevent [16F]  
 διαλέγομαι converse [5A]  
 διαλείπω (διαλιπ-) leave [16D]  
 διανοέομαι intend, plan [5C]  
 δianoia, ἡ intention, plan (1b) [5C]  
 διαπράττωμαι (διαπράττα-) do, perform, act [13G]  
 διατίθημι (διαθε-) dispose, put x (acc.) in y (adv.) state [17B]  
 διατριβή, ἡ delay, pastime, discussion, way of life (1a) [17C]  
 διατριβώ pass time, waste time [12H]  
 διαφέρω differ from (gen.); make a difference; be superior to (gen.) [12B]  
 διαφεύγω (διαφυγ-) get away, flee [17A]  
 †διαφθείρω (διαφθειρα-) destroy; kill [4B]; corrupt [7C]  
 διαφυγή, ἡ means of escape, flight (1a) [18B]  
 διδάσκαλος, ὁ teacher (2a) [7E]  
 †διδάσκω teach [5D]  
 †δίδωμι (δο-) give, grant [10E]  
 δίκην δίδωμι be punished, pay the penalty [13I]

διεξέρχομαι (διεξελθ-) go through, relate (fut. διέξιμι) [16A]  
 διέρχομαι (διελθ-) go through, relate [2]  
 διεφθάρην plur. pass. of διαφθείρω [19A]  
 διηγέομαι explain, relate, go through [14B]  
 δικάζω be a juror; make a judgment [9C]  
 δίκαιος ἄ ὄν just [5D]  
 δικαιοσύνη, ἡ justice (1a) [18E]  
 δικανικός ἡ ὄν judicial [12A]  
 δικαστήριον, τό law-court (2b) [8B]  
 δικαστής, ὁ juror, dikast (1d) [8B]  
 δίκη, ἡ lawsuit; justice; penalty (1a) [5A]; fine, case [17C]  
 δίκην δίδωμι be punished, pay the penalty [13I]  
 δίκην λαμβάνω punish, exact one's due from (παρά + gen.) [5A]  
 διοικέω administer, run [13F]  
 δίος ἄ ὄν godlike [20C]  
 διότι because [5A]  
 διώκω pursue [1C-D]; prosecute [9H]  
 δο- aor. stem of δίδωμι [10E]  
 δοκεῖ it seems a good idea to x (dat.) to do y (inf.); x (dat.) decides to – (inf.) [9A-E, 10A]  
 δοκέω seem, consider (self) to be [7C]  
 δόμοι, οἱ house, home (2a) [15A]  
 δόξα, ἡ reputation, opinion (1c) [7A]  
 δοῦλος, ὁ slave (2a) [4C]  
 δουλόμαι enslave (for oneself) [2A-D]  
 δούξ δοῦσα δόν (δοντ-) aor. part. of δίδωμι [214]  
 δράμα (δραματ-), τό play, drama (3b) [9A]  
 δραχμή, ἡ drachma (coin) (pay for two days' attendance at ekklesia) (1a) [11B]  
 †δράω (δρασα-) do, act [6D]  
 †δύναμαι be able [7H]  
 δύναμις, ἡ power, ability, faculty (3e) [18A]  
 δυνατός ἡ ὄν able, possible [18B]  
 δύο two [7H]  
 δύω sink [1G]  
 δυστυχής ἐς unlucky [5A]  
 δῶκαν 3rd pl. aor. of δίδωμι  
 δωρέω bestow, give as a gift [18C]  
 δῶρον, τό gift, bribe (2b) [10B]

## E

ἐ- augment (remove this and try again under stem of verb)

\*ἐάν (+ subj.) if (ever) [14C]  
 ἐαυτόν ἦν ὁ himself/herself/itself [7A]  
 ἐάω allow [9F]  
 ἐγγράφω enrol, enlist, register [13C]  
 ἐγγυάω engage, promise [13A]  
 ἐγγύς nearby [3C]; near + gen. [8C]  
 ἐγκλείω shut in, lock in [9E]  
 ἔγνω aor. of γινώσκω [209]  
 ἐγώ I [1B]  
 ἔγωγε I at least, for my part [1D]  
 ἐδόθην aor. pass. of δίδωμι [228(i)]  
 ἔδομαι fut. of ἐσθίω [9F]  
 ἔδωκα aor. of δίδωμι [214]  
 ἐθέλω (ἐθελησ-) wish, want [9H]  
 ἔθεσαν 3rd pl. aor. of τίθημι [237]  
 ἔθηκα aor. of τίθημι [237]  
 ἔθος, τό manner, habit (3c) [13E]  
 \*εἰ if [6D]  
 εἰ 2nd s. of εἰμί or εἶμι [44, 123]  
 εἶσα aor. ἐάω [9F]  
 εἰδείην opt. of οἶδα  
 εἰδέναι inf. of οἶδα [152]  
 εἶδον aor. of ὁράω [146]  
 εἰδώς εἰδυῖα εἰδός (εἰδοτ-) knowing (part. of οἶδα) [7C]  
 εἶεν very well, then! [11B]  
 \*εἴθε (+opt.) I wish that! would that! if only! [12G]  
 εἰκός probable, reasonable, fair [12E]  
 εἴκοσι(v) twenty [16F]  
 εἰκότως reasonably, rightly [13G]  
 εἰληφα perf. of λαμβάνω [13H]  
 εἰλόμην aor. of αἰρέομαι [211]  
 εἰμαρμένος η ὄν allotted, appointed [18C]  
 εἵματα, τά clothes (3b) [20B]  
 εἵμι be [1J]  
 εἵμι I shall go (inf. ιέναι; impf. ἦα I went) [7C]  
 εἶναι to be (inf. of εἰμί) [152]  
 εἶπ- aor. stem of λέγω [146]  
 εἰπέ speak! tell me! [3C]  
 εἶπον aor. of λέγω [146]  
 εἶρηκα I have said (perf. act. of λέγω)  
 εἶρημαι I have been said (perf. pass. of λέγω) [13H]  
 εἰρήνη, ἡ peace (1a) [8C]  
 εἰρήνην ἄγω live in, be at peace [8C]

\*εἰς (+ acc.) to, into, onto [1G]  
 εἷς μία ἓν (ἐν-) one [18E]  
 εἰσαγγελία, ἡ impeachment (1b) [16G]  
 εἰσαγγέλλω (εἰσαγγειλα-) impeach [16F]  
 εἰσάγω (εἰσαγαγ-) introduce [12D]  
 εἰσβαίνω I go onto, on board [1C-D]  
 εἰσεληλυθώς υἱά ὅς (-στ-) perf. part. of εἰσέρχομαι  
 εἰσελθ- aor. stem of εἰσέρχομαι [5D]  
 εἰσέρχομαι (εἰσελθ-) enter [5D]  
 εἰσήγαγον aor. of εἰσάγω  
 εἰσήα impf. of εἰσέρχομαι/εἴσειμι [161]  
 εἰσηλθον aor. of εἰσέρχομαι [146]  
 εἰσιδ- aor. stem of εἰσοράω [1E-F]  
 εἰσέναι inf. of εἰσέρχομαι/εἴσειμι [152]  
 εἰσιών οὔσα ὄν (-οντ-) part. of εἰσέρχομαι/εἴσειμι [123]  
 εἴσομαι fut. of οἶδα  
 εἰσοράω (εἰσιδ-) behold, look at [20E]  
 εἰσπεσ- aor. stem of εἰσπίπτω [15B]  
 εἰσπίπτω (εἰσπεσ-) fall into, on [15B]  
 εἰσφέρω (εἰσενεγκ-) bring, carry in [5A]  
 εἶτα then, next [6C]  
 εἴτε . . . εἴτε whether . . . or [12B]  
 εἶχον impf. of ἔχω  
 ἐκ/ἐξ (+ gen.) out of [1G]  
 ἕκαστος η ὄν each [14B]  
 ἐκάτερος ἄ ὄν each /both (of two)  
 ἐκβαλ- aor. stem of ἐκβάλλω [6A]  
 ἐκβάλλω (ἐκβαλ-) throw out [6A]; divorce [13A]; break down, break open [17A]  
 ἐκβληθεῖς εἶσα ἐν (-εντ-) aor. part. pass. of ἐκβάλλω  
 ἐκδέχομαι receive in turn [7F]  
 ἐκδίδωμι (ἐκδο-) give in marriage [13A]  
 ἐκδο- aor. stem of ἐκδίδωμι [13A]  
 ἐκδύομαι undress [10E]  
 ἐκεῖ there [16G]  
 ἐκεῖνος η ὁ that. (s)he [3C-E]  
 ἐκεινοσί that there (pointing) [72]  
 ἐκεῖσε there, (to) there [8A]  
 ἐκκλησίᾱ, ἡ assembly, ekklesia (1b) [8B]  
 ἐκπέμπω send out, divorce [13B]  
 ἐκπεσ- aor. stem of ἐκπίπτω [13A]  
 ἐκπίπτω (ἐκπεσ-) be thrown out, divorced [13A]  
 ἐκπορίζω supply, provide [18B]  
 †ἐκτίνω (ἐκτεισ-) pay [17C]



ἐκτρέχω (ἐκδραμ-) run out [9G]  
 ἐκφέρω (ἐξεγενκ-) carry out; (*often*: carry out for burial) [9F]  
 ἐκφεύγω (ἐκφυγ-) escape [9E]  
 ἐκφορέω carry off [17C]  
 ἐκφυγ- aor. stem of ἐκφεύγω [92]  
 ἐκὼν οὐσα ὄν (ἐκοντ-) willing(ly) [13C]  
 ἔλαβον aor. of λαμβάνω [146]  
 ἔλαθον aor. of λανθάνω [146]  
 ἐλάττω ἐλάττων (ἐλάττων-) smaller; fewer; less [13I]  
 ἔλαχον aor. of λαγχάνω  
 ἔλεγχος, ὁ examination, refutation (2a) [14E]  
 ἐλέγχω refute, argue against [14C]  
 ἐλ- aor. stem of αἰρέω/ομαι [11C]  
 ἐλευθερίᾱ, ἡ freedom (1b) [2]  
 ἐλεύθερος ᾧ on free [2D]  
 ἐλευθερώ set free [2]  
 ἐλήλυθα perf. of ἔρχομαι [14A]  
 ἐλήφθην aor. pass. of λαμβάνω  
 ἐλθέ come! (s.) [1G]  
 ἐλθ- aor. stem of ἔρχομαι [2]  
 ἔλιπον aor. of λείπω  
 Ἑλλάς (Ἑλλάδα-), ἡ Greece (3a) [14A]  
 Ἑλλήν (Ἑλλην-), ὁ Greek (3a) [1J]  
 τέλπιζω hope, expect (+ fut. inf.) [9I]  
 ἐλπίς (ἐλπιδ-), ἡ hope, expectation (3a) [12I]  
 ἔμαθον aor. of μανθάνω [146]  
 ἐμαυτόν ἦν myself [6D]  
 ἐμβαίνω (ἐμβα-) embark [3E]  
 ἔμεινα aor. of μένω [135]  
 ἐμεωυτόν = ἐμαυτόν [19B]  
 ἔμμεναι = εἶναι [20F]  
 ἐμός ἢ ὄν my, mine [2C]  
 ἔμπειρος on skilled, experienced [1I]  
 ἐμπεσ- aor. stem of ἐμπίπτω [7F]  
 ἐμπίπτω (ἐμπεσ-) (ἐν) (εἰς) fall into, on, upon [7F]  
 ἐμπόριον, τό market-place (2b) [1G]  
 ἐμφανής ἐς open, obvious [13E]  
 \*ἐν (+dat.) in, on, among [1G]; (+ gen.) in the house of [19B]  
 ἐν τούτῳ meanwhile [8A]  
 ἐν- stem of εἰς one  
 ἐναντίον (+gen.) opposite, in front of [8C]  
 ἐνδον inside [5D]  
 ἐνεγκ- aor. stem of φέρω [4B]  
 ἔνειμι be in [5B]  
 ἔνεκα (+gen.) because, for the sake of (*usually follows its noun*) [9G]  
 ἐνέπεσον aor. of ἐμπίπτω  
 ἐνέχυρον, τό security, pledge (2b) [16F]  
 ἐνθα there [15B]; where [19F]  
 ἐνθάδε here [9F]  
 ἐνθυμέομαι take to heart, be angry at [16H]  
 ἐνί = ἐν [20B]  
 ἐνταῦθα (τ)here, at this/that point [9D]  
 ἐντεῦθεν from then, from there [7B]  
 ἐντίθημι (ἐνθε-) place in, put in [17B]  
 ἐντυγχάνω (ἐντυχ-) meet with, come upon (+dat.) [9A-E] [12A]  
 ἐξ = ἐκ  
 ἐξάγω (ἐξαγαγ-) lead, bring out [9E]  
 ἐξαίφνης suddenly [10B]  
 ἐξαπατάω deceive, trick [9J]  
 ἐξεβάλον aor. ἐκβάλλω  
 ἐξεδόθην aor. pass. of ἐκδίδωμι [228(i)]  
 ἐξέδωκα aor. act. of ἐκδίδωμι [214]  
 ἐξελέγχω convict, refute, expose [13A]  
 ἐξελθ- aor. stem of ἐξέρχομαι [9C]  
 ἐξέρχομαι (ἐξελθ-) go out, come out [9C]  
 ἔξεστι it is possible for x (dat.) to – (inf.) [9F]  
 ἐξετάζω question closely [7C]  
 ἐξευρ- aor. stem of ἐξευρίσκω [6C]  
 ἐξευρίσκω (ἐξευρ-) find out [6C]  
 ἐξήλθον aor. of ἐξέρχομαι [146]  
 ἐξήνεγκα 1st aor. of ἐκφέρω [211]  
 ἐξινέαι inf. of ἐξέρχομαι/ἔξειμι [152]  
 ἐξόν it being permitted, possible [16C]  
 ἐξω (+gen.) outside [16A]  
 ἔοικα seem; resemble (+dat.) [19D]  
 ἔοικε it seems, is reasonable [16A]; it is right for (+ dat.) [14F]; [20B]  
 ἐπαγγέλλω (ἐπαγγελια-) order [17D]  
 ἐπαθον aor. of πάσχω [211]  
 ἑπαινέω (ἐπαινέσα-) praise, agree [7F]  
 ἐπανελθ- aor. stem of ἐπανέρχομαι [7H]  
 ἐπανέρχομαι (ἐπανελθ-) return [7H]  
 ἐπανήλθον aor. of ἐπανέρχομαι [146]  
 ἐπεί since [8C]; when [9C]  
 \*ἐπειδάν (+ subj.) when(ever) [14C]  
 ἐπειδή when [2D]; since, because [3C]  
 ἐπεισέρχομαι (ἐπεισελθ-) attack [17A]  
 ἐπειτα then, next [1A]

ἐπεῖτε when, since [19B]  
 ἐπέρχομαι (ἐπελθ-) go against, attack [2]  
 ἐπέσχον aor. of ἐπέχω  
 ἐπέχω (ἐπισχ-) hold on, restrain, check [16B]  
 \*ἐπί (+acc.) against, at, to, to get [2D]; (+ gen.) on [8C]; in the time of [19D]; (+ dat.) at, near, on [16F]; for the purpose of [14A]  
 ἐπιδεικνύμι (ἐπιδειξα-) prove, show, demonstrate [13C]  
 ἐπιδημέω come to town, be in town [12I]  
 ἐπιεικής ἐς reasonable, moderate, fair [16G]  
 ἐπιθόμην aor. of πείθομαι  
 ἐπιθυμέω desire, yearn for (+ gen.) [16B]  
 ἐπικαλέομαι call upon (to witness) [4D]  
 ἐπιλανθάνομαι (ἐπιλαθ-) forget (+gen.) [12G]  
 ἐπιμέλεια, ἡ concern, care (1b) [14E]  
 ἐπιμελέομαι care for (+ gen.) [13B]  
 ἐπιμελής ἐς careful [14B]  
 ἐπισκοπέομαι (ἐπισκεψα-) review [18A]  
 τέπισταμαι know how to (+ inf.); understand [9J]  
 ἐπισχ- aor. stem ἐπέχω [16B]  
 ἐπιτήδειος ᾧ on suitable, useful for [16B]  
 ἐπιχειρέω undertake, set to work [18D]  
 ἔπομαι (σπ-) follow (+dat.) [7G]  
 ἔπος, τό word (3c) (uncontr. pl. ἔπεα) [19C]  
 ἐρ- see ἐρωτάω or ἐρέω [3A]  
 τέργάζομαι work, perform [12I]  
 ἔργον, τό task, job (2b) [1G]  
 ἐρέω fut. of λέγω [9A-E]  
 ἐρήμος on empty, deserted, devoid of [13B]  
 ἔρχομαι (ἐλθ-) go, come [2]  
 τέρωτάω (ἐρ-) ask [3A]  
 ἐς = εἰς [20B]  
 ἐσθής (ἐσθητ-), ἡ clothing (3a) [18D]  
 τῆσθίω (φαγ-) eat [9F]  
 ἐσθλός ἢ ὄν fine, noble, good [15C]  
 ἔσομαι fut. of εἰμί (be) (3rd s. ἔσται) [122]  
 ἐσπόμην aor. of ἔπομαι [7G]  
 ἔσσι = εἶ you (s.) are [20E]  
 ἔσται 3rd s. fut. of εἰμί (be) [122]  
 ἔσταν they stopped (3rd pl. aor. of ἵσταμαι)  
 ἐστερημένος ἡ on perf. part. pass. of στερέω [19B]  
 ἐστηκώς ὑἷα ὅς (-οτ-) standing (perf. part. of ἵσταμαι)  
 ἔσχατος ἡ on worst, furthest, last [12D]  
 ἔσχον aor. of ἔχω [146]  
 ἐταίρᾱ, ἡ prostitute, courtesan (1b) [12F]  
 ἐταῖρος, ὁ male companion (2a) [12F]  
 ἕτερος ᾧ on one (or the other) of two [6D]  
 ἕτερος . . . ἕτερον one . . . another [12A]  
 ἔτι still, yet [3D]  
 ἔτι καὶ νῦν even now, still now [4A]  
 ἐτοῖμος ἡ on ready (to) (+ inf.) [8C]  
 ἔτος, τό year (3c) [17D]  
 ἐτραπόμην aor. of τρέπομαι  
 ἔτυχον aor. of τυγχάνω [146]  
 εὖ well [3B]  
 εὖ ποιέω treat well, do good to [12C]  
 εὖ πράττω fare well, be prosperous [19E]  
 εὐδαίμων εὐδαιμον (εὐδαιμον-) happy, rich, blessed by the gods [8B]  
 εὐθύς at once, straightaway [7F]; straight towards (+ gen.) [16A]  
 εὖνοια, ἡ good will (1b) [12B]  
 εὖνους οὖν well-disposed [11B]  
 εὐπλόκαμος on with pretty hair [20F]  
 εὐπορίᾱ, ἡ abundance, means (1b) [18C]  
 εὐπρεπής ἐς seemly, proper, becoming [15A]  
 εὕρ- aor. stem of εὕρισκω [7C]  
 εὕρηκα perf. of εὕρισκω  
 τεύρίσκω (εὕρ-) find, come upon [7C]  
 εὐρύς εἷα ὕ broad, wide [20G]  
 εὐσεβέω act righteously [13I]  
 εὐτυχής ἐς fortunate, lucky [15B]  
 εὐφρων εὐφρον well-disposed [4A-B]  
 εὐχή, ἡ prayer (1a) [3E]  
 εὐχομαι pray [3E]  
 ἐφ' = ἐπί  
 ἐφάνην aor. of φαίνομαι  
 ἔφην impf. of φημί [168]  
 ἐφοπλίζω equip, get ready [20B]  
 ἔφῶν be naturally (aor. of φύομαι) [13H]  
 ἐχθρᾱ, ἡ enmity, hostility (1b) [12C]  
 ἐχθρός, ὁ enemy (2a) [12C]  
 ἐχθρός ᾧ ὄν hostile, enemy [12C]  
 τεῦχω (σχ-) have, hold [1G]; (+adv.) be in x [adv.] condition [13B]  
 ἐν νῷ ἔχω have in mind, intend [6A]  
 ἐών=ὦν being [19B]  
 ἐώρα 3rd s. impf. of ὁράω  
 ἔως, ἡ dawn [20B]  
 \*ἔως (+ ἄν + subj.) until [16G]; until, while (+ ind.); (+ opt.) until [17A]  
 ἐωυτόν=ἐαυτόν [19B]

## Ζ

Zeús (Δι-), ó Zeus (3a) [3C-E]  
 ζημίᾱ, ἡ fine (1b) [13A]  
 ζημιόω fine, penalise, punish [16F]  
 ζητέω look for, seek [3D]  
 ζῶον, τό animal, creature, living thing (2b) [18B]

## Η

ἡ – *augment* (if not under ἡ – look under ἄ – or ἔ –)

ἢ or [1J]; than [7A]  
 ἦ 1st s. impf. of εἶμι (be) [110]  
 ἦ or [20E]  
 ἦ δ' ὅς he said [7D]  
 ἦᾱ impf. of ἔρχομαι/εἶμι [161]  
 ἡγεμών (ἡγεμον-), ó leader (3a) [8A]  
 ἡγέομαι lead (+dat.) [8C]; think, consider [8A]  
 ἡδέ and [20F]  
 ἦδει 3rd s. past of οἶδα [167]  
 ἦδεσαν 3rd pl. past οἶδα [167]  
 ἡδέως with pleasure, happily [2A]  
 ἦδη by now, now, already [2A]  
 ἦδη past of οἶδα [167]  
 ἡδιστος most pleasant (sup. of ἡδύς) [11C]  
 ἡδύομαι enjoy, be pleased with (+dat.) [7D]  
 ἡδονή, ἡ pleasure (1a) [8C]  
 ἡδύς εἶα ὑ agreeable, pleasant (sup. ἡδιστος) [5A]  
 ἥκιστα least of all, no, not [16H]  
 ἦκω have come, come [11A]  
 ἦλθον aor. of ἔρχομαι/εἶμι [146]  
 ἥλιος, ó sun (2a) [6C]  
 ἦμαρ (ἡματ-), τό day (3b) [20E]  
 ἡμεῖς we [1C]  
 ἦμεν 1st pl. impf. of εἶμι [110]  
 ἡμέρᾱ, ἡ day (1b) [9A-E]  
 ἡμέτερος ἄ on our [1G]  
 ἡμίονος, ó mule (2a) [9E]  
 ἦν 3rd s. impf. of εἶμι [110]  
 ἦν δ' ἐγώ I said [7D]  
 ἦνεγκον aor. of φέρω [211]  
 ἠπιστάμην impf. of ἐπίσταμαι [13A]  
 Ἡρακλῆς, ó Herakles (3d uncontr.) [8C]  
 ἠρόμην aor. of ἐρωτάω [194]  
 ἦσαν 3rd pl. impf. of εἶμι [110]  
 ἦσθα 2nd s. impf. of εἶμι [110]  
 ἠσθόμην aor. of αἰσθάνομαι

ἡσυχάζω be quiet, keep quiet [2C]  
 ἡσυχία, ἡ quiet, peace (1b) [2]  
 ἡσυχος ἡ on quiet, peaceful [9B]  
 ἦτε 2nd pl. impf. of εἶμι or 2nd pl. subj. of εἶμι  
 ἥττων ἥττον (ἥττον-) lesser, weaker [6D]  
 ἠύρον aor. of εὐρίσκω [146]  
 ἠώς, ἡ (=ἔως, ἡ) dawn (acc. ἡῶ; gen. ἠοῦς; dat. ἠοῖ) [20B]

## Θ

θάλαμος, ó bedchamber (2a) [15B]  
 θάλαττα, ἡ sea (1c) [1G]  
 θαν- aor. stem of θνήσκω [15A]  
 θάνατος, ó death (2a) [9I]  
 θαυμάζω wonder at [6B]  
 θε- aor. stem of τίθημι [6C]  
 θεᾶ, ἡ goddess (1b) [2]  
 θεᾶομαι watch, gaze at [3B]  
 θεᾷτης, ó spectator, (pl.) audience (1d) [9A]  
 θεῖος ἄ on divine [18D]  
 θεῖτο 3rd s. aor. opt. of τίθεμαι [237]  
 θέμενος ἡ on aor. part. of τίθεμαι [237]  
 θεός, ó ἡ god (2a) [4B]  
 θεραπαινᾶ, ἡ maidservant (1c) [17A]  
 θεραπεύω look after, tend [13C]  
 θεραπῶν (θεραποντ-), ó servant (3a) [17B]  
 θές place! set! put! (aor. imper. [s.] of τίθημι) [237]  
 θέσθαι aor. inf. of τίθεμαι [237]  
 θέω run [19F]  
 θῆκε(ν) 3rd s. aor. of τίθημι (*no augment*)  
 θηρίον, τό beast (2b) [18D]  
 θήσεσθε 2nd pl. fut. of τίθεμαι [237]  
 θνήσκω (θαν-) die [15A]  
 θνητός ἡ ὄν mortal [4B]  
 θορυβέω make a disturbance, din [11A]  
 θόρυβος, ó noise, din, clamour, hustle and bustle (2a) [3B]  
 θυγάτηρ (θυγατ(ε)ρ-), ἡ daughter (3a) [12D]  
 θυμός, ó heart; anger (2a) [20C]  
 θύρᾱ, ἡ door (1b) [3D]  
 θυσίᾱ, ἡ sacrifice (1b) [3E]  
 θύω sacrifice [3E]  
 θώμεθα 1st pl. aor. subj. of τίθεμαι  
 θωπεύω flatter [12C]

## Ι

ιάτρικός ἡ ὄν medical, of healing [18E]  
 ἱάτρος, ó doctor (2a) [17D]  
 ἰδ- aor. stem of ὁράω [1E-F]  
 ἰδιώτης, ó layman, private citizen (1d) [18E]  
 ἴδον 1st s. aor. of ὁράω (*no augment*)  
 ἰδοῦ look! here! hey! [3A]  
 ἰέναι inf. of ἔρχομαι/εἶμι [152]  
 ἱερά, τά rites, sacrifices (2b) [13E]  
 ἱερόν, τό sanctuary (2b) [4C]  
 ἴθι imper. s. of ἔρχομαι/εἶμι [201]  
 ἱκανός ἡ ὄν sufficient; able to (+ inf.) [18B]; capable of (+ inf.) [14D]  
 ἱκάνω come, come to/upon (+ acc.) [20D]  
 ἱκετεύω beg, supplicate [13F]  
 ἱκέτης, ó suppliant (1d) [4C]  
 ἵκνέομαι (ἱκ-) come to, arrive at [20E]  
 ἱκόμην aor. of ἱκνέομαι  
 ἱμάτιον, τό cloak (2b) [12A]  
 ἴμεν = ἰέναι [20D]  
 \*ἵνα (+subj./opt.) in order to/that [16D]; (+indic.) where  
 ἵππος, ó horse (2a) [5A]  
 ἰσᾶσι(ν) 3rd pl. of οἶδα [44]  
 ἴσμεν 1st pl. of οἶδα [44]  
 ἴστε 2nd pl. imperative of οἶδα [44, 201]  
 ἴσθημι (στησ-) set up, raise  
 ἵσταμαι (στα-) stand [15A]  
 ἰσχυρός ἄ ὄν strong, powerful [13H]  
 ἴσως perhaps [7A]  
 ἴω subj. of ἔρχομαι/εἶμι [279]  
 ἰών ἰοῦσα ἰόν (ιοντ-) part. of ἔρχομαι/εἶμι [123]

## Κ

κάδ = κατά [20G]  
 καθαίρω (καθηρα-) cleanse, purify [19F]  
 καθέστηκα I have been put (perf. of καθίσταμαι) [13H]  
 καθεστώς ὡσα ὅς (καθεστωτ-) having been made (perf. part. of καθίσταμαι)  
 καθεύδω sleep [3D]  
 τῆκαθμαι be seated [16B]  
 καθίζομαι sit down [9C]  
 καθίζω sit down [9C]

καθίσταμαι (καταστα-) be placed, put, made [12D]  
 καθίστημι (καταστησ-) set up, make, place, put  
 x (acc.) in (εις) y [12D]  
 καθοράω (κατιδ-) see, look down on [8A]  
 \*καί and [1A]; also [1B], even  
 \*τε . . . καί both A and B  
 \*καί γάρ in fact; yes, certainly [12C]  
 \*καί δὲ and really; as a matter of fact; look! let us suppose [13A]  
 \*καί δὲ καί moreover [5D]  
 \*καί μὴν what's more; look! [12B]; yes, and; and anyway  
 καίπερ although (+part.) [6A]  
 \*καίτοι and yet [10D]  
 κακοδαίμων κακόδαιμον (κακοδαιμον-) unlucky, dogged by an evil daimon [4A-B]  
 κακός ἡ ὄν bad, evil, cowardly, mean, lowly [1G]  
 κακῶ (κακῶς) ποιέω treat badly, do harm to [5B]  
 κακῶς badly, evilly [1E-F]  
 καλεσα- aor. stem of καλέω  
 ἑκαλέω (καλεσα-) call, summon [3D]  
 κάλλιστος ἡ ὄν most (very) fine, good, beautiful [2C]  
 καλός ἡ ὄν beautiful, good [1A-B]  
 καλῶς well, finely, beautifully [1E-F]  
 κάρη (καρητ-), τό head (Attic κάρᾱ [κρατ-], τό [3b]) [20G]  
 \*κατά (+acc.) in, on, by, according to [3C]; down, throughout, in relation to [12B]; (+ gen.) below [15A]; down from, against [20G]  
 καταβαίνω (καταβα-) go down, come down [1C-D]  
 καταδικάζω condemn; convict x (gen.) of y (acc.) [9I]  
 καταδίκη, ἡ fine (1a) [16H]  
 καταθε- aor. stem of κατατίθημι [12I]  
 καταθνήσκω (καταθαν-) die away [15A]  
 κατακλίνομαι lie down [10D]  
 καταλαβ- aor. stem of καταλαμβάνω [7H]  
 καταλαμβάνω (καταλαβ-) overtake, come across, seize [7H]  
 καταλέγω (κατειπ-) recite, list [12G]  
 καταλείπω (καταλιπ-) leave behind, bequeath [14A]  
 καταλήψομαι fut. of καταλαμβάνω  
 καταλύω bring to an end, finish [10A]

καταμαρτυρέω give evidence against (gen.) [13D]  
 καταστᾶς ἄσα ἄν (καταστάντ-) being placed, put (aor. part. of καθίσταμαι) [231]  
 καταστήναι to be put (aor. inf. of καθίσταμαι) [232]  
 καταστήσομαι fut. of καθίσταμαι [232]  
 κατατίθημι (καταθε-) put down, pay, perform [12I]  
 καταφέρω (κατενεγκ-) carry down [17C]  
 καταφρονέω despise, look down on (+ gen.) [12E]  
 κατεγγυάω demand securities from (+ acc.) [13A]  
 κατέλαβον aor. of καταλαμβάνω [146]  
 κατέλειπον aor. of καταλείπω  
 κατέστην I was put (aor. of καθίσταμαι)  
 κατέστησα I put (aor. of καθίσταμαι)  
 κατηγορέω prosecute x (gen.) on charge of y (acc.) [9H]  
 κατηγορία, ἡ speech for the prosecution (1b) [9H]  
 κατήγορος, ὁ prosecutor (2a) [12B]  
 καταθάνων aor. part. of καταθνήσκω  
 κατιδ- aor. stem of καθοράω [8A]  
 κάτω below [11A]  
 κε (κεν) = ἄν (*enclitic*) [20A]  
 τίκειμαι lie, be placed, be made [17B]  
 κείνος η ο = ἐκεῖνος [20E]  
 κέλευσαν 3rd pl. aor. of κελεύω (*no augment*)  
 κέλευσε 3rd s. aor. of κελεύω (*no augment*)  
 κελευστής, ὁ boatswain (1d) [3D]  
 κελεύω order [3E]  
 κεν = κε [20A]  
 κεφαλή, ἡ head (1a) [6A]  
 κῆρυξ (κηρυκ-), ὁ herald (3a) [4D]  
 κηρύττω announce, proclaim [11A]  
 κινδυνεύω be in danger, run a risk; be likely to (+ inf.) [17C]  
 κίνδυνος, ὁ danger (2a) [3A]  
 κλαίω (κλαυσ-) weep [15C]  
 κλείω close, shut [17A]  
 κλέπτῃς, ὁ thief (1d) [9I]  
 ἔκλεπτον steal [6D]  
 κληθεῖς εἶσα ἐν (κληθεντ-) aor. part. pass. of καλέω  
 κλοπή, ἡ theft (1a) [18C]  
 κλύον 3rd pl. aor. of κλύω (*no augment*)  
 κλύτε 2nd pl. imper. of κλύω

κλύω hear [15A]  
 κοινός ἢ ὄν common, shared [16D]  
 κοῖος = ποῖος  
 κολάζω punish [5B]  
 κομίζομαι collect [16D]  
 κόπτω knock (on); cut [5D]  
 κόραξ (κορακ-), ὁ crow (3a) [8A]  
 βάλλ' εἰς κόρακας go to hell! [6A]  
 κόρη, ἡ maiden, girl, daughter (1a) [13A]  
 κόσμος, ὁ decoration, ornament; order; universe (2a) [15A]  
 κοτε = ποτε  
 κου = που [19F]  
 κόρη, ἡ = κόρη, ἡ girl, daughter (1a) [20A]  
 κρατέω hold sway, power over (+ gen.) [4A]  
 κρείττων κρείττον (κρείττον-) stronger, greater [6D]  
 κρίνω (κρίνα-) judge, decide [13F]  
 κρίσις, ἡ judgment, decision; dispute; trial (3e) [16F]  
 ἔκτασμαι acquire, get, gain [15B]  
 ἔκτεινω (κτεινα-) kill [18E]  
 κτήμα (κτηματ-), τό possession (3b) [7H]  
 κυβερνήτης, ὁ captain, helmsman (1d) [1G]  
 κύριος ἄ ὄν able, with power, sovereign, by right [14A]  
 κύων (κυν-), ὁ dog (3a) [9H]  
 κωλύω prevent, stop [4B]  
 κως = πως

## Λ

λαβ- aor. stem of λαμβάνω [3C]  
 ἔλαγχάνω (λαχ-) obtain by lot; run as a candidate for office [13C]  
 δίκην λαγχάνω bring suit against  
 λαθ- aor. stem of λανθάνω [4D], [9A-E]  
 Λακεδαιμόνιος, ὁ Spartan (2a) [3C]  
 λαμβάνομαι (λαβ-) take hold of (+ gen.) [8C]  
 ἔλαμβάνω (λαβ-) take, capture [3C]  
 δίκην λαμβάνω punish, exact one's due from (παρά + gen.)  
 λαμπάς (λαμπαδ-), ἡ torch (3a) [3A-B]  
 ἔλανθάνω (λαθ-) escape notice of x (acc.) –ing (nom. part.) [4D]  
 λαός, ὁ people, inhabitant (2a) [20F]  
 λαχ- aor. stem of λαγχάνω [13C]

τλέγω (εἰπ-) speak, say, tell, mean [1G]  
 τλείπω (λιπ-) leave, abandon [13C]  
 ἔληθε 3rd s. perf. of λανθάνω  
 λέμβος, ὁ boat, life-boat (2a) [1G]  
 ληφθ- aor. pass. stem of λαμβάνω  
 λήψομαι fut. of λαμβάνω  
 λίθος, ὁ stone (2a) [11C]  
 λιμήν (λιμεν-), ὁ harbour (3a) [3A-B]  
 λιπ- aor. stem of λείπω  
 λίσσομαι beseech [20D]  
 λογίζομαι calculate, reckon, consider [7B]  
 λογισμός, ὁ calculation (2a) [13B]  
 λόγος, ὁ story, tale [2C]; speech, word [3C]; reason, argument [5D] (2a)  
 λοιπός ἢ ὄν left, remaining [17B]  
 λούω wash (mid. wash oneself) [20F]  
 λύω release [6A]

## Μ

μά by! (+ acc.) [4C]  
 μαθ- aor. stem of μαθάνω [3C]  
 μαθήσομαι fut. of μαθάνω  
 μαθητής, ὁ student (1d) [5D]  
 μακρός ἄ ὄν large, big, long [15A]  
 μάλα very, quite, virtually [16H]  
 μάλιστα (μάλα) especially, particularly; yes [4B]  
 μάλλον (μάλα) . . . ἢ more, rather than [13I]  
 μαθάνω (μαθ-) learn, understand [3C]  
 μαρτυρέω give evidence, bear witness [13D]  
 μαρτυρία, ἡ evidence, testimony (1b) [12G]  
 μαρτύρομαι invoke, call to witness [19F]  
 μάρτυς (μαρτυρ-), ὁ witness (3a) [9H]  
 μάχη, ἡ fight, battle (1a) [7G]  
 μάχομαι (μαχεσ-) fight [2]  
 μέγαλοιο gen. s. m. of μέγας  
 μέγας μεγάλη μέγα (μεγαλ-) great, big [3C-E]  
 μέγεθος, τό size (3c) [20E]  
 μέγιστος η ὄν greatest (sup. of μέγας) [8B]  
 μέθες 2nd s. aor. imper. of μεθίημι [318]  
 μεθίημι (μεθε-) allow, let go [19D]  
 μεῖζων μεῖζον (μειζον-) greater (comp. of μέγας) [8B]  
 μέλας αἶνα ἄν (μελαν-) black [9D]  
 ἔμελει x (dat.) is concerned about (+ gen.) [14C]  
 ἔμελλω be about to (+ fut. inf.); hesitate; intend (+ pres. inf.) [9J]

μέμφομαι blame, criticise, find fault with (+ acc. or dat.) [10D]  
 \*μέν . . . δέ on one hand . . . on the other [1E]  
 \*μέντοι however, but [7G]  
 ἔμνω (μεινα-) remain, wait for [1C-D]  
 μέρος, τό share, part (3c) [9H]  
 \*μετά (+ acc.) after [7H]; (+ gen.) with [8C]; (+ dat.) among, in company with [20B]  
 μεταυδάω speak to [20G]  
 μετελθ- aor. stem of μετέρχομαι [16F]  
 μετέρχομαι (μετελθ-) send for, chase after [16F]; go among (+ dat.); attack (+ dat. or μετά + acc.) [20G]  
 μετέχω share in (+gen.) [14B]  
 μετῆμι = μεθίημι [19D]  
 μέτριος ἄ ὄν moderate, reasonable, fair [16F]  
 \*μή (+imper.) don't! [1C]; not [7C]; (+aor. subj.) don't! [16B]  
 μηδαμῶς not at all, in no way [10D]  
 \*μηδέ . . . μηδέ neither . . . nor [12A]  
 μηδεῖς μηδεμία μηδέν (μηδεν-) no, no one [10E]  
 μηκέτι no longer [9E]  
 \*μήτε . . . μήτε neither . . . nor [11B]  
 μήτηρ (μητρ-) ἡ mother (3a) [10D]  
 μηχανάομαι devise, contrive [18A]  
 μηχανή, ἡ device, plan (1a) [10A]  
 μιᾶρός ἄ ὄν foul, polluted [9E]  
 μικρός ἄ ὄν small, short, little [12F]  
 ἔμνησκομαι (μνησθ-) remember, mention [17D]  
 μιν him, her (acc.) (*enclitic*) [19A]  
 μῖσός ἡμῶν hate [4D]  
 μισθός, ὁ pay (2a) [14A]  
 μῖσος, τό hatred (3c) [13B]  
 μνᾶ, ἡ mina (100 drachmas) (1b) [13A]  
 μνεῖα, ἡ mention (1b) [12G]  
 μνημονεύω remember [12G]  
 μνησθ- aor. stem of μμνήσκομαι [17D]  
 μόνος η ὄν alone [8C]  
 μόνον only, merely [8C]  
 οὐ μόνον . . . ἀλλὰ καί not only . . . but also [12C]  
 μῦθος, ὁ word, story (2a) [20B]  
 μῶν surely not? [8B]  
 μῶρος ἄ ὄν stupid, foolish [1I]

## N

ναί yes [11]  
 ναυμαχία, ή naval battle (1b) [2]  
 ναύς, ή ship (3 irr.) [1J]; [3C-E]  
 ναύτης, ό sailor (1d) [1A-B]  
 ναυτικός ή όν naval [3C]  
 νεανίας, ό young man (1d) [5B]  
 νεανίσκος, ό young man (2a) [7D]  
 νεηνίης, ό = νεανίας, ό [19C]  
 νειμα- aor. stem of νέμω [18A]  
 νεκρός, ό corpse (2a) [4B]  
 ντέμω (νειμα-) distribute, allot, assign [18A]  
 νέος α on young [5B]  
 νεώριον, τό dockyard [1A-B]  
 νή by! (+acc.) [4A]  
 νήσος, ή island (2a) [3A]  
 νθρωπε = άνθρωπε  
 νικάω win, defeat [2B]  
 νίκη, ή victory, conquest (1a) [2]  
 νοέω plan, devise [20C]; think, mean, intend, notice [7B]  
 νομή, ή distribution (1a) [18C]  
 νομίζομαι be accustomed [19B]  
 †νομίζω acknowledge, think x (acc.) to be y (acc. or acc. + inf.) [7G]  
 νόμος, ό law, convention (2a) [4B]  
 νοσέω be sick [13C]  
 νόσος, ή illness, plague, disease (2a) [4B]  
 νοϋς, ό (νόος, contr.) mind, sense (2a) [5C]  
 έν νϋ έχω have in mind, intend [6A]  
 νυ = νυν [20C]  
 νυν now, then (enclitic) [8C]  
 νϋν now [1G]  
 νύξ (νυκτ-), ή night (3a) [3A-B]

## Ξ

ξεῖνος = ξένος  
 ξένη, ή foreign woman (1a) [12D]  
 ξένος, ό foreigner, guest, host (2a) [4C]

## O

ό ή τό the [1A-B]; in Ionic = he, she, it [20D]  
 ό αυτός the same [176]  
 ό δέ and/but he [11C]

ό μέν... ό δέ one... another [8C]  
 ό τι; what? (sometimes in reply to τί;) [9F]  
 όδε ήδε τότε this here [9J]  
 όδι this here (pointing)  
 όδοιπόρος, ό traveller (2a) [11B]  
 όδός, ή road, way (2a) [11B]  
 όθεν from where [5C-D]; [16C]  
 οί = αυτόν to him, her (dat.) (Ionic) [19A]  
 οί (to) where [5C-D] [13E]  
 †οίδα know [1J]  
 χάριν οίδα be grateful to (+ dat.) [16B]  
 οίκαδε homewards [3B]  
 οίκε = έοικε resemble, be like (+ dat.) [19D]  
 οίκετος, ό relative (2a) [13B]  
 οίκετος α on related, domestic, family [13B]  
 οικήτης, ό house-slave (1d) [5B]  
 οικέω dwell (in), live [7H]  
 οίκημα (οικηματ-), τό dwelling (3b) [18C]  
 οίκησις, ή dwelling (3e) [4A-B]  
 οικία, ή house (1b) [3B]  
 οικία, τά palace (2b) [19F]  
 οικίδιον, τό small house (2b) [12I]  
 οίκοι at home [3D]  
 οίκόνδε home, homewards [20E]  
 οίκος, ό household, house (2a) [15C]  
 οίκός = εικός reasonable [19F]  
 οικτίρω (οικτίρα-) pity [8B]  
 †οϊμαι think [7C]  
 οϊμοι alas! oh dear! [1F]  
 οίος α on what a! what sort of a! [10C]  
 οίός τ' ειμί be able to (+inf.) [12D]  
 οίχομαι be off, depart [17B]  
 όκόθεν = όπόθεν [19B]  
 όλ- aor. stem όλλυμαι [11B]  
 όλεσα- aor. stem of όλλυμι [11B]  
 όλίγος η on small, few [4A]  
 όλίγωρος on contemptuous [14B]  
 όλλυμαι (aor. ώλόμην) be killed, die, perish [11B]  
 †όλλυμι (όλεσα-) destroy, kill [11B]  
 όλος η on whole of [5A]  
 όλοφύρομαι lament [4D]  
 †όμνυμι (όμοσ-) swear [13C]  
 όμοιος α on like, similar to (+dat.) [9E]  
 όμολογέω agree [7E]  
 όμόνοια, ή agreement, harmony (1b) [2]  
 όμως nevertheless, however [9F]

όνειρος, ό dream (2a) [19A]  
 όνομα (όνοματ-), τό name (3b) [9B]  
 όξύς εία ύ sharp, bitter, shrill [11C]  
 όπλα, τά weapons, arms (2b) [3B]  
 όπόθεν from where [5C-D]; [19B]  
 όποι to where [5C-D]  
 όποιος α on of what kind [13E]  
 όπόσος η on how many, how great [6C]  
 \*όπόταν whenever (+ subj.) [16D]  
 \*όποτε when [5C-D]; whenever (+opt.) [16E]  
 όπου where [5C-D, 6B]  
 \*όπως how (answer to πώς;) [11A]; how (indir. q.) [5C-D]  
 (+ fut. ind.) see to it that [12G]  
 (+subj. or opt.)= ύνα in order to/that [18B]  
 †όράω (ιδ-) see [1E-F]  
 όργή, ή anger (1a) [13B]  
 όργίζομαι grow angry with (+ dat.) [12H]  
 όρεος = όρους gen. of όρος, τό  
 όρθός ή όν straight, correct, right [4C]  
 όρκος, ό oath (2a) [12B]  
 όρμάομαι charge, set off [17A]  
 όρος, τό mountain (3c) [19F]  
 ός ή ό who, what, which [10E]  
 όσος η on how great! [2B]; as much/many as [11B]  
 όσπερ ήπερ όπερ who/which indeed [10E]  
 όστις ήτις ότι who(ever), which(ever) [10E]  
 \*όταν (+ subj.) whenever [14E]  
 ότε when [5C-D, 6A]  
 ότι that [1H]; because [9J]  
 \*ού (ούκ, ούχ) no, not [1C]  
 ού μόνον . . . αλλά και not only . . . but also [12C]  
 ού where (at) [16D]  
 ούδαμώς in no way, not at all [10A]  
 ούδέ and not, not even [3C]  
 ούδέν nothing [1D]  
 ούδεις ούδεμία ούδέν (ούδεν-) no, no one, nothing [4A-B]  
 ούδέποτε never [5C]  
 ούδέπω not yet [5A]  
 ούκ=ού no, not [1C]  
 ούκέτι no longer [2D]  
 \*οούκουν therefore [7E]  
 \*οούκουν not . . . therefore [7E]  
 \*ουν so, then, really, therefore [1D]  
 ούνομα = όνομα, τό [19B]

ούπερ where [17A]  
 ούποτε never [15C]  
 ούπω not yet [5A]  
 ούρανός, ό sky, heavens (2a) [6B]  
 ουσία, ή property, wealth (1b) [16D]  
 \*ούτε . . . ούτε neither . . . nor [5D]  
 ούτις (ούτιν-) no one [15C]  
 ούτος αύτη τοϋτο this; (s)he, it [3C-E]  
 ούτος hey there! you there! [6D]  
 ούτοσί this here (pointing) [3A-E]  
 ούτως/ούτω thus, so; in this way [2D]  
 ούχ = ού [1C]  
 †όφείλω owe [5A]  
 όφθαλμός, ό eye (2a) [20E]  
 όφρα (+subj./opt.) = ύνα (+ind./subj./opt.) [20G]; while, until  
 όφρύς, ή eyebrow (3h) [6A]  
 όψις, ή vision, sight (3e) [19D]

## Π

παθ- aor. stem of πάσχω [4D]  
 πάθος, τό suffering, experience (3c) [8B]  
 παιδίον, τό child, slave (2b) [9I]  
 παιδοποιέομαι beget, have children [12F]  
 παίζω play, joke at (πρός + acc.) [1H]  
 παῖς (παιδ-), ό, ή child; slave (3a) [3A-B]  
 πάλαι long ago [19F]  
 παλαιός α όν ancient, of old, old [13B]  
 πάλιν back, again [7H]  
 πανταχοϋ everywhere [8B]  
 παντελώς completely, outright [14D]  
 \*πάνυ very (much); at all [6D]  
 \*πάνυ μέν ουν certainly, of course [16B]  
 πανύστατος η on for the very last time [15A]  
 πάρα = πάρεστι(ν) [19E]  
 πάρ = παρά [20G]  
 \*παρά (+ acc.) along, beside [2A]; against, to; compared with; except [12D]  
 (+gen.) from [9I]  
 (+dat.) with, beside, in the presence of [10B]  
 πάρα=πάρεστι it is possible for (+dat.) [19E]  
 παραίγνομαι (παραγεν-) be present, turn up at (+ dat.) [17B]  
 παραδίδωμι (παραδο-) hand over [16C]  
 παραδώσειν fut. inf. of παραδίδωμι [21A]  
 παραιτέομαι beg [18A]

παράκειμαι lie, be placed beside (+ dat.) [17B]  
 παραλαβ- aor. stem of παραλαμβάνω [12I]  
 παραλαμβάνω (παραλαβ-) take, receive from [12I]; undertake [19D]  
 παρσκευάζω prepare, equip [16C]  
 παρσκευή, ἡ preparation, equipping; force (1a) [11C]  
 παρσυχ- aor. stem of παρέχω [9E]  
 παρεγνόμην aor. of παραγίγνομαι [17B]  
 πάρεμι be at hand, be present (+dat.) [7B]  
 παρέλαβον aor. of παραλαμβάνω [146]  
 παρελθ- aor. stem of παρέρχομαι [11A]  
 παρέρχομαι (παρελθ-) pass. go by, come forward [11A]  
 πάρεστι it is possible for (+ dat.) [19E]  
 παρέχω (παρσυχ-) give to, provide [9E]  
 πράγματα παρέχω cause trouble (to) [9E]  
 παρθένος, ἡ maiden (2a) [20G]  
 Παρθενών, ὁ the Parthenon (3a) [1A-B]  
 πάρτε 2nd pl. imper. of παρέρχομαι/πάρεμι [20I]  
 παρίων οὐσα ὄν (-οντ-) part. of παρέρχομαι [123]  
 παροράω (παριδ-) notice [19D]  
 παρίων οὐσα ὄν (παροντ-) part. of πάρεμι [87]  
 πᾶς πᾶσα πᾶν (παντ-) all [9G]  
 ὁ πᾶς the whole of [9G]  
 ἡπάσχω (παθ-) suffer, experience [4D]  
 πατήρ (πατ(ε)ρ-), ὁ father (3a) [5A]  
 πατρίς (πατριδ-), ἡ fatherland (3a) [3A-B]  
 πατρῷος ᾧ on ancestral, of one's father [15A]  
 παύομαι stop, cease (+ part.) [4D]; cease from (+gen.) [10D]  
 παύω stop x (acc.) from γ (ἐκ + gen.); stop x (acc.) doing γ (acc. part.) [5B]  
 πείθομαι (πιθ-) trust, obey [5B]; believe [6B] (+dat.)  
 πείθω persuade [5D]  
 πειράομαι (πειρᾶσα-) test, try [7C]  
 πείσομαι fut. of πᾶσχω or πείθομαι [211]  
 πέμπω send [8A]  
 πένης (πενητ-) poor man (3a); (adj.) poor [12G]  
 πενία, ἡ poverty (1b) [12D]  
 πενήκοντα fifty [17B]  
 \*περί (+acc.) about, concerning [1I]  
 (+ gen.) about, around [8C]  
 (+dat.) in, on [20E]; about [18E]  
 περιφανής ἐς very clear, obvious [13D]  
 πεσ- aor. stem of πίπτω [2B]  
 πέφυκα tend naturally to (perf. of φύομαι) [13H]  
 πηδάω leap, jump [6C]  
 πιθ- aor. stem of πείθομαι [5B]  
 πίνω (πι-) drink [17B]  
 πίπτω (πεσ-) fall, die [2B]  
 πιστεύω trust (+dat.) [12C]  
 πιστός ἡ ὄν reliable, trustworthy, faithful [17A]  
 πλεῖστος ἡ ὄν very much, most (sup. of πολὺς) [16D]  
 πλέον more (adv.) (comp. of πολὺς) [16G]  
 ἡπλέω (πλευσα-) sail [1G]  
 πλέως α ὡν full of (+ gen.) [8C]  
 πλῆθος, τό number, crowd; the people (3c) [4A-B]  
 πλὴν (+gen.) except [9G]  
 πλησίον nearby, (+ gen.) near [9C]  
 πλησίος ᾧ on near, close to (+ gen.) [17C]  
 πλοῖον, τό vessel, ship (2b) [1A-B]  
 πλούσιος ᾧ on rich, wealthy [12G]  
 πλύνω wash [20B]  
 πόθεν; from where? [3A, 5C-D]; ποθεν from somewhere [5C-D]  
 ποῖ; where to? [1E]; ποι to somewhere [5C-D]  
 ποίεομαι make [8C]  
 ποιέω make, do [1E-F]  
 κακά (κακῶς) ποιέω treat badly, harm [5B]  
 ποιητής, ὁ poet (1d) [7B]  
 ποιμήν (ποιμεν-), ὁ shepherd (3a) [17A]  
 ποῖος ᾧ on; what sort of? [10E]  
 πολεμέω make war [11B]  
 πολεμικός ἡ ὄν of war, military, martial [18D]  
 πολέμιοι, οἱ the enemy (2a) [2D]  
 πολέμιος ᾧ on hostile, enemy [2D]  
 πόλεμος, ὁ war (2a) [2D]  
 πόλις, ἡ city, city-state (3e) [4A-B]  
 πολιτεία, ἡ state, constitution (1b) [13G]  
 πολίτευομαι be a citizen [13G]  
 πολίτης, ὁ citizen (1d) [8A]  
 πολιτικός ἡ ὄν political, to do with the πόλις [18C]  
 πολίτις (πολιτιδ-), ἡ female citizen (3a) [14C]  
 πολλά many things [1I]  
 πολλάκις many times, often [7C]  
 πολὺς πολλή πολὺ (πολλ-) much, many [3C-E]  
 πολύ (adv.) much [9H]

πονηρός ᾧ ὄν wicked, wretched [9B]  
 πόντος, ὁ sea (2a) [20F]  
 πορεύομαι march, journey, go [3B]  
 πορίζω provide, offer [18B]  
 πόρνη, ἡ prostitute (1a) [14D]  
 πόρρω far, afar off [6C]  
 Ποσειδῶν (Ποσειδων-), ὁ Poseidon, god of sea (3a) (voc. Πόσειδον; acc. Ποσειδῶ) [5C]  
 πόσις, ὁ husband, spouse (3e) [15A]  
 ποταμοῖο gen. s. of ποταμός  
 ποταμός, ὁ river (2a) [7H]  
 ποτε once, ever (enclitic) [5C-D, 7B]  
 πότε when? [5C-D]  
 πότερον . . . ἢ whether . . . or [2C]  
 πότερος ᾧ on; which (of two)? [6D]  
 που somewhere, anywhere (enclitic) [5C-D]; [20E]  
 ποῦ; where? [1F, 5C-D]  
 πούς (ποδ-), ὁ foot (3a) [6A]  
 πράγμα (πράγματ-), τό thing, deed, matter, affair; (pl.) troubles (3b) [4A-B]  
 πράγματα παρέχω cause trouble [9E]  
 πράξις, ἡ fact, action (3e) [13E]  
 πράττω do, perform, fare [13E]  
 εὖ πράττω fare well, be prosperous [19E]  
 πρέσβεις, οἱ ambassadors (3e) [4D]  
 πρεσβευτής, ὁ ambassador (1d) [4D]  
 πρεσβύτερος ᾧ on older, rather old [17A]  
 \*πρίν (+inf.) before [13B]  
 πρίν ἄν (+subj.) until [17B]  
 πρίν (+opt.) until [17B]  
 πρό (+gen.) before, in front of [19F]  
 προάγω lead on [16G]  
 πρόβατον, τό sheep (2b) [17B]  
 πρόγονος, ὁ forebear, ancestor (2a) [13G]  
 προδίδωμι (προδο-) betray [15B]  
 προδο- aor. stem of προδίδωμι [15B]  
 προθυμέομαι be ready, eager [16B]  
 πρόθυμος ὄν ready, eager, willing [13B]  
 προῖξ (προικ-), ἡ dowry (3a) [13A]  
 \*πρός (+acc.) to, towards [1G]  
 (+ gen.) in the name/under the protection of [9H]  
 (+ dat.) in addition to, near [9A-E]; [16C]; [17A]  
 (adverbial) in addition [18C]  
 προσαγορεύω address, speak to [10C]

προσάπτω give, attach to (+ dat.) [18B]  
 προσδραμ- aor. stem of προστρέχω [8A]  
 προσείπον I spoke x (acc.) to γ (acc.) (προσείπον Ionic) [20B]  
 προσελθ- aor. stem of προσέρχομαι [146]  
 προσέρχομαι (προσελθ-) go/come towards, advance [2]  
 προσέχω bring near, apply to  
 προσέχω τὸν νοῦν pay attention to (+dat.) [12B]  
 προσήκει it is fitting for x (dat.) to – (+ inf.) [18E]  
 προσήλθον aor. of προσέρχομαι [146]  
 πρόσθεν previously; before (+ gen.) [20G]  
 προσιών οὐσα ὄν (προσιοντ-) part. of προσέρχομαι/πρόσειμι [123]  
 προσκαλέω summon, call [17B]  
 προσλέγω (προσειπ-) address [15C]  
 προσπίτνω fall upon, embrace [15A]  
 προστάτω (προσταζα-) order (+dat.) [18A]  
 προστρέχω (προσδραμ-) run towards [8A]  
 προτείνω stretch out [19F]  
 προτεραῖος ᾧ on of the previous day [17C]  
 πρότερον formerly, previously [12D]  
 πρότερος ᾧ on first (of two); previous [12D]  
 προτρέπω urge on, impel [7D]  
 πρύτανις, ὁ prytanis (3e) [11A]  
 πρῶτον first, at first [6C]  
 πρῶτος ἡ ὄν first [6C]  
 πυθ- aor. stem of πυνθάνομαι [13F]  
 πύλη, ἡ gate (1a) [16A]  
 ἡπυνθάνομαι (πυθ-) learn, hear, get to know [13F]  
 πῦρ (πυρ-), τό fire (3b) [9G]  
 πυρά, τά fire-signal (2b) [3A]  
 πυρά, ἡ funeral pyre (1b) [4B]  
 πύργος, ὁ tower (2a) [17C]  
 πω yet (enclitic) [20E]  
 ἡπωλέω sell [9E]  
 πως somehow (enclitic) [5C, C-D]  
 πῶς; how? [5C-D]  
 \*πῶς γὰρ οὐ; of course [1J]

## P

ράδιος ᾧ on easy [6A]  
 ραδίως easily [6A]

ῥᾶστος η on very easy [17D]

ῥαψῳδός, ὁ rhapsode (2a) [1A-B]; [1H]

ῥήτωρ (ῥήτορ-), ὁ orator, politician (3a) [8B]

ῥίπτω throw [1G]

# Σ

σαφῶς clearly [1E-F]; [1H]

σεαυτόν yourself (s.) [1E]

σελήνη, ἡ moon (1a) [6D]

σέο=σοῦ of you [19D]

σεῦ=σοῦ of you

σημαίνω (σημην-) tell, signal [19F]

σημεῖον, τό sign, signal (2b) [7H]

σιγάω be quiet [11A]

σιδηρέος η on of iron, metal [19D]

σίτος, ὁ food (2a) (pl. σῖτα, τά [2b]) [8C]

σιωπάω be silent [2C]

ῥσκέπτομαι examine, look carefully at [16B]

σκεῦη, τά gear, furniture [4A-B]; ship's gear (3c) [16C]

ῥσκοπέω consider, examine [2C]

σμικρός ᾗ ὄν small, short, little [12F]

σός σή σόν your (s.) [6D]

σοφία, ἡ wisdom (1b) [7A]

σοφιστής, ὁ sophist, thinker (1d) [5D]

σοφός ἡ ὄν wise, clever [5D]

ῥσπένδω pour a libation [3E]

σπεύδω hurry [3A]

σπονδαί, αἱ treaty, truce (1a) [8C]

σπονδή, ἡ libation (1a) [3E]

σπουδάζω be concerned; do seriously [12E]

σπουδαῖος ᾗ ὄν serious, important [12E]

σπουδή, ἡ zeal, haste, seriousness (1a) [10C]

στάς σταῖσα στάν (σταντ-) standing (aor. part. of ἵσταμαι) [232]

στείχω go, come [15C]

στένω groan [9E]

στερέω deprive of [19B]

στή = ἔστη he/she stood (aor. of ἵσταμαι) (*no augment*)

στήθ' = στήτε [232]

στήτε stand! (2nd pl. imper. aor. of ἵσταμαι) [232]

στόμα (στοματ-), τό mouth (3b) [16F]

στρατηγός, ὁ general (2a) [1J]

στρατιά, ἡ army (1b) [2]

στρωμνή, ἡ bed (1a) [18B]

σύ you (s.) [1B]

συγγενῆμα perf. of συγγίγνομαι [13H]

συγγένεια, ἡ kinship (1b) [18D]

συγγενής, ὁ relation (3d) [8C]

συγγίγνομαι (συγγεν-) be with, have intercourse, dealings with (+ dat.) [12G]

συγγνώμη, ἡ pardon, forgiveness (1a) [9J]

συγγνώμη ἔχω forgive, pardon [9J]

συγκόπτω beat up, strike (aor. pass. συνεκόπην) [17C]

συγχωρέω agree with, to; yield to (+ dat.) [16F]

συλλέγω collect, gather [16G]

συμβουλευόμαι discuss with (+ dat.) [17E]

συμβουλή, ἡ discussion, recommendation (1a) [18E]

συμμαχός, ὁ ally (2a) [16C]

συνπέμπω send with (+ dat.) [19C]

συμπροθύμιομαι share enthusiasm of (+ dat.) [17E]

συμφορᾶ, ἡ disaster, mishap, occurrence (1b) [16A]

συμφορῆ = συμφορᾶ

\*σύν (+dat.) with the help of [9A-E]; together with [18C]

συνέρχομαι (συνελθ-) come together [12F]

συνῆλθον aor. of συνέρχομαι

συνοικέω live with, together (+dat.) [10B]

συντυγχάνω (συντυχ-) meet with (+dat.) [16A]

σφεῖς they (Attic σφᾶς σφῶν σφῖσι) (Ionic σφεῖς σφέας σφέων σφῖ) [19D]

σφι to them (dat. of σφεῖς) [19D]

σφόδρα very much, exceedingly [17C]

σχ- aor. stem of ἔχω/έχομαι [1A-E]

σχεδόν near, nearly, almost [5A]

σχολή, ἡ leisure (1a) [16B]

ῥσώζω save, keep safe [1G]

Σωκράτης, ὁ Socrates (3d) [6C]

σῶμα (σωματ-), τό body, person (3b) [14A]

σῶος ᾗ ὄν safe [1G]

σωτήρ (σωτηρ-), ὁ saviour (3a) [3A-B]

σωτηρία, ἡ safety (1b) [1G]

σωφροσύνη, ἡ good sense, moderation (1a) [18E]

σώφρων (σωφρον-) sensible, temperate, modest, chaste, discreet, prudent, law-abiding, disciplined [15B]

# T

τάλας αἶνα αν wretched, unhappy [9D]

τᾶν my dear chap (condescending) [8C]

τάξις, ἡ order, rank, battle-array (3e) [4A-B]

ταχέως quickly [2D]

τάχος, τό speed (3c) [18A]

τε . . . καί both . . . and [1A]

τείχος, τό wall (of a city) (3c) [10C]

τεκμαίρομαι conclude, infer [16G]; assign, ordain

τεκμήριον, τό evidence, proof (2b) [12F]

τέκνον, τό child (2b) [15A]

τελευτάω die, end, finish [17D]

τέλος in the end, finally [2B]

τευ = τινος [19D]

τέχνη, ἡ skill, art, expertise (1a) [3C]

τήμερον today [6D]

τι a, something (*enclitic*) [2D]

τί; what? [1D] why? [6C]

τίθῃμι (θε-) put, place [6C] [12F]

τίκτω (τεκ-) bear, give birth to [15A]

τίμᾶω honour [4B]; value, reckon [17B]; (+dat.) fine [12D]

τίμη, ἡ privilege, honour (1a) [14D]

τίμημα (τιμηματ-), τό fine (3b) [12D]

τίμωρέομαι take revenge on [12C]

τίμωριά, ἡ revenge, vengeance (1b) [12C]

τις τι (τιν-) a certain, someone (*enclitic*) [4A-B]

τίς τί (τίν-); who? what? which? [1B]

τίθη, ἡ nurse (1a) [17B]

\*τοι then (*inference*) [10D]

τοι = σοι [19D]

τοί = οἱ (relative) [20E]

\*τοῖνον well then (*resuming argument*) [12H]

τοιόσδε ἡδε ὅνδε of this kind [19E]

τοι-οὔτος -αὕτη -οὔτο of this kind, of such a kind [9B]

τοῖσι = τοῖς [19B]

τόλμα, ἡ daring (1c) [2]

τολμάω dare, be daring, undertake [2D]

τοσοῦτος αὕτη οὔτο so great [12D]

τότε then [5A]

τούτῳ dat. of οὔτος

ἐν τούτῳ meanwhile, during this [8A]

τράπεζα, ἡ bank (1c) [17B]

τραπ- aor. stem of τρέπομαι

τρεῖς τρία three [11C]

τρέπομαι (τραπ-) turn (self), turn in flight [4D]

ῥτρέπω cause to turn, put to flight

ῥτρέφω (θρεψα-) rear, raise, feed, nourish [14D]

ῥτρέχω (δραμ-) run [3D]

τριηραρχέω serve as a trierarch [16C]

τριηραρχος, ὁ trierarch (2a) [3D]

τριήρης, ἡ trireme (3d) [11B]

τρόπος, ὁ way, manner (2a) [12H]

τροφή, ἡ food, nourishment (1a) [18B]

ῥτυγχάνω (τυχ-) chance, happen (to be -ing + nom.part.); be actually -ing (+nom. part.) [4D] (+ gen.) hit, chance/happen on, be subject to [9I]

ῥτύπτω strike, hit [4B]

τυχ- aor. stem of τυγχάνω [4D]

τύχη, ἡ chance, good/bad fortune (1a) [12A]

# Υ

ὑβρίζω treat violently, disgracefully [13A]; humiliate

ὑβρις, ἡ aggression, violence, insult, humiliation (3e) [4D]

ὑβριστής, ὁ violent, criminal person (1d) [16A]

ὑδωρ (ύδατ-), τό water (3b) [15A]

υῖός, ὁ son (2a; also, except for acc. s., like m. forms of γλυκύς) [5A]

ὑμεῖς you (pl.) [1D]

ὑμέτερος ᾗ ὄν your (when 'you' is more than one person) [7H]

ὑπακούω reply, answer; obey (+ dat.) [16E]

ὑπάρχω be, be sufficient [19E]; begin (+ gen.) [12C]

\*ὑπέρ (+gen.) for, on behalf of [8C]

ὑπηρέτης, ὁ servant, slave (1d) [4D]

ῥυπισχνέομαι (ὑποσχ-) promise (to) (+ fut. inf.) [16H]

ὑπνος, ὁ sleep (2a) [19D]

\*ὑπό (+acc.) under, along under, up under [16A] (+gen.) by, at the hand of [8C]

(+dat.) under, beneath [15A]

ὑποδέχομαι welcome, entertain [19E]

ὑπόλοιπος ὄν remaining [17C]

ὑς, ὁ boar (3h) [19D]

ὑστεραίος ᾗ ὄν of the next day [17C]

ὑστερον later, further [9J]

ὕστερος ἄ ὄν later, last (of two) [9J]

ὑφ' = ὑπό

ὑφαίρεομαι (ὑφελ-) steal, take for oneself by stealth [9I]

Φ

φαγ- aor. stem of ἐσθίω [9F]

φαίνομαι (φαν-) appear, seem [3B]; seem (to be) (+nom. part.) [4D]; seem to be but not *really* to be (+inf.) [13F]

ἔφαινω (φην-) reveal, declare, indict [13H]

φάμενος ἡ ὄν aor. part. mid. of φημί (ἐφάμην) [168]

οὐ φάμενος saying . . . not, refusing [336]

φάναι inf. of φημί [168]

φανερὸς ἄ ὄν clear, obvious [12F]

φάνη 3rd s. aor. of φαίνομαι (*no augment*)

φάσθ' you say (2nd pl. mid. of φημί) [168]

φάσκω allege, claim, assert [13G]

φάτο he spoke (3rd s. aor. mid. of φημί)

φέρε come! [9B]

τφέρω (ἐνεγκ-) carry [4B]; bear, endure [17D]; lead [17A]

χαλεπῶς φέρω be angry, displeased at [13F]

τφεύγω (φυγ-) run off, flee [1C-D]; be a defendant, be on trial [9H]

φεύξομαι fut. of φεύγω

ἔφημι/ἔφην I say/I said [7F]

φής you say [5B]

φήσω fut. of φημί [168]

φήσειεν 3rd s. aor. opt. of φημί

τφθάνω (φθα-) anticipate x (acc.) by/in -ing (nom. part.) [4D]

φιλέω love, kiss [5C]; be used to (+inf.) [11B]

φιλία, ἡ friendship (1b) [18E]

φίλος, ὁ friend (2a) [1G]

φίλος ἡ ὄν dear; one's own [1G]

φιλοσοφία, ἡ philosophy (1b) [7D]

φιλόσοφος, ὁ philosopher (2a) [8C]

φίλτατος ἡ ὄν most dear (sup. of φίλος) [10C]

φοβέομαι fear, be afraid of, respect [2]

φοβέομαι μή (+subj.) fear that, lest [16B]; (+opt.) [16H]

φοβερός ἄ ὄν terrible, frightening [18C]

φόβος, ὁ fear (2a) [4B]

φόνος, ὁ murder (2a) [17D]

φράζω utter, mention, talk [16D]

φράτηρ (φράτερ-), ὁ member of phratry (3a) [13B]

φρήν (φρεν-), ἡ heart, mind (3a) [20C]

φρονέω think, consider [20D]

φροντίζω think, worry [1G]

φροντίς (φροντιδ-), ἡ thought, care, concern (3a) [6A]

φυγή, ἡ flight (1a) [18A]

φύγον 1st s. aor. of φεύγω (*no augment*)

φυλακή, ἡ guard (1a) [18C]

φύλαξ (φυλακ-), ὁ, ἡ guard (3a) [10C]

φυλάττω guard (Ionic φυλάσσω) [7G]

φύσις, ἡ nature, character, temperament (3e) [13A]

τφύω bear; mid. grow; (aor. mid.) ἔφυν be naturally; (perf.) πέφυκα be inclined by nature [13H]

φωνέω speak, utter [7H]

φωνή, ἡ voice, language, speech (1a) [7H]

φῶς (φωτ-), τό light (3b) [18C]

φῶς (φωτ-), ὁ man, mortal (3a) [20F]

X

χαῖτε greetings! hello! [8A] farewell!

τχαίρω (χαρ-) rejoice [20A]

χαλεπὸς ἡ ὄν difficult, hard [8C]

χαλεπῶς φέρω be angry, displeased at [13F]

χαλκοῦς ἡ οὖν of bronze [17A]

χαρίζομαι oblige, please; be dear to (+dat.) [19E]

χάρις (χαριτ-), ἡ reciprocal action, thanks, grace, (3a) [16B]

χάριν οἶδα be grateful to (+dat.) [16B]

χειμῶν (χειμων-), ὁ winter, storm (3a) [18B]

χεῖρ (χειρ-), ἡ hand (3a) [8A]

χείρων χεῖρον (χειρον-) worse (comp. of κακός) [8C]

χθές yesterday [17D]

χίλιοι αἱ α thousand [17C]

χορός, ὁ dance; chorus (2a) [20E]

τχράομαι use, employ (+dat.) [9E]

χρέα, τά debts (3c uncontr.) [5B]

τχρή it is necessary for x (acc.) to - (inf.) [9F]

χρῆμα (χρηματ-), τό thing (3b) [19B]

χρήματα, τά money (3b) [5A]

χρηματίζω do business [11B]

χρησθαι pres. inf. of χράομαι

χρήσιμος ἡ ὄν profitable, useful [6D]

χρηστός ἡ ὄν good, fine, serviceable [5B]

χρήται 3rd s. pres. of χράομαι

χρόα acc. of χρώς [20D]

χροί dat. of χρώς [20D]

χρόνος, ὁ time (2a) [8B]

χρόος gen. of χρώς [20D]

χρύσεος ἡ ὄν golden [20G]

χρώς (χρωτ-), ὁ flesh, skin, body (3a) [15A]

(Ionic acc. χροά; gen. χροός; dat. χροί [20D])

χωρέω go, come [3A]

χώρη, ἡ land (1a) (*Attic* χώρᾱ, ἡ [1b]) [19C]

χωρίον, τό place; space; region [6C]; farm (2b) [16A]

χωρίς apart, separately (from) (+gen.) [16D]

Ψ

ψευδής ἐς false, lying [12D]

ψεύδομαι lie, tell lies [13F]

ψευδῶς falsely [2C]

ψηφίζομαι vote [10E]

ψήφισμα (ψηφισματ-), τό decree (3b) [12D]

ψηφος, ἡ vote, voting-pebble (2a) [9H]

ψυχή ἡ soul, life (1a) [17C]

Ω

ὦ- augment (if not under ὦ- look under ὀ-)

ὦ what . . . ! (+gen.) [4D]

ὦ Ο (+voc./nom.) (*addressing someone*) [1B]

ὦδε thus, as follows [18E]

ὠθέω push, shove [12A]

ὠλόμην aor. of ὀλλῶμαι

ὠμην impf. of οἶμαι

ὠμος, ὁ shoulder (2a) [20G]

ὦν οὖσα ὄν (ὄντ-) part. of εἶμι [87]

ὦν = οὖν [19C]

τῶνέομαι (πρια-) buy [16C]

\*ὦς how! [1C, 5C-D]; as [6A]; that [7B] (+acc.) towards, to the house of [12F]

(+fut. part.) in order to [13B]

(+sup.) as – as possible [16C]

(+subj./opt.)= ἵνα in order to/that [20C]

ὥς thus, so [20A]

ὥσπερ like, as [2D]

\*ὥστε so that, with the result that, consequently (+inf./indic.) [16C]

## List of proper names

Most names of people(s) and all names of places will be found in the running vocabularies where they occur. The names which recur several times and are not repeated in the running vocabularies are listed here for convenience of reference.

Ἄδμητ-ος, ὁ Admetos (2a) (husband of Alkestis)

Ἄδρηστ-ος, ὁ Adrastos (2a) ('Unable to escape'; member of the Phrygian royal family and suppliant of Croesus)

Ἀθήν-η|ᾱ, ἡ Athene (1a/b) (goddess of craftsmanship and protectress of Odysseus)

Ἀλκίνο-ος, ὁ Alkinoos (2a) (king of the Phaiakians and father of Nausikaa)

Ἀμφί-θε-ος, ὁ Amphi-theos (2a) ('God on both sides'; goes to Sparta to get Dikaiopolis' private peace-treaty)

Ἀπολλόδωρ-ος, ὁ Apollodoros (2a) (prosecutor of Neaira and Stephanos; friend of Aristarkhos)

Ἀπόλλων (Ἀπολλων-), ὁ Apollo (3a: but voc. usu. Ἄπολλον; acc. Ἀπόλλω) (god of prophecy, with oracular shrine at Delphi)

- Ἀρίσταρχ-ος, ὁ Aristarkhos (2a) (friend of Apollodoros, narrator of his legal troubles at the hands of Theophemos and Euergos)  
 Ἀφροδίτη-η, ἡ Aphrodite (1a) (goddess of love; used often as synonym for sexual pleasure)  
 Βδελυκλέων (Βδελυκλεων-), ὁ Bdelykleon (3a) ('Loathe-Kleon'; son of Philokleon)  
 Δικαιοπόλις, ὁ Dikaiopolis (3e) ('Just citizen'; Attic farmer in search of peace)  
 Διονυσόδωρ-ος, ὁ Dionysodoros (2a) (sophist, brother of Euthydemos)  
 Ἐπιμηθεύς, ὁ Epimetheus (3g) ('Aftersight'; brother of Prometheus)  
 Ἑρμ-ής, ὁ Hermes (1d) (Zeus' messenger)  
 Εὐεργίδης, ὁ Euergides (1d) (experienced dikast)  
 Εὐεργ-ος, ὁ Euergos (2a) (brother of Theophemos and his helper in seizing Aristarkhos' goods)  
 Εὐθύδημ-ος, ὁ Euthydemos (2a) (sophist, brother of Dionysodoros)  
 Θεογένης, ὁ Theogenes (3d) (*basileus archon* and for a short time husband of Phano)  
 Θεόφημ-ος, ὁ Theophemos (2a) (enemy of Aristarkhos and responsible for the seizure of his goods)  
 Ἰλίσ-ος, ὁ river Ilisos (2a) (see map, *Text*, p. 19)  
 Κῆνησί-ας, ὁ Kinesias (1d) ('Sexually active'; husband of Myrrhine)  
 Κλεινί-ας, ὁ Kleinias (1d) (a young friend of Socrates)  
 Κλεονίκη-η, ἡ Kleonike (1a) (friend and fellow-conspirator of Lysistrata)  
 Κροῖσ-ος, ὁ Croesus (2a) (king of Lydia) (see map, *Text*, p. 157)  
 Κωμί-ας, ὁ Komias (1d) (experienced dikast)  
 Λάβης (Λαβητ-), ὁ Labes (3a) ('Grabber'; dog indicted on a charge of stealing cheese)  
 Λυδοί, οἱ Lydians (2a) (Croesus' people) (see map, *Text*, p. 157)  
 Λυσί-ας, ὁ Lysias (1d) (the famous orator, lover of Metaneira)  
 Λυσιστράτη-η, ἡ Lysistrata (1a) ('Destroyer of the army'; prime-mover of the women's sex-strike)  
 Μετάνειρ-α, ἡ Metaneira (1b) (a slave and prostitute in Nikarete's brothel, loved by Lysias)  
 Μυρρίν-η, ἡ Myrrhine (1a) (friend of Lysistrata and wife of Kinesias)  
 Μῦσοί, οἱ Mysians (2a) (see map, *Text*, p. 157)  
 Ναυσικά-α, ἡ Nausikaa (1b) (unmarried daughter of Alkinoos, king of the Phaiakians)  
 Νέαιρ-α, ἡ Neaira (1b) ('wife' of Stephanos; indicted by Apollodoros for living with Stephanos as his wife and pretending that her children were citizens)  
 Νικαρέτ-η, ἡ Nikarete (1a) (brothel-keeper; former owner of Neaira)  
 Ξανθί-ας, ὁ Xanthias (1d) (slave of Bdelykleon)  
 Ὀδυσσεύς, ὁ Odysseus (3g) (cunning Greek hero, who wandered for ten years after the Trojan War before finally returning to Ithaka, his kingdom)  
 Ὅμηρ-ος, ὁ Homer (2a) (epic poet, author of the *Iliad* and the *Odyssey*)

- Πεισ-έταιρ-ος, ὁ Peisetairos (2a) ('Persuade-friend'; friend of Dikaiopolis; plans to leave Athens with Euelpides)  
 Περικλ-ής, ὁ Pericles (3d: uncontr.) (political leader in Athens during the mid-fifth century)  
 Προμηθεύς, ὁ Prometheus (3g) ('Foresight'; brother of Epimetheus)  
 Πῶλ-ος, ὁ Polos (2a) (a rower on board a trireme)  
 Στέφαν-ος, ὁ Stephanos (2a) ('husband' of Neaira; indicted by Apollodoros for living with a foreigner as his wife and trying to pass off her children as citizens)  
 Στρεψιάδης, ὁ Strepsiades (1d) ('Twist and turn'; debt-ridden farmer, father of Pheidippides)  
 Στρυμόδωρ-ος, ὁ Strymodoros (2a) (inexperienced dikast)  
 Σωσί-ας, ὁ Sosias (1d) (slave of Bdelykleon)  
 Φαίηκ-ες, οἱ Phaiakians (3a) (Alkinoos' people)  
 Φαν-ώ, ἡ Phano (acc. Φαν-ώ; gen. Φαν-οῦς; dat. Φαν-οῦ) (daughter of Neaira; married to Phrastor, then Theogenes)  
 Φειδιππίδης, ὁ Pheidippides (1d) ('Son of Pheidon and horse'; chariot-racing, horse-mad son of Strepsiades)  
 Φιλοκλέων (Φιλοκλεων-), ὁ Philokleon (3a) ('Love-Kleon'; jury-service-loving father of Bdelykleon)  
 Φράστωρ (Φραστορ-), ὁ Phrastor (3a) (for a time husband of Phano)  
 Φρυνίων (Φρυνιων-), ὁ Phrynion (3a) (former lover of Neaira, from whom Stephanos rescued her)  
 Χαιρεφών (Χαιρεφωντ-), ὁ Khairephon (3a) (good friend of Socrates)